Do Not Miss Our Winter Feasts of Intellectual and Spiritual Good Things!

We Have Just Begun the Charming Narrative, By Mrs. I. L. Lewis, of Bethel, Vt., Entitled, **"THE LIGHT AMONG THE HILLS."** If You Miss an Issue of The Progressive Thinker This Winter You Will Lose a Spiritual Fortune.

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A REMARKABLE HEALER.

Whether his powers were the result of Independent Development or of Subjective Control, the manifestations of the spirits were most remarkable. Whether the ultimate effect on Mr, Caster were good or bad, the work accomplished was truly wonderful and beneficent, and he should have a conspicuous place in the History of Spiritualism.

To the Editor:—Since the exhaustive discussion of the book, "The Great Psychological Crime," in The Progressive Thinker, you may not care for anything further bearing on that subject. I will, however, send you a few notes setting forth some of my experiences, or rather some facts that I personally have knowledge of. About fifty years ago, Paul Caster, then of Decatur county, Iowa, received an injury that so disabled him that he was bedfast about eleven years, and became a county charge. He was healed instantly, and afterwards became a famous healer himself. He once became quite confidential with the writer and this is substantially what he told me:

"I have, Senator, as you know, a deficient palate; I was born so. I have great difficulty to so speak that I can be understood. My parents and brothers and sisters were ashamed of me from a child. I had to work hard from a small boy. I never went to school. I grew up in ignorance. I never learned to read or write. After I grew to manhood I married. At the time I was nearly killed, while working in a sawmill I was an ignorant day laborer. The accident put me to my bed for many years. I was practically paralyzed from my waist down.

"One night I had a vision. I thought it was a dream, and yet I did not think I had gone to sleep. An angel came to me and said, 'Paul, if you will obey my instructions the spirits will heal you, and you shall, with our help, accomplish a great deal of good in the world. You have natural healing power, and if you do as we tell you, you shall heal your thousands. Are you willing to make us this promise?' I cheerfully promised to do the bidding of the angel. Then said he, 'Dampen your hands in water, and pass them down over your body.' This I did when I was thrilled as though I had experienced an electric shock, and I was healed instantly.

"I called for clothing and left that bed a perfectly sound man."

Mr. Caster soon had an opportunity to heal the sick who began to flock to him. Later, by direction of the spirits, he removed to the city of Ottumwa. His fame went abroad, and he cured thousands. His charges were but $1 per treatment, and his practice became so great that in fifteen or twenty years he had accumulated a larger property than any other citizen in a city of 20,000 inhabitants. He erected an infirmary at a cost of about one hundred thousand dollars. On one occasion I took my wife to him for treatment. He was successful though her ailment was a serious one. At that time he had on his hands five hundred cases. Many times he cured by one treatment. Other cases required several additional treatments. I saw him perform marvelous cures. Once a young lady was brought to him on a bed. She had not walked a step for eleven years. With fifteen minutes' treatment, by "laying on of hands," she got up and walked all about the house.

In scores of instances he literally followed the example of Jesus and commanded the bed-ridden invalid to "take up thy bed and walk," and they did so.

In one room of his infirmary he had hundreds of crutches and other appliance once worn by the lame who were cured, and went away rejoicing, leaving their canes and crutches with the man who had wrought the marvelous cure. On one occasion Mr. Caster said to me. "Would you like to see my seance room?" I replied in the affirmative. I walked to the end of a long hall. He took out a key, unlocked the door and we went in. The room was carpeted, and was a gem of neatness, but it contained but a single article of furniture—a couch. "Here," said Caster, "I come at the same hour every day. I lie down on this couch, close my eyes and talk with my spirit guides. Often they show me what appears the insides of a man, and if I have a patient seriously afflicted by some inward disorder, the guide points it out and instructs me how to place my hands on the man when I treat him."

He informed me that he did not talk to everybody about his seance room and his daily interviews with his spirit gnides, because of the prejudice of many against Spiritualism.

In early life he had become a member of the Dunkard society and held a membership at the time of which I write, and I think he remained a member to the time of his transition.

So marvelous were Caster's cures, thirty years ago, that he literally silenced opposition in Ottumwa. For several years the orthodox ministers, and the old school doctors ridiculed and persecuted him, but his fame spread. He was kind in disposition, in fact, was always overflowing with good humor. Though often reviled, he reviled not again. His success was so phenomenal and his disposition was so sweet, that even the pastors of all the orthodox churches not only ceased their persecutions, but consented to take their turns at conducting his chapel exercises on Sundays. A great many of his patients were members of the churches. Not many of them knew that Caster was a Spiritualist, and I do not doubt that there are those now, who will insist that he was not. He thought he could do more good by not publicly proclaiming his belief in Spiritualism; yet he never denied being one. On the contrary he declared his belief in spirit return to those whom he knew would not be prejudiced against him if he did so declare. I sat several times with him in seances and had many conversations with him on the subject. He repeatedly told me that every day of his life he had glorious interviews with his spirit friends. He received regularly all the leading Spiritualist publications which he caused to be read to him as he had never learned to read.

Now, Mr. Editor, here seems to be one instance in which a medium did not degenerate and go to the bad, as the author of "The Great Psychological Crime" thinks all mediums do. Caster was a grand soul. His passing from this physical plane was the occasion of the deepest regret by all who knew him. He passed away full of years with a record of a life of noble deeds. He was as gentle as a child, kind, benevolent, truthful and unselfish.

R. A. DAGUE.

San Francisco, Cal.

GOVERNOR YATES CLAIMS TO KNOW THE DESIGNS OF GOD.

He Is Severely Criticised by M. M. Mangasarian and "O. W. N."

"Governor, your Thanksgiving proclamation is, to say the least, an amusing document," writes M. M. Mangasarian of the Independent Religious Society in an open letter which he addressed to Governor Yates. "To be candid with you," continues Professor Mangasarian, "it does not place you in a very enviable light, but what about your judgment? You write as a theologian, forgetting that you are not the pastor or priest of a sect, but a governor in a republic in which theology and politics, church and state are forever separate.

"You refer with painful reiteration to the 'mighty purpose' of the Deity to create this mighty and model republic, 'utterly regardless of what it cost in tears, in treasure and in blood.' You say also that God 'let down the curtain of the waters of the Atlantic ocean for a mighty purpose,' and that this curtain 'remained unpenetrated until 1492,' also for a 'mighty purpose,' and that no othe rthan 'Providence itself kept it there for fifteen centuries after the coming of Christ.' Again, 'for that mighty purpose,' which was 'to establish and maintain a mighty and model republic, with corner stones of religion, science, labor, etc., etc.'

Seeks Source of Knowledge.

"Governor, do you get all this information at first hand or at second hand? In your haste you have also mixed up the corner stones of this mighty and model republic.'

"You evidently think that the Americans are the chosen people of God. You say 'destruction by epidemic and pestilence, tornado and flood and fire has been mercifully kept away. But do you know of any good reason, governor, why the Deity should interfere to save us when he does not interfere to save His other children?

"Is it for any merit on our part that heaven is partial to us, or is it a case of pure favoritism? And if all you say about the part which the Deity has played in creating this republic is authentic, will you tell us why even the name of the Deity, who sends all the storms and fires upon other nations, has been excluded from the Constitution of this republic?"

Also Arouses "O. W. N."

"O. W. N.," in a letter to the editor of the Record-Herald, said: "It is difficult to say anything new in a Thanksgiving proclamation, but Governor Yates appears to have succeeded in his proclamation, published on Wednesday. His revelation of the design of the Almighty in regard to the Atlantic ocean reminds one of Private Miles O'Reilly's appeal to President. Lincoln, as reported by Charles G. Halpine in his book, published during the civil war.

"Miles was a rollicking Irish soldier, who was always getting into difficulties with the government, and finally landed in the guardhouse. He penned the following touching letter and sent it to Mr. Lincoln in the hope that it would do the business:

"Long life to ye, Misther Lincoln!
May ye die both late and aisy,
And when ye lie wid yer toes turned up
to the roots of a daisy,
May this be yer epitaph nately writ:
'He was honest and kindly, he loved his joke,
And he pardoned Miles O'Reilly.'"

A SPANISH SONG.

'Tis my mother's step I hear;
Quick, oh, quickly give to me—
Haste, it is her step I hear—
Give the kiss I gave to thee.
She doth fret me night and day;
"Kisses, prithee," she doth say,
"Never maid should give away,
Never maid her love betray!"
Give, oh, quickly give to me—
Give the kiss I gave to thee.
"Have you kissed a man?" she'll say,
And I'll answer nay and nay;
Give, oh, quickly give to me—
Give the kiss I gave to thee.

Jennie E. T. Dowe.

Adam invented all the different ways in which a young man can make a fool of himself.—G. H. Lorimer.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

The old gray school house was packed, for there was a revival in progress. It was customary in the mountain districts to have a revival of religion after the crops were gathered in, for the long winter evenings proved irksome to the active farmers and woodsmen.

The low, dingy room, which was finished with wide pine boards, was dimly lighted with spluttering tallow candles set in old bottles, lanterns and tin candlesticks. The men and women were arranged upon opposite sides of the room. The women wore their "go-to-meetin'" print dresses and heavy shawls of "homespun."

In the dim light the men looked very much alike with their long hair and beards, their blue smock frocks and heavy top boots. There were children of all ages from the month old babe upward, and several dogs lay curled up under the seats. Slabs from a near-by saw-mill had been brought in and placed from one lower line of seats to another across the floor and these rude seats, as well as all the others, were crowded with human occupants. Across one end of the room was a huge desk intended for the school teacher's use. Behind this desk stood the preacher, a short, thick-set, untidy-looking man. He gazed sternly around upon the solemn upturned faces of his flock and began the services by reading in a powerful voice the opening stanza of the hymn—

"The chariot! the chariot! its wheels
roll in fire,
As the Lord cometh down in the pomp
of his ire;
Lo, self-moving it drives on its pathway
of cloud,
And the heavens with the burden of
Godhead are bowed."

After the singing of this hymn, came a long prayer, interspersed with groans, tears and shouts, and then another hymn was sung in which the agony of the lost sinner was vividly portrayed. Then the preacher announced his text:

"For the great day of his wrath has come, and who shall be able to stand?"

The preacher fairly outdid himself that night. He stamped up and down the platform in his heavy boots. He stretched out his long, muscular arms and shook his clenched fists at his congregation, and in a peculiar rising and falling tone shouted, "I tell ye, ye'll ketch it, yit."

Shouts and amens greeted his words and a few old sinners seated in the dim corners moved uneasily.

In the midst of the excited congregation little Martha Weston sat, bolt upright, with one hand clutching tightly her mother's arm. Her large dark eyes were wide open and her sensitive lips quivering. As she drank in the burning words of the preacher she seemed to see the blue sky rent asunder and a great white throne appear upon which sat a dreadful object, with fiery eyes and snowy hair, while raging flames rolled about him, devouring stars, earth and sky. Shiver after shiver ran over the child as she pictured the dreadful fate that was awaiting her home, her pets, her playmates and probably herself.

Tired out with excitement Martha went to sleep during the ride home but some hours after she was safely tucked into bed Mr. and Mrs. Weston were awakened by loud shrieks. Hastening to the little bed they found Martha with burning cheeks and wild eyes, crying that the Lord had come and taken mamma and she and the kitten were burning up. After some time the mother succeeded in explaining to her child that she had merely had a bad dream and that the Lord would not burn her up if he did come.

It was a very sober little girl that moved restlessly about the old farmhouse the next day. The memory of her frightful dreams and the scenes she had heard described the evening before had not vanished with the night. As the sun sank behind the forest-clad mountains at the west, Martha drew closely to her mother and said in an awestruck tone:

"Mamma, when the Lord comes and burns up the world, will he burn me, too?"

"Not if you are a good girl."

"How good must I be?" persisted the child.

"Oh," said Mrs. Weston, puzzled by her child's earnestness, "you must read your Bible, for it is God's word, and you must ask the Lord to give you a new heart, and you must love him...."

"O mamma," broke in Martha, "I can't love him, I can't love such an awful God!"

"Hush, child," said her mother, looking about her in a frightened way, "if he should hear you he might smite you with his rod."

Here was another and new terror, and Martha went away to try and think it out. Up in her own little room she stood with her face pressed against the frosty window, a miserable-looking little object.

"If he comes, he will burn me up," she half sobbed, "I know he will burn me."

"He never will," said a calm, clear voice just beside her.

Martha started and looked sharply around. She was alone in the room. She could hear the creaking of the rocking-chair and her mother singing a hymn as she rocked to and fro in the living room beneath, and Martha knew there was no one else in the house.

But that voice! Martha was puzzled but she was also comforted, for that calm voice carried a sense of safety to the troubled little girl.

Martha came down later than usual the next morning, and as she entered the living-room she gave a little cry of joy, and bounding across the floor, was caught in the arms of a man seated by the kitchen stove. He was a man past middle age, with a plump, rosy face, upon which good nature was indelibly stamped, and kind blue eyes which looked straight at one with a clear, honest look that at once inspired confidence in their owner. Martha cuddled down in his strong arms and looked up in his face with a contented smile. Just then Mr. Weston came in with a pan of corn which he placed upon the stove hearth, and drawing up a splint-bottom chair, he seated himself and began to shell the corn from the cob.

"Wall, Uncle Ezry," he began, by way of opening conversation, "pretty powerful meetin' we had last night."

"Yes," assented his caller, "some of 'em got considerably rousted."

"What did ye think of Neighbor Green's testimony and prayer?" persisted Mr. Weston.

"Wall," said Uncle Ezra, as he tucked a lump of maple sugar into Martha's hand, "Philander is a good man. He gets pretty noisy sometimes, but he ain't all noise the way some folks be. He'll holler and tell the Lord what he thinks he oughter do, but when he finds the Lord don't pay any 'tention to him, he'll go to work and do the best he can on his own hook. Philander makes me think of old Aunt Huldy Cross up to the Holler. She kept stewing at Hiram all summer to have him build a porch over the front door, but Hiram never paid a mite of 'tention to her, and one day she got riled. 'Wall,' says she, 'if I can't have a porch over my front door, I'll have a cat-hole in the back door, if I have to make it myself.' Now, to my way of thinkin' the best kind of religion is the kind that does more actin' than talkin'. If ye can't do the big things that ye think the Lord ought to, but won't, why, do the best ye can and do it real well."

"Yes, I know," said Mr. Weston, "the Book says that faith without works is dead, and we haven't got much time to work in."

"We've got all the time there is," was the laconic reply.

"Yes, but my way of thinkin' the Lord is liable to come at any minute."

At her father's words Martha started and a wild, hunted look came into her eyes which did not escape Uncle Ezra's observation, but before he could make any reply, Mrs. Weston entered with a look of stern displeasure upon her face. "Silas Weston!" she exclaimed, "them hens will starve if they have to wait for you to talk all day."

"Yes, yes, Sarah," said her husband, as he caught up the pan of corn, "I'm goin'"—and he went.

Uncle Ezra got up and carled Martha to the door. As he put her down he whispered, "Don't worry, Martha, 'bout the Lord's comin'. He won't hurt you any."

"Oh, Uncle Ezry, are you sure?" said Martha, as she clung tightly to his hand.

"I know he won't," was the calm reply, and again Martha was comforted.

The long, dreary winter ended at last and spring with its sunny days, and birds, and flowers came, and in the joy of existence Martha forgot the winter's woes. Like the child of nature she was, she exulted in her freedom in the pure air and glorious sunlight, and grew strong and happy.

The farmers were now busy upon their land and had "no time to attend to religion." From every rocky hillside was heard the voices that the previous winter had been uplifted in prayer and exhortation, now shouting to their teams and frequently some "meetin' house" language was used in any way but a pious one.

One unlucky day in midsummer there came to Mr. Weston's a traveling preacher who succeeded in bringing a chill into the home atmosphere. There was much talking about strange and terrible beasts with horns and heads, and tails in profusion. For months Martha heard but very little upon any other subject. She was told that the Lord was liable to come at any moment, and whether it was like the sun appearing like a ball of fire in a murky sky, the appearance of the beautiful northern light, or the flashing of meteors, all were "signs of the Lord's speedy coming."

Martha was a true lover of the grand and beautiful in nature, but she soon grew so nervous she would cower in terror when she would naturally have enjoyed.

Mrs. Weston was one of the inconsistent people whose theory and practice never agree. She professed to believe in the immediate coming of the Lord and consequent destruction of the world, but her one idea when it came to practice was the accumulation of property. She did not allow her theory to disturb her mind except when there was some unusual disturbance in nature, then she was seized with fear. Martha, with a child's quick perception saw this and wondered greatly. To her mind every one was what he or she professed to be.

One day Martha heard Parson Drake tell her father something which made a great impression upon her mind: One night as the parson was going home from meeting he saw a strange, bright light glowing in the east. He broke into a run, and having gained his home, he rushed in where his wife was sound asleep and shouted, "Mary, wake up, quick!"

The poor woman sat up in bed. "What is the matter?" she asked her excited husband.

"Get up, quick!" he screamed, "the Lord is coming! His sign is in the east."

But instead of leaping forth with joy to meet her coming Savior, the poor woman fell back upon the bed in a dead faint! And she is a good woman, thought Martha, and a minister's wife, too!

The summer faded and the golden days of autumn came and went. The trees stood dark and naked upon the bleak hill sides. The winds came howling down over the mountains and swept around the old farm-house as if bent on its destruction. The snows piled higher and higher, and again Martha was a prisoner. As the dreary days dragged on she found her greatest pleasure in the visits of Uncle Ezra, who frequently came in. He was always bright and happy. No thought of coming ill ever seemed to trouble him, and he always had some interesting story to tell of the days when the country was new and the settlers lived in log houses and fought the wild beasts—real ones, not the kind Parson Drake and a man named Daniel told about.

The weeks dragged on, and one day when the snow still lay heaped over fences and sheds, there came a great joy to Martha in the shape of a baby brother. For once in her small life Martha was genuinely happy. Even the omnipresent terror of the Lord's immediate return failed to darken her sunshine for a time. But it was not for long, however, for one unlucky day she heard Elder Drake tell her father that he must prepare for immediate translation, "for," said the Elder, "the Lord will surely come upon the morning of the nineteenth. The signs have all been fulfilled, and the prophecies have expired, and the Bible plainly states that the wise shall understand. There can be no mistake this time; so be ready."

(To be continued.)

YE SPIRITUALISTS, READ THIS, ON THE HELLISHNESS OF ROMANISM!

"FAT AND KICKING."

Under the heading, "Jeshurun Waxed Fat and Kicked," the New York Advocate printed a leading editorial, evidently from the pen of Rev. Dr. J. M. Buckley, the editor. This editorial is significant in that it speaks very plainly of a hierarch who has hitherto escaped for some reason, much of the criticism which he has deserved from the leading editors. Dr. Buckley says:

"When the whole world was sympathizing with the late Pope and the Catholic church; when the publications were sent out from Rome in the most dramatic way; when in their enthusiasm many protestants began to suggest that the time was not far off when all Christian churches could unite; and when some Catholic bishops and one archbishop declared that it would not be fifty years before this country would become all Catholic, we wondered how long it would be before the cloven foot would be shown more fully than heretofore by the highest representatives of the Roman Catholic church in this country. (Here we pause in the main business of this article to explain its title and also the use of the expression "cloven foot.") We do not mean to speak disrespectfully of the Catholic church in the title, nor in the use of the phrase "cloven foot." We have a high respect for the Roman Catholic church. That respect does not teach reverence because of the incongruous mixture of things which we respect with things we cannot respect."

Dr. Buckley then proceeds to tell why he "respects" Romanism, after which he continues:

"What, then, do we symbolize by 'waxed fat' and by 'kicked'? We mean that the Roman Catholic church, by reason of its prosperity here and the flattery of politicians, thinks it now safe to avow hostility to and begin an attack upon the public schools of this country; that it proposes to overturn them as now constructed and to get what the state will not now give it—a portion of the public money raised by general taxation for education; and that at the present time in different parts of the country priests, bishops, archbishops, and the only American cardinal are engaged in denouncing the public school system. We have waited until His Eminence, Cardinal Gibbons, spoke, for his speaking is worth the utterance of a thousand priests and ordinary bishops. He is pre-eminent on this continent, noted for suavity of manner, skilled to the highest degree in the use of language, ingratiating in public deportment, and speaking only occasionally, is always sure to be heard by multitudes and widely reported. He is the embodiment of Roman magnificence, grace, and ostentation.

"Usually what he says is diplomatically said and is valuable to indicate the way the Catholic wind blows and the current flows. He seldom speaks so as to excite direct and immediate opposition. But now he comes forth against the public school system of the United States, and declares that 'the system of public education in this country is imperfect and vicious and undermines the religion of our youth.' He charges that 'the education of pupils therein is shallow and fragmentary,' and often proves a curse instead of a blessing.' He asks, 'Of what value is a mother's toil if the seeds of faith which she has planted attain a sickly growth in the cheerless atmosphere of the school-room from which the sun of religion is rigidly excluded?' He says: 'The remedy for these defects would be supplied if the denominational system which now obtains in Canada were applied in our public schools.'

"The public schools must be maintained. The proposition to adopt the denominational system that prevails in Canada is equivalent to uniting church and state, so far as it goes. According to the theory of this government the state has no right to enforce Christian education upon children whose parents are opposed to it.

"It is a decided infliction when applied to Jews; it is a decided infliction when applied to such as have the idea—mistaken though it be—that they will allow their children to be educated without religion, and then expect them to choose a religion for themselves.

"If all the world were Christians a republic could be maintained with a suitable relation between church and state in the matter of public education; but in the present mixed state it would be impossible.

"Behold the troubles on this subject that now exist in England and have existed for ages. A most pitiable condition exists in that country. Thousands of Christians are refusing to pay the taxes that are imposed because of the relation of the plan to denominational education. Only the Church of England people (and not all of them) and the Roman Catholics fully sympathize with the scheme now in force. Others are willing to accept it only because they believe it is better than what previously existed, and is a step in the right direction; but the great majority of all the English people are opposed to it. Catholics and Church of England people sympathize with it, not because they sympathize with each other, but because it gives them public money to use for the education of the children in church schools and in the Catholic religion.

"If Roman Catholicism in England had a great proportion of the population, if for example it approximated the English Church in numbers, there would be a contention which would rend the nation over the method that exists there now.

"As for Canada, who does not know that Lower Canada is preponderatingly French and Catholic, and no proper analogy can be drawn between that country and this?

"Politicians who care to preserve the integrity of their parties will do well not to mingle in this discussion, for if the public schools are disturbed a wave which will remand them to obscurity will certainly rise."

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than real brilliancy.—Rochefoucauld.

Zeal perverted by self-love is cranky; fanaticism by prejudice it becomes manifest.

ROME AND IGNORANCE.

Reliable statistics prove that the Church of Rome does not make for enlightenment. In Spain, at the 1787 census, there were 188,625 ecclesiastics of all descriptions, including 61,617 monks, 32,500 nuns, and 4.705 inquisitors. In 1833, this unproductive class still numbered 175,574 individuals; of these, 61,727 were monks, and 24,007 nuns. In 1884 there was in the land of the Inquisition 32,435 priests, 1,648 monks, and 15,594 nuns. (By decrees of the Cortes passed July 23, 1835, and March 9, 1836, all conventual establishments were suppresed and their property confiscated for the benefit of the nation.) Seeing that the education the Spaniards has for centuries been under the control of the clergy, it will surprise no one that at the beginning of the last century a working man in Spain, able to read, was a curiosity, and that the accomplishment among women was looked upon as "immoral." In 1898, 68.1 per cent of the population could neither read nor write. In Italy there were, in 1865, 28,991 "religious" 14,807 men and 14, 184 women. (At the 1866 sesion of Chamber of Representatives, a perfect law for the entire suppression of all religious houses was adopted.) According to the 1864 census returns, out of a population of 21,703,710, no less than 16,999,707 persons could neither read nor write! In 1881 the ratio of illiteratae above six years of age was as follows: Upper Italy, 40.85 per cent; Central Italy 64.61; South Italy, 79.45; in the Islands, 80.91. These figures prove abundantly that Rome fosters ignorance.

Nature is motion's mother.—Jonson.

The man who overestimates the foolishness of others is himself the biggest fool concerned.—Seton Merriman.

All things are artificial, for nature is the art of God.—Sir Thomas Browne.

Patience is the support of weakness; impatience is the ruin of strength.—Colton.

Where love is there is no labor; and if there be labor that labor is loved.—Austin.

JESUS THE MEDIUM.

A Study for Modern Spiritualists and Mediums.

Some two thousand years ago there dwelt upon this earth a man so poor and humble at his birth that it is said he was born in the manger of a wayside inn. He made no pretense to greatness or wisdom, and he was so poor in worldly goods that he had nowhere to lay his head. He was scoffed at, derided, thrust from the temple where he went to worship, called the son of the devil, almost friendless, he went about preaching the noble doctrine of self-sacrifice, and proved his divine mediumship by the works he did. He exalted humanity and claimed its divine soulship with God. It was not beneath his dignity to sit at meat with sinners. A dissolute, abandoned woman claimed his tenderest sympathy, because being back of all her shame and degradation, he recognized the divine part of her nature, her womanhood.

The aristocracy of Judea hated him because he made himself one with the common people. The church hated him because he rebuked its hypocrisy and its arrogance.

One of his chosen friends proved to be his bitterest enemy and, for a pitiable sum of money sold him to the crowd that clamored to heap upon him their scorn and contempt.

False accusations were trumped up against him, he was condemned, and died a martyr to his principles, and from his murderers went up a shout of triumph, saying: "Now we have rid the world of him who rose up against us, and his pernicious and false doctrines have perished with him.

But, lo! from out that darkness shone forth a brighter light than the world had ever known before.

Jesus was a divine medium such as the world had never known before, claiming no more for his divine gifts than do our good, true mediums of this day, requiring the same conditions that the modern medium requires to obtain the same results.

When Jesus sent out his disciples to the lost sheep of the house of Israel he commanded them to preach, to heal the sick, cleanse the lepers, raise the dead, cast out devils (diseases). He said: "Freely ye have received, freely give." Jesus did not tell his disciples to fill their medicine cases with pills and powders before they left for the field of operation, for he know that God had endowed them with powers sufficient to do their work well, to heal the sick, to restore the lame and the blind.

Has time and evolution changed the law that governs divine mediumship? No, it is the same today that it was ten thousand years ago; it will be the same to-morrow, and on through the coming of future generations, as long as time lasts. All spiritual gifts that men and women possess and practice to-day were practiced by the disciples of Jesus two thousand years ago. If the reader doubts the above statement, please get your Bible and turn to I. Cor. 12:4-11; turn to I. Cor. 14:4 and 7, and you will find that in that remote age of the world there existed trumpet mediums; also unknown tongues.

Jesus taught, nay, he commanded his disciples to cultivate and practice all those God-given gifts, that the world might profit by their labors. Mediumship like a golden thread has come down the corridor of time to bless the race. In the language of an inspired poet—

"Is God asleep that he has ceased to be
All that he was to prophets of the past
All that he was to poets of old time,
All that he was to hero-souls of ages
past?"

It has taken the people of the world many, many centuries to realize that the divine gifts of mediumship that Jesus exercised while on earth, would be perpetuated after he ceased his work here. But Jesus said unto them, "Greater things than these shall ye do," assuring his disciples that there were greater things for them to do if they were faithful to his teachings.

The religion of Jesus, as taught by him, was both demonstrable and phenomenal. He demonstrated to his disciples everything that it was possible for them to understand, with the promise of reward for their faithfulness the things he did and greater things they should do if they were faithful.

It is not necessary to refer to the mediumship of Jesus to prove the fact of mediumship, but to the Christian world that scouts at the idea of spirits communing with mortals, the account of Jesus' works that he did, and the lesons he taught his disciples, must prove a stumbling-block in the way of their opposition to the fact of spirit communion.

But the world moves rapidly along and religion is now looking through clearer glasses than it did one hundred years ago, and it lies with the mediums and Spiritualists to prove the fact of spirit return by their steadfastness to the one cause that has shed more light on the race than the world ever knew before.

MRS. MARGARET STEWART.

Piqua, Ohio.

Get your enemies to read your work in order to mend them, for your friend is so much like your second self that he will judge too much like you.—Pope.

The string o'erstretched breaks, and the music flies; the string o'er slack lies dumb, and music dies; tune us the string neither low nor high.—Edwin Arnold.

The force of his own merit makes his way; a gift that heaven gives for him which buys a place next to a king.—Shakspeare.

An hour's industry will do more to produce cheerfulness; suppress evil humors, and retrieve your affairs, than a month's moaning.—Anon.

Rather than denouncing passion's control over a fellow-being, everyone should be thankful to have escaped a like misfortune.

Where cavilling begins reason ceases. Thus argument is wasted.

Scintillations from the Sunny South.

Some excellent lessons are imparted by Mrs. Shaffer, which will touch a a responsive chord in every soul. Encouragement, good cheer, and efforts in the right direction, seem to be the fundamental principles of her nature in her efforts to spread broadcast the truths of Spiritualism.

SYNOPSIS OF LECTURE

By Mrs. Florence E. B. Shaffer, B. O.

"For with Thee is the fountain of life; in Thy light shall we see light."

Many have heard the story of the brave fireman who, in the face of almost certain destruction was ascending a ladder to rescue from a burning building a woman standing in one of the upper windows praying for help; and how, as he neared the top, heat and smoke so nearly overpowered him that he faltered and seemed about to yield the effort and return to the ground, leaving the woman to perish, and perceiving which, some one in the crowd below shouted, "Cheer him!" Instantly a mighty, soul-inspiring cheer arose; the volume of its strength-giving sound reaching the senses of the well-nigh fainting but valiant hero, and thrilling him with a renewed spirit of courage, he resumed his purpose, sped up the ladder, and descending, bore the unconscious form of the woman to safety.

Such demonstration of what human sympathy expressed in words or acts of cheer can effect for good, speak more eloquently than volumes of written eulogy could do; but who can point to an instance where an intrepid soul has sought to scale the Ladder of Truth—that symbol which Jacob saw with its foot on the earth and its top reaching into the innermost heavens, with angels (God's thoughts) ascending and descending, striving to penetrate into unknown and possibly dangerous realms of thought, seeking to secure from without the vale of sense some precious trophy whereby the world of objective being might be enriched—we repeat, who can point to such a soul the onlooking crowd has cheered onward in his arduous quest?

On the contrary, does not history record that whenever in the past, man or woman has passed beyond the limited spheres of known thought-investigation, has striven to explore hitherto denounced, or at least unaccepted domains where knowledge might be presumed to dwell, no matter though it be a spirit of heroic self-sacrifice in the hope of unveiling new views of truth or gathering fresh fruitage from the gardens of eternal life, we say, does not history prove that, instead of cheering the seeker on a way, hard enough at best, every fling of bitter unkindness, of critical doubt, and difficulties of countless variety are meted out—aye, even death itself—as rewards for such purely unselfish efforts?

Self-seeking is never a characteristic of the true benefactor, and instances where the destructive, malicious anger of a populace who fail, not alone to cheer but to understand, are scattered all along the pathway of human progress, and known to the world by the names of Pythagoras, Socrates, Copernicus, Galileo, Newton, Joan of Arc, and many more we might name. And yet, did these who courageously stood alone, who bore the saddening sense of having alienated even the affections of those who might have loved them in a narrower sphere, and endured without cheer or sympathy the fiercest blows that the waves of life's sea beating furiously against their life-barque could deal them—did these ask aught of those who made their progress so difficult? Was it because light or strength, time or means was sought or gained from those who raised their voices most clamorously against the success of these self-moving ones, and all because they could not understand? Almost would we think, listening to the wild wail directed against that one who, trusting to the guiding impulses of his own highest being, and following the instructions of those whose help he had perhaps besought in prayer, that a criminal had escaped, charged with stealing light and wisdom and all the powers by which he moved, from the angry crowd who strove to bar his way.

We wish to assert the fact that every individualized being has the right, in every posible way, to prosecute his or her investigations into the invisible, equally with every other inhabitant of the universe. The messages which Marconi transmits through material apparatus of mechanical construction, have descended from the realm of pure intelligence—wherever that may be—through that living apparatus of soul-construction, the human brain. In that brain-mechanism—if we are permitted the expression, pure intelligence was moulded, crystallized, or, in obedience to some mandate we are unfamiliar with, formed into 'formulated thought.' We are reduced to the clumsy sounds of our vocabulary for a vehicle of expressed, and they are incomplete to show forth these subtle phases of mental effort; but pure intelligence must be so formulated ere it can be expressed at all through voice-sound. Then, Marconi's invention transmits these to the outer sense-faculties of humanity in still further materialized forms, thus commuicating them to life, vibrating on a plane where spiritual senses are not recognized.

It is not an unusual experience for any of us to receive invitations to "be developed" by some one, claiming to possess the power to do so. We have no word of condemnation to offer when souls are struggling toward a higher estate, provided in so doing they infringe not upon the sphere of another. But learn from the loftiest examples of seership who have lighted the torches of human advancement, and tell us, did they ever offer, for a stated sum each, to "develop" soul-powers? Have they not invariably pointed the seeker to the Universal Fountain of Truth and admonished him that in the silence of his own soul he would find the "I am"? and the power to express the infinite?

Suppose the full-blown rose, dew-wet and perfume laden, unfolded in the rarest perfection, nodding in the sunlight and drinking in the refreshing dews of heaven, in turn dispensing its fragrance and beauty to every passer-by—suppose such an open flower should say to the unopened bud beside it, growing on the same tree and enjoying every privilege and right the other had ever known or appropriated, "Come and dwell in my atmosphere, abide in my shadow, take of my light and beauty and wholeness, and thus I will assist your development." What would we superior intelligences think? Yet, when we say to another, "Come and join my circle, abide by my example, follow the instructions I set forth, and so I will develop you;" do we not practically deny the conditions surrounding a fellow human being possessing the same power as those in which we are enfolded? Just as the same light and warmth and moisture surrounds each rosebud alike, so does each soul dwell in the All Good of the Father; the Great Creator; and all are alike partakers of his bounteous love and power in which we may unfold our inner self-hood.

Higher criticism presumes to assert that the personal Jesus of Nazareth never lived. I don't know whether he did or not. No one else knows, but neither do I know that in 1620 a band of brave men and women landed on Plymouth Rock, searching out a spot on the earth where they might find freedom, and live according to the deepest instincts of their being.

But the fact faces me here that here on this western continent lies a tract of three millions square miles brought under the sway of civilization by that same spirit I am told landed amid the snows of winter on the famous rock.

I don't know whether Washington led the American army to victory over the legions of the old world. I was not present at either of these times or places, but I live beneath the folds and am protected by the august, the sovereign power of our nation's beauteous flag, and acknowledging this, I must accept the facts as recorded by history concerning how they were wrought out. I don't know whether the personal Jesus, or any character like unto him ever walked the earth; but I live to-day, experiencing the same enlightenment. I know of the same powers. I see the same works wrought out by the means He advised, or at least the means advised through his name. I believe He lived; and am content to develop the life He came to teach us of, through following the way He pointed out.

What is that way?

Ah, did it not, above all else, consist of being faithful to his highest conception of duty laid upon Him? Do the pages recording his life reveal a single instance where he faltered when assailed by those who failed to understand? Besides, is it so very unlikely that history is at fault relative to his being an historical character? We never question facts pertaining to events of four or five hundred years ago in our own time, and latter-day scholars are furnishing us with translations of those old Hebrew writings found now on tablets, and inscriptions traced upon walls and other remains of that ancient world; translations into this modern English tongue we use. But a few centuries, comparatively speaking, had rolled by until Constantine of Rome transported into the Christian world, MSS and various evidences of the fact that certain events had transpired which we are asked now to doubt. We repeat, it matters little whether the literal facts of a certain person's life be accepted or not. You have the evidences of your senses to-day to prove that the truths given through the name of Jesus, a great and wondrously unfolded medium between the heavens and the earth are real, are exalting, are true.

Permit one personal allusion. I can count on the fingers of one hand every instance wherein a discarnate intelligence has presented itself to my own inner senses of sight and hearing, here and for the benefit of audiences in this hall, which have not been recognized clearly by those to whom they came. Often before leaving the hall, sometimes before going a block from the door, and frequently after days had passed, the favored one has come to me and said they remembered the visitor whom they failed to recall at the time. To this many are willing to testify for the gratification of those interested. Is not this a phase of wireless telegraphy through the human brain, instead of through man-made instruments, the brain being a constructional device lying just above the ability of mankind to organize through and by material agencies?

And this is true, high-class mediumship.

MANY SUICIDES DUE TO IGNORANCE OF PHYSIOLOGY.

The new suicide statistics from Yale College and the increasing tendency to self-destruction which marks the hot season are reminders that a large number of suicides are really preventable, and are only due to lack of physiological education. If college lecturers upon hygiene and teachers of physiology would take pains to widely impress one simple lesson a large and definite class of suicides would cease to be, and the general average of happiness would be distinctly augmented.

This lesson is that despair is a temporary state, and in many cases is entirely due to physical, or bodily, causes. The best remedy for "the blues" is a liver pill. That gloomy, hopeless outlook in events which drives many to suicide is due not to the events themselves, but to bodily conditions which set up the state called "despair" in the mind.

Any despondent person whose troubles are really trivial may prove this by looking backward for a day or a week to the last day on which he was abundantly happy. He will find in many cases that events and conditions have not altered in the least, that the existing gloom comes, therefore, from some cause within himself, and he may come to believe that hope for the hopeless can be purchased at a drug store.

Love, particularly among those young people who have been executing themselves so recklessly of late, is, to the physician, merely a definite state of bodily congestion, whose natural mental result is melancholy, and which can easily be alleviated, if not cured, by simple treatment. And if any lover or pair of lovers who are thinking of death will consult an intelligent doctor they will save their lives at the expense of a very moderate fee.—Chicago American.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

OBSESSION CONSIDERED.

On the Earth Plane there is a good and a bad side to existence. The former advances—leads upward! The latter retrogrades until a change takes place. Those who are mischievously or viciously obsessed are entitled to our deepest sympathy and our most tender care. There is a danger line connected with spirit development and control, and when you get beyond that, great trouble may arise. A letter from Iowa refers to a sad case, where the medium was controlled by Col. Ingersoll. The husband recognizing the spirit as a liar, tried to get rid of it in vain, resulting in great misery to the dear wife who is now in a hospital. Obsessed afflicted ones, please send your address, with a description of your case, to this office.

OBSESSION.

The Interesting Experiences of an Investigator.

(Continued from No. 728.)

For twenty years prior to my development I had been an active business man. During this time I had but little trouble in transacting my affairs, but now how changed. I am crossed in everything. I cannot conduct the most trivial affair without disputes and contention. Petty thieving has set in. I am continually missing articles, and am unable to catch the thief.

I now observe that my voice is gradually changing and I must speak in a higher key than usual. I am being slowly swallowed up, as it were, and transformed. When the second clairvayont scene occurs, I see the summit of several mountains studded with evergreen trees, and I know that it is a southern scene, but cannot locate it definitely. Now an old man appears in a sitting posture. I can see he is in poor health, and is suffering with his eyes, and he seems to be in a prison or hospital, the walls of which are as that of a barn. The building is long, narrow, and one story high. This scene with the one that I have already mentioned will be the only two of this class that I shall refer to in the future in order to try to convince you what it is that one sees and describes when under control and trying to tell anyone about their spirit friends.

I am now influenced to go to the planchette, and here is the message I receive:

"We wish to have you go under control and so remain until we complete the work that we are here to do."

"How long a time will it require?" I ask.

"Seven days," is the reply.

I now ask many questions and learn that I must remain in my rooms day and night; must see no one but a trusted friend and Spiritualist who can enter the rooms once each day by the rear way. I am to close the only entrance next to the street and keep it closed. I must darken the rooms as much as possible. I feel sure my wife and the spirits in whom I have confidence are in control, and it is not long before I decide to make the necessary arrangement and grant their request. Everything is in readiness now, and I say to my band, "Proceed with their work."

The first change that I notice is an unusual excitement of a certain passion, which continues to increase in intensity until it is almost uncontrollable. At this I demur, and again I ask many questions and I am assured that everything is all right, and that the object in view is to materialize my wife. I submit, and the work goes on day and night.

Quick and almost violent contractions of the muscles now set in, and I find one leg drawn up until my knee almost touches my chin, while my other leg is straight and rigid. The next instant I find my arm above my head and my hand clutching as if at something in the air. Now again my legs and arms draw to my body, and I double up as one suffering with cramps; thus I am agitated in body continually until I am completely exhausted, and I fall over on my couch and go to sleep.

On awaking, the work is renewed at once and continues till my friend arrives, and I order the necessary rations for another day. During the time I eat heartily. Thus the work continues and I feel my energy begins to go, and I think that I am going to be entranced, and to this I file my objections, saying that I wish to keep my mind clear through all the proceedings, if possible.

I am again assured that I will be properly taken care of. I consent, and the work goes on. I now begin to slowly sink away, and down I go almost to oblivion, when a reaction comes and I ascend slowly and steadily to my former condition. I am now nearing the end of the seven days when the walls and barriers that separate me from the spirit world begin to melt away as if they were clouds in a dark and gloomy day giving way to let the sunshine in. I find myself in a new atmosphere. Around about me is a healing and soothing halo. My eyes and ears are opening up to the spirit world. I see those that I like and those I dislike. I hear those that I regard as my friends speak to each other in regard to the progress of the work, and know that they are highly pleased.

I do not hear the evil ones say anything, but I see them. My hand now grasps my pencil and I write automatically. Presently my tongue begins to move and it is giving commands to those about me, saying what to do. It has passed to the control of another and I hear the commands it gives, but I am not affected in the least mentally. My mind is as clear as it ever was before my developments. When talking under control, I speak out as loud as if I were addressing some one in the flesh. The spirit that has my tongue under control, now speaks to me, using my own tongue for that purpose. He tells me that I am a wonderful medium and when my friend arrives, tells him the same thing, using me the same as a trance medium for that purpose. I am now promised healing, slate-writing, trumpet and materializing. While I am under control I feel the presence of the spirit as if a strong man had me in his grasp. If I wish to speak to him he senses it, relaxes his hold, frees my tongue, and I say what I wish. He immediately takes control and replies.

I now begin to sing and dance and do many other things under control. I now believe that my band of good spirits consists of such men as Darwin, Voltaire, etc. The seven days have ended and I open my doors and go about my affairs as usual.

I find that during my stay, in my rooms that the busybodies and gossipers are getting their work in. All manner of stories are afloat and they are quite sure that those fool Spiritualists are no good, and that I ought to be looked after.

On two occasions some young men from up town had visited me in order to learn something of my mediumship. I did nothing in their presence farther than to execute some muscular movements and tell them that I did it under control. With those young men was a reporter for one of our country papers. In our conversation I said I did not care what he told about me; nor did I. So he, feeling sure he was the right man in the right place to write me up, sailed in and soon there was plenty of squibs in the papers concerning me and Spiritualism. To these I made no reply. I did not even read them, but continued my development as directed by my band, for my development was not yet complete by any means.

It was now my wife's turn to control, which she did, using my tongue in the same manner as the one I have already described. With her return there came a healing influence, which abated my fears.

It is now evening and I am alone. Around about me I see the outlines of many babies. I say to my wife Emily (for that is her name), "Is there not a good many babies in my atmosphere?" She replied: "There is, and there is a band of grand spirits approaching also."

I now become greatly interested about those babies, but my wife does not control well and I do not get much information.

A few evenings later I am sitting alone in my room when my wife assumes control with such force as to almost throw me from my chair. "Oh, look at the little babies! Look at the little babies!" she exclaims. "I'll bet a dollar I dit 'em," using for the first time baby talk. I encourage her and say that we will adopt one since we are so unfortunate as to have none of our own.

After the lapse of about one week I am again alone in my room when I sense a feeling of deep suspense and inquire the cause. I get no reply. I then ask my wife if she is not getting along well with the babies, and still I get no reply. The feeling increases in intensity. I say, "Will you please tell what the trouble is?"

"I want a baby of my own," she meekly replies. I say to her that she is aware that our chances are past in this respect, and advise her to see the band of grand spirits that she said was approaching, and lay the matter before them.

H. L. DAILEY.

(To be continued.)

APPARITIONS OF THE LIVING.

In a well authenticated Illinois case the rather wild son of a Kentucky minister had left home and ceased writing his parents for a long period. He had married and settled in Illinois, and was playing with his son, a child of four, upon the floor of a room in his house when the child pointed to the ceiling and said, "Dada! Look there." The man looked up and saw his father with perfect plainness, the father's eyes looking tenderly into his. A comparison of the time showed that this was three hours before the father's death in Kentucky, the son being ignorant of the fact that the father was ill. The fact that the apparition was first seen by the child removes any possibility of telepathy or hallucination. It proves the apparition to have been actually there.

There are a large number of cases of this kind in the Psychical Society's records, all of them having been verified as well as possible. Only cases of first hand are valued, and there are enough of these, all agreeing in the general facts, to constitue a class and serve as the basis for formulating a law. A single case would amount to little. A long series revealing practically the same general characteristics becomes scientific evidence which is acceptable and valid.

They should not be confounded with another class of cases in which two living minds are known to each other and a "projection of personality" takes place. There are many instances in which men have tried by effort of will to make themselves visible to other persons at a distance, and that this has been successfully done many times cannot be doubted. Here telepathy and the various unknown facts underlying hypnotism are at work.

In fact the mere question as to whether or not "spirits" exist and communicate, of high importance though it be, becomes of much smaller interest than the search for the great general law, which may even now be fairly looked upon as proved, viz., that personality and body in the living can and do exist independently of each other.

Pelham, who had been a deep student of these matters before his death, averred afterwards, during the Piper Experiments, that such was the case. He declared that the human personality was essentially ethereal in its constitution, and that it was entirely complete in itself. That, as he said, "Thought is a primary datum of consciousness."

This means that what we call consciousness and self-consciousness can exist without a material body. That matter and nerves and brain cells are not essential factors to consciousness nor to memory. The establishment of this fact beyond dispute means much. One valuable result of such an establishment will be that we shall be able to very largely determine what "spiritual" conditions actually are by studying living conditions. This will remove the field of experiment from the debatable land entirely and may show that there are few secrets of the life to come which may not be well uncovered by an adequate study of the life that is.

H. J. W. DAM.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

AUNT LOUISA.

A Tribute of Love to a Dear One Passed to Spirit Life.

Passed to the higher life, from her home in Friendship, N. Y., October 8, Mrs. Louisa Butterfield Vreeland, in the 80th year of her age.

She was born in Rushford, N. Y., and was one of the seven daughters of Oliver and Lodensia Butterfield. In her early life her parents moved to this little valley up among the hills of Allegany county, and after a life of many changes Aunt Louisa came back to the old homestead where she lived until she pased on to join the loved ones waiting for her.

Dear Aunt Louisa; how sweet and lovely she was! In my childhood I remember her as a young married woman, crowned with the love of husband and friends; and when, a few years later (a girl of twelve) I came back to my natal home from the west, hearing the message of the spirit world, Aunt Louisa and Uncle Lewis Vreeland were among the very first to recognize and accept this great truth of spirit ministration.

This knowledge has been her life strength and comfort from that time. It was a great joy to her that her family shared this beautiful belief, and that her three children ever turned to her for advice and gentle teaching of what she knew of immortality; and now those children, grown to manhood and womanhood, hold her religion as a priceless inheritance.

While the writer was at Meadville, Pa., the first week in October, where I had gone to participate in the loving tributes that were paid to Mrs. Thankful Gaston (wife of the Hon. A. Gaston) the news was flashed over the wires that Aunt Louisa had also passed on.

These two noble women were first cousins, and had been much together for many years. Each summer Mr. and Mrs. Gaston had entertained Aunt Louisa at their cottage at Cassadaga camp, and I always looked forward to meeting and gazing upon the dear faces of both these arisen ones among the group of relatives and friends that ever met me there. This year they were both too ill to leave their homes, and passed away nearly together, only three days intervening.

I hastened to answer the call of the dear ones, to speak at the service in my aunt's memory, and was accompanied by Mr. Gaston and Mrs. Nichols—a sister of Mrs. Gaston. A few hours took us by rail to my native place—Cuba, N. Y.—where we rested at the home of my sister's family. The next day we drove five miles up, up among and over the hills. Crowned were they and robed in splendor. Crimson, gold, brown and emerald; such tints and tones of autumn foliage as make one in love with death. When nature arrays herself in such regal splendor for the dying of the year why should mortals fear the great transfiguration miscalled Death? It seemed that the entire scene was made to reveal the greater glory of the life beyond.

How perfectly in keeping with the beautiful autumn scene was the life just closed to earth; the harvests gathered, the fruitage of her beautiful life all garnered. As we drew near the little wood-colored house that had withstood the storms of nearly a century, it seemed to me that a great light surrounded the dwelling, and when we entered the light was stronger and was centered around the still white form that seemed like a lily resting there. A lily of her pure and peaceful life that shed its radiance on all who were there. The lily seemed to grow and take the shape of the message of comfort and love for those assembled; touching with its sweet influence the dear ones of her heart.

It was uplifting, strengthening. While the guides ministered, I saw with open spirit vision the throngs of loved arisen ones—a vast concourse of the spiritual household—saw Cousin Thankful, so lately arisen, already there to welome dear Aunt. Saw each familiar face known in childhood; and the whiteness grew and grew until the great Lily of Immortal Life received and encompassed dear Aunt Louisa.

CORA L. V. RICHMOND.

Lights and Shadows.

We never know the the blessings of this life until we are deprived of them. We cannot truly welcome the sunlight until we pass through the shadows or night. Each is necessary to the perfection of both.

The progressive man needs mental and spiritual pabulum daily, and is always reaching out for continued novelty and contrasts. What would the great novelist writers Stevenson, Victor Hugo and Eliot be in their life-like stories if it were not for the characters depicted and contrasts? What were music without its scales of harmony and cadences, the minor and major tones of melody?

Who could endure the sun in midheaven, forever pouring its mad rays down upon the earth, every hour of the day the year out? Darkness and sleep are the restoratives.

Welcome sunlight and no less welcome shadows and night. Without variety even pleasure cloys and happiness becomes wearisome.

Contrast is the stimulant to sharpen one's perceptions and opens the door of knowledge exalting the sentiments. Monotony of life will not build up thought in the thinker, will not thrill the poet with imagery and speech. It will not give the artist forms in nature's intricate galleries to grace his canvas. It will not lift the weary-hearted nor heal the soul-sick mind. It will not satisfy the gifted soul and lover.

The morning has far advanced and I hear the whistle of the locomotive steaming on its way, leaving its freight of living souls in their travels to and fro, up and down the earth, and I hasten to mail these pen-thoughts to the car of progress and to reach you in the sanctuary of your home sphere where through the columns of The Progressive Thinker radiates the clear thoughts of reason and from minds attuned to the glory over evil and superstition and the conquest of Right over Wrong and Might. BISHOP A. BEALS,

Summerland, Cal.

Terrible Disease Cancer Succumbs to the Application of Simple Oils.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils. Cancer, tumor, piles, catarrh, ulcers, fistula and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

Personal Magnetism

How Prominent Men Develop This Power and Use it to Influence Others — Women, Too, Adepts in This Mysterious Art.

A Reporter Makes Astounding Discoveries—Secret Methods Which Charm and Fascinate the Human Mind.

High Priests of the Occult Reveal Jealously Guarded Secrets of Years—A Wonderful New Book by Prominent New York Men.

A wonderful new book entitled "The Secret of Power" has just been issued at an expense of over $5,000 by one of the leading colleges of the City of New York. This book is from the pens of the ablest specialists of modern times. The authors gave away the copyright on conditions that 10,000 copies should be distributed to the public free of charge. The Columbia Scientific Academy is now complying with this contract, and until the edition of 10,000 copies is exhausted you can get a copy of this book absolutely free. The book is profusely illustrated with the most expensive half-tone engravings. It is full of wonderful secrets and startling surprises, and thoroughly explains the real source of the power of personal influence. It fully and completely reveals the fundamental principles of success and influence in every walk of life. The hidden mysteries of personal magnetism, will power and scientific character reading are explained in an intensely interesting manner. Two secret methods of personal influence are described, which positively enable any intelligent person to exercise a marvelous influence and control over anyone whom he may wish. These methods are entirely new and have never before been made public. A reporter has tried them personally and can vouch for their wonderful power.

The book also describes absolutely certain methods by which you can read the character, secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the secret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On account of the mighty power and influence placed in one's hands by this book, the legislature of the State of New York debated whether or not the state ought to permit its promiscuous circulation; but it was finally decided the good it would accomplish would greatly overcome the ill, and its distribution was not interfered with.

Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday school class, that he regarded his success in life largely to his ability to influence others. Lincoln, Leo, Napoleon and Alexander the Great, all won name and renown by their wonderful power of personal influence. Jay Gould piled up millions by this same power. J. P. Morgan organized the billion dollar steel trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a trust, but they have not sufficient power of personal influence. Personal influence, will-power stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

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Fred Perkins, of South Haven, Mich., says: "I have been in great demand since I read the work of the Columbia Scientific Academy. People are amazed and mystified at the things I do. I believe I could make $25 per day reading character alone if I were to charge for my services. If anyone would have told me I would receive so much wonderful information I would have thought him crazy."

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DR. CONGER TO THE FRONT.

Dr. M. E. Conger, the able Lecturer on Reform and Medical Subjects, and the author of several works of great merit, applies the Scalpel to The Great Psychological Crime and dissects it into shreds. The Doctor is an Old Pioneer in the Cause of Truth, and his views will be read with abiding interest. Read carefully his second paragraph and then proceed with his Analysis.

"The Great Psychological Crime," and The Destructive Principle of Nature in Individual Life," is the text for this symposium.

This book is ably written, carefully edited, methodically arranged and filled with important matter, has over 400 pages, clear-faced, large type, very large pages, substantially bound, and IS WORTHY OF A CAREFUL PERUSAL BY EVERY INDEPENDENT SPIRITUALIST AND LIBERALIST.

As a basic exposition of the subjects and influence of mesmerism, psychology, hypnotism and mediumship, it is inexcusably deficient.

First—It has only touched the external expression of the subjects.

Second—Life, love, inspiration and spiritual exaltation have not been noticed, unless classed and included in the emotional. See chapter thirteen.

Third—If a great crime is to be considered, if it exists outside of the thought—imagination—of the author of the book, with such a strong emphatic title, we should seek to know its origin and cause. The author has failed to give either origin or cause, both of which are virtually ignored.

Fourth—If there is anything new or startling in the brain of the author he has failed to make it known; his third book may contain the secret, when unfolded it may give us the whole thing.

Fifth—Just why modern Spiritualists exposed the leaders of the great crime in public, in season and out of season, for more than forty years.

Spiritualists may have failed in many respects to protect themselves in dealing with unseen and unknown laws, influences and persons—Spirits—but they have never publicly taught or sanctioned Psychologic, Hypnotic or Mediumistic deception. Our ism has rested, and ever must rest upon demonstration. Demonstration of what? Of continued life, Spirit life beyond the grave.

Just why the author of "The Great Psychological Crime" has arraigned Spiritualists as the headcenter of the crime, may be explained in his third book, but is not found in his present effort.

If honest he must be ignorant; if ignorant he may be excused, but whether honest or ignorant, signs are in evidence of a priestly scheme to saddle the great crime upon the backs of the only ism that can and has stood the crucial test—demonstration.

In summing up, I use plain language, naked truth, reason and justice as impressed by the subject in hand. As a priestly movement to deceive millions of honest, earnest investigators of the most important subject humanity has ever investigated, studied or considered, "The Great Psychological Crime" book may be pronounced a partial success. It appeals to ignorance and fear, the earmarks that ever attend priestcraft.

The author has not disturbed the hoary-headed monster of priestcraft, kingcraft, myth and mystery, and the long train of subjugation and crime—blood, fire and every conceivable form of torture ever attending priestcraft.

I charge a deep laid scheme of conspiracy; the author is the subjective conspirator, a paid tool; he is not a fool, but an instrument of the slick, unscrupulous Christian clergy, Catholic and Protestant, who are every day seeing the necessity of uniting for a common defense against the increasing influence of scientific demonstration of continued life, the most dangerous foe that priestcraft has ever met.

Spiritualists ought to perceive that their position, their demonstration, takes the wind out of the sails of faith, myth and mystery of the ages.

The demonstration is scientific and is conceded. Cunning priests know there is something more needed than robes, ceremonies and Sunday club entertainments to annul the constantly increasing skepticism, intelligence and independence of this strenuous period.

"The Great Psychological Crime" has no signficance unless the design and object is perceived.

A wide field of thought was opened—discovered—when mediums gave evidence that the dead still lived in a world unseen. Fifty years of scientific research in the realm unseen has caused a revolution in all independent minds. At this time scientific thought is described as chaotic, because of the wonderful discoveries of everyday occurrence.

Thought as a force, thought as the one primal unseen force, is being recognized, so say the scientists.

Bacquerel rays, radium, pollonium and other radio-active substances are being studied, also ether, which is declared to be the mother and source of all things.

Prof. Crookes estimates that a square foot of ether has a restraining or uplifting force of ten tons.

This ether cannot be seen, felt, smelt, tasted or heard; it cannot be defined, and its origin is unknown; it is said to be the essence of light, heat and electricity.

An eminent liberal clergyman of the east declares ether to be "A universal something without beginning, without conceivable end, everywhere, yet nowhere, the Sphinx of Science, the illusive of algebraic quantities of knowledge."

Modern Spiritualism laid the foundation for scientific investigation of all occult forces.

We are nearing the day of a great change, with the most remarkable discoveries in the occult, of the ages. Are we ready to let go, and move on with eyes and ears open, ever receptive to the incoming tide?

If a medical monopoly proves to be at the bottom of this book scheme, it does not signify; all monopolies are assured of a royal support by the great influential American Church, both divisions.

DR. M. E. CONGER.

4918 Calumet avenue, Chicago.

AN IMPRESSION.

A wind-swept sky,
The waste of moorland stretching to the west;
The sea low moaning in a strange unrest—
A seagull's cry.

Washed by the tide,
The rocks lie sullen in the waning light;
The foam breaks in long strips of hungry white,
Dissatisfied.

Above, around,
Thunderous calm of drought that kills and sears;
Silence in travail, waiting birth of tears—
No conscious sound.

Only the stir
Of some small insect life within the land,
The lapping of the waves upon the sand,
A corncrake's whirr.

Upon the hill
The gorse seems thirsting for rain; afar,
Low poised on the horizon line, one star
Shines, lonely still.

—May Bateman.

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y.

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'The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

Ella Wheeler Wilcox, The Poet Philosopher.

This Poet Philosopher stands before the world to-day without a Peer in many respects. Her Poems are Gems of Logic, Eloquence, Pathos, Philosophy and Wit; a combination of excellences not possessed to the same extent by any other poet on earth to-day. She believes in Spirit Communion, and alludes to the same most beautifully in many articles she has written for the press. Her views on The Great Psychological Crime will be read with interest by everybody.

MRS. ELLA WHEELER WILCOX ENDORSES THE BOOK.

May I add my little endorsement of "The Great Psychological Crime"?

I believe it to be the MOST IMPORTANT BOOK PUBLISHED IN THE LAST CENTURY.

The purely physical sciences benefit only our earthly life.

This School of Natural Science, from which the book emanates, benefits man the mortal and man the immortal, if he chooses to profit by it.

The book under discussion has been to me like a great Search Light sent from a ship, showing rock and reef and safe harbor, and the channel leading thereto.

Born into a family of agnostics, faith in God and life immortal were brought with me from former incarnations. In my early girlhood I began to investigate Spiritualistic manifestations, with results at once convincing and confusing; convincing of the fact of continuance of life and intelligence after death, yet confusing because the messages received were so frequently contradictory and unworthy. Supposing as I did that death meant illumination of spirit, I could not understand many messages sent me, messages I still knew to be from some source beyond earth.

Shortly after my marriage in 1884 my husband who has always urged and aided me forward into new fields of thought, induced me to take up the study of Theosophy.

In this path of research I found my first explanation of the confusing experiences I had encountered in Spiritualistic tests. The study and reading along Theosophical lines were broadening and helpful, but several of the leaders in the various branches were so at variance with my ideals of religious teachers, and so at swords' points with one another, that I went no farther in that direction.

My next and most beneficial experience was the privilege of being a student under that remarkable soul, Vivekananda, the Hindu monk. He was the greatest soul I have ever encountered, yet his ideal was the renunciation of the world, and this ideal, to my world-loving, humanity-loving nature, was impossible to attain.

In The Great Psychological Crime I find proofs in abundance of Spiritualistic truths. I find all of Theosophy epitomized and formulated so the mind can grasp its salient points; and I find the broad, high, beautiful wisdom of the Hindu philosophy brought into healthful, helpful, modern, every-day life, for those who have ears to hear; eyes to see, and minds to think.

My observation of spiritual mediumship proved to me that it was dangerous and that it invariably destroyed or injured the individuality of the medium to some degree; yet as it was at its best absolutely convincing of a continuation of life beyond death, it seemed a commendable sacrifice.

Theosophy suggested mysteriously the possible acquirement of knowledge of immortal life without mediumship, yet its philosophy was so involved and intricate, and its ministers so warlike and ofttimes mercenary among themselves, that it gave small impetus to the peace-seeking soul to go farther.

The Hindu Sage (God glorify him through eternity) spoke more familiarly of worlds beyond than of this world, and I KNOW HE KNEW; yet to reach his standard of joyful renunciation of all that makes life sweet was impossible.

Therefore, the publication of this book, "The Great Psychological Crime" (and its predecessor, "Harmonics of Evolution"), with its positive statements and statistics, its reserved yet earnest assurances of the possibility of each worthy soul to attain Mastership and knowledge, I consider of incalculable value to humanity in this material age.

It is a call to us all, to COME HIGHER, yet to do the work appointed us and to fill the sphere we are fitted for.

ELLA WHEELER WILCOX.

should be selected as a special class, and paraded before the world as particularly fostering (sustaining and encouraging hypnotism) crime, is beyond the vision or capacity of the scribe to understand.

Sixth—Not possessing the qualifications of a book reviewer and limited for space in this great Symposium, I will confine my effort to what seems to be the objective points of the text.

Seventh—If a great psychological crime exists, why does it exist? What is the origin? Does it date back one thousand, ten thousand or one hundred thousand years for cause? What does the author know about origin or cause?

Shall the crime be charged to Spiritualists of this day and date, or to ancient religionists all along the line for the past ten thousand years? Charged up to their intelligence or the subjugating influences of their religions, perpetuated by priestcraft and kingcraft united?

Is this great crime something new, or as old and black as the hills and hells, and as thoroughly materialistic? Did it originate during the past century?

Are not the above queries important in the investigation of this sub

Eighth—Were not hypnotism and mediumship recognized by all Bible writers, by the prophets, the inspired, by those who dreamed dreams and saw visions, by those who healed, by those who talked with materialized Spirits, by those who were entranced and lifted up as Paul claimed to be, as multitudes have been in all ages of recorded history? Are Spiritualists to be especially arraigned for subjugating, controlling and destroying their followers? Is this justice or good sense?

Ninth—Has any religion done as much to free humanity from myth and dogma, from ignorance and fear, from priestly control and domination in the past fifty years, as have the teachings and demonstrations of Modern Spiritualism?

Is it possible or honest to ignore the fact that Spiritualism demonstrates continued life and thus supersedes faith, hope and belief with knowledge regarding the one most important problem that humanity has ever been called upon to solve and settle?

Tenth—The subjugation and control of humanity is not a new expression in life; it is an old, old crime, as old as priestcraft, kingcraft, churchcraft or governmentcraft. Is always a selfish, criminal craft.

That it is a terrible crime cannot be disputed, nor that this discussion is not opportune.

This world has been deluged with blody wars, as a result of the subjugation of the ignorant, the weak and the innocent. Religious wars continue, blood still flows; civilized or uncivilized the stake and sword are not yet discarded.

Eleventh—NO HARM CAN COME TO SPIRITUALISTS OR SPIRITUALISM IN THIS AGITATION, BUT GREAT GOOD MUST RESULT.

"TURN ON THE LIGHT" and have no fear; truth never suffers in the brightest light; it is intense darkness that causes fear and destruction.

Spiritualism has only one condition to fear and that is all restrictive influences; give freedom to mortals and spirits and they will redeem this world. They will soon put an end to all psychologic and hypnotic subjugations.

Liberty—freedom—is the one infinite just demand made upon all people; the subjugation by any method, power or influence of any individual is certainly a great crime.

Twelfth—If one of the objects of the author was to call attention of the reading public to the great subjugating crime, and to place it upon the shoulders of those dependent upon it for spiritual and material support, he needs a guide, a physician; he is sick, he is blind, fifty years of darkness envelops him—turn on the light.

For fifty years Modern Spiritualism has preached deliverance to all hypnotized, subjugated, priest-ridden people, has ever refrained from teaching selfishness for one class, destruction for the other, and a heaven and hell religion of Christianity.

If the author desired to lessen the great crime of the ages, is it not reasonable to expect a careful, just exposition of its origin, cause, objects to be attained, the secret influences and methods used in perpetuating the infamous subjugating crime? Why has not the author sought out the origin, or given us a hint of the cause or object of the great crime of the ages?

His vision when turned towards the past is dim, and goes back less than a century for origin and cause.

He musters all his forces, and charges upon the only class who have

MR. HARRELL TO THE FRONT.

Mr. Herbert A. Harrell is President of the Englewood Spiritualist Society, and a comprehensive, critical thinker along spiritualistic and occult lines, and his views will be read with interest.

In the brevity of space allotted to the discussion of a topic so stupendously great as that covered by the author of the book entitled "The Great Psychological Crime," I find myself somewhat cribbed in my efforts when limited to a few columns in The Progressive Thinker. Our author in his efforts to convey exact mental pictures with his words makes a mistake from my point of view, in defining the triplicity of the constitution of man. He speaks of him as soul, spirit and body. Among students of occultism and of biblical lore we find the Pauline classification (spirit, soul and body) more generally accepted. But since he defines his terminology the reader will encounter little or no difficulty from this point of exception unless through inadvertance he fails to impress himself at the outset with the writer's lexicon.

It seems to me a further analysis of this complex entity called man would more fully suffice the objects and aims that we are so considerately weighing.

I refer in particular to the septenary constitution of man, analyzing the persistent reincarnating ego, who is a reflected trinity of the triune godhead. When once man understands that his beginning and home is in heaven and his pilgrimage here is but temporary, learning as he does on this plane of manifestation the things of this great school of sentient physical life, then and not until then, will he be fully able to grasp the injury done him by subjective processes, induced either by the use of opiates, hypnosis, self-induced hysteria, or spirit dominance. For more than 35 years have I been associated with spiritistic phenomena effected by the subjugation, in almost every instance, of a graciously willing but not over-bright medium. The more rigorous and perfect the control, the more astounding, as a rule, the manifestation.

Let me define myself more clearly when I use the word medium. I mean to convey the idea of one who permits the use by excarnate spirits of his physical organism, which includes not only the dense physical body but its etheric double and astral duplicates [I am here assuming that you are all familiar with the planes of nature] for the purpose of receiving the subtle impacts of the planes to which these bodies correspond and transmitting them to the outer or objective world. Literally speaking these vehicles are utilized by the Ego in the very inverse relation to which they are perverted in hypnosis or subjective mediumship. There is wherein lies the wrong. The suggestion that reduces the man to catalepsy, or any degree thereof, crowds back the outrushing energies of the soul at one and the same time when the consciousness is attempting to focus himself into his physical vehicles on the physical plane and assert himself in what we know as the waking state. It makes no difference, I repeat, whether this perversion of nature's intent is induced by the will of a living or excarnate human entity, the result is precisely one and the same thing. Again we are told in vulgar literature and by ignorant or designing persons that the liberty of choice is never surrendered by the ego in any of his subjective moods; that an impingement upon his moral status will immediately result in the reawakening or throwing off of the entranced condition. This our learned author emphatically denies, and in his denial he has the full and unqualified support of the subscriber hereto. The deeper the injection of suggestion, the smaller and less assertive the volitional activity. In the hundreds of clinical demonstrations that it has been my morbid privilege to witness, the Flower and Atkinson school of therapy, notwithstanding, I have invariably found that the resisting power of each and every subject, when forced into a state of deep somnolence and then gradually resuscitated, was identically the same. They invariably follow out to the letter the dictates of the operator. The subject of the average type of character, being confronted with a proposition that is repugnant to him, will most generally resent any suggested infraction of his principles of right or wrong at any degree of consciousness between his normal waking state and that of deep trance. But, strange as it may seem, the same subject will carry out in the minutest detail any command given him by the operator during the period of transit from coma back to full consciousness. Now since we have all agreed on the one cogent point of similarities in the position occupied by the individual subjected to sprit control and the man under mesmeric dominance, is it not at least worth your while to be especially cautious in such practices and submit to them only upon the rarest occasions, if at all?

Why I should take this position is quite obvious.

On page 97 I find a grotesque form of syllogism proceeding from premises to conclusions, viz.: "In like manner the first method of cure above-named develops a therapeutic faith by the lever of prayer. The second accomplishes the same result by the inclined plane of reason. The third employs the wheel or negation and the axle of affirmation. The fourth resorts to the jackscrew of superstition. The fifth relies upon the pulley of suggestion and the wedge of wisdom," etc. I trust my brother of the Natural Science school will not again in this incarnation be guilty of perpetrating such literary rot upon sympathetic students of occultism.

On page 83 we are informed of an alchemistical process of transmutation that would baffle the skill, intuitive diagnosis and far-reaching clairvoyance of even Paracelsus himself. "Hysteria is 'cured' only to develop epilepsy; the cocaine habit is 'cured' and immediately develops cancer of the stomach." A grand truth may be couched in these two sentences, but for purposes of maintaining the high standard of the book in the minds of the more studious of his readers this statement shoud have been omitted.

Quite naturally with his ability to raise his consciousness to no higher level than the sixth level of the astral plane, our brother tells us there are thirteen spheres; seven terrestrial and six celestial. And right here let me say that it is a source of intense gratification to the writer hereof to find an independent investigator who corroborates with such perfect parallelisms, as far as he goes, the wisdom of the ancients. It is the rising out of and above this thirteenth sphere into the seventh subdivision of the astral plane that brings our brother to the conclusion that "spiritual death (for man) is not necessarily inevitable, but under control of the individual."

"To all appearances death, both physical and spiritual, is ultimately inevitable for the animal." So far as he goes and with what evidence he has before him he is correct. But his verdict has been rendered before the evidence is all in. Individuals who have developed a higher power of response tell us that this "spiritual" animal has carried with him into the great animal over-mind all his earthly experiences, there to be commingled and interpenetrated with and by the experiences of other animals of his species for a period of time designated by the Great Universal Intelligence. Tinctured with the instinct begotten of experience there again comes forth into physical manifestation, time and again, animals from the same subdivision of this collective group-soul or over-mind till individualities are evolved—persistent entities—and the third outpouring coming from God-the-Father (which is a spark from the Divine) forming a conjunction with these animal entities, marks the epoch where, in time and space, the ego or soul of man is born. These processes take place on higher spiritual levels than any of those to which reference is made in our book under review.

As to clairvoyance and clairaudience I must explain to you what I mean, and to the development of these miscalled spiritual powers I shall always lend my hearty support and endorsement. I am one with the spiritistic movement, inculcating as best I can, not as a teacher, but as a fellow-student, all that is ennobling, and decrying all that appeals to me as degenerating, irrespective of condemnation or hope of reward. I will make clear to you, therefore, in manner and form as comprehensive as my clumsy words will permit, something of the modus operandi of raising your powers of response to a high vibratory level. I take it that you are all fully aware that the eye does not see and that the ear does not hear—that they are but avenues that are correlated to a comparatively small set of vibrations, and are the transmitters, as it were, of these impacts from the external world into the much-enwrapped ego or consciousness. There is but one sense and these avenues are two of the five apertures through which the ego is enabled to distinguish himself from the not-self. Now each of these organs of sense (as well as the other three), for normal humanity, vary within measurable degrees. The spectrum analysis will give you such proofs of this statement as will put you beyond doubt in the matter, for it frequently occurs that in marking off what seems to be the limit of the red ray two very honorably-inclined persons will embark in disagreement. This same rule likewise holds good in the matter of hearing. You will agree with me, then, if my premises be scientifically correct, that a difference if perceptible, may under proper methods of culture, be brought to a degree of inclusiveness that that will widen the scope of response in both hearing and sight that will open to mankind a broader and more beautiful world than the little one in which we now live. Humanity was once, away back in the night of time, in possession of clairvoyant and clairaudient faculties and when the lessons of the physical plane shall have been learned more fully, at a date far remote in the future, they again will be repossessed of the same penchants. When the connecting links between the spiritual and physical bodies have been fully evolved, there will be no momentary cessation of consciousness in the transmission of spiritual experiences down into the physical brain. The pineal gland, now an atrophied mass of gray matter attached to the floor of the third ventrical of the brain in front of the cerebellum, was the organ of spiritual sight in the ancient Lemurian race. They lost their psychic sight as the sympathetic system grew weak and evolutionary processes brought to the forefront the dominance of the cerebro-spinal system. The large proportion of our mediums to-day and of the so-called good subjects for hypnosis are those who, in a large measure, are under the sway of the processes of the sympathetic system. Take special note of this statement with reference to psychometric readers who place the article to be read from, upon the pit of their stomachs. This accounts, too, for the fact that a "natural-born" medium is seldom if ever a monument of intellection.

But enough of this for one time. I will suffice this almost inexhaustibly interesting discussion of the merits and demerits of the book entitled "The Great Psychological Crime" by saying that I have many words of commendation for the tenets therein put forward, and to the student of metaphysics, to my brother spiritists and theosophists, and to my advance-thought associates in general I most heartily commend it.

HERBERT A. HARRELL.

Chicago, Ill.

THE SYMPOSIUM HIGHLY LAUDED.

Truth bears inspection and dissection; in fact, recoils from naught. Even direst threats of annihilation but create increased brilliancy for a great truth like Spiritualism; and in no instance could this ever have been proven more conclusively than in the Symposium recently published in The Progressive Thinker upon the subject of The Great Psychological Crime. I have read every line published so far, and fail to note any diminution of lustre of the old ship that has so proudly ridden the waves of opposition for almost three score years without going into 'dry dock" for repairs. Rather, I feel that she has been remodeled to the taste and advanced ideas of modern progressive thinkers, and has received a fine polish by the experts in the ranks. P. O. KERR.

An Optimistic View of the Book.

E. W. Baldwin is one of Wisconsin's foremost thinkers. He looks on all sides of a subject, and then fearlessly discusses the same.

To the Editor:—You carried the Symposium through courageously and nobly.

I feel that it cost you one or two sleepless moments. What of it? No great things are generally done without some effort. I feel that you at last found the undertaking more than you thought at first. I may be all wrong. You know what the facts were and that's enough. You may be so practiced that what seems a mountain to me, to you is only a jingling of the bells sleigh ride.

Anyway it has helped the cause. In every way it has helped it. Every medium will be helped by it. If they endorse or condemn the book, IT WILL BE HELP.

My opinion is that twenty-nine thirtieths of the mediums will condemn it. Even so. That will do them good.

Suppose it to be true that a Jesuit hand is back of the author. It is then of the same value. It is a question of what is said, not who says it. If the devil controlled the author he shall be credited with the good things said just the same.

It may be a whole year before the leaven gets through, fairly through the lump. It is one of those cases where the full force of it is not seen and felt in a moment.

Again, as to the author concealing his name. As long as he gave it to you, that was sufficient. Every day editors are publishing communications with false signatures. It is recognized as legitimate, the only requirement being that the editor shall know who is responsible.

Thos Carlyle wrote several books before signing his own name to one.

It is not positively known yet who wrote the "Junius Letters." They were written from the most honest and patriotic motives. Had his real name been given his life would have paid the penalty.

For a long time no one knew who "George Eliot" was. Now her novels are praised as among the very best. I think it showed EXTREME WEAKNESS to make a point of the writer being anonymous. True, high, and deep wisdom treats matter on its merit, not on its source. A temperance thought from a man in the gutter is as valuable as from a king on a throne.

Mediumship and Spiritualism will now go on better than ever. You don't regret what you did, and you never will. You were honest, and you saw it right. The time had come for just such an awakening. Thanks to the author of The Great Psychological Crime, and I don't care who or what he is. THE CHARACTER BEHIND THE BOOK IS NOTHING TO ME; IT IS THE BOOK ITSELF I AM CONCERNED WITH.

We have an interesting neighbor that I sometimes meet. He knows of the Symposium, although not a Spiritualist. I showed him the last number, and told him you had told three "lies" about me; that I was neither distinguished, literary, nor fine. He says: "It isn't for you to judge; it is for the editor and the public to judge, and that I would be ruled off the witness stand."

E. W. BALDWIN.

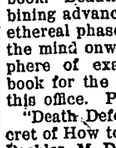
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SATURDAY, NOVEMBER 14, 1903...

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

A Field of Noble Effort.

Not one of our thousands of readers should fail to read Mrs. Emma Rood Tuttle's essay on The Lyceum.

The grand and far-reaching importance of the progressive lyceum cannot be overestimated. As a matter of fact, sadly we say it, the importance of the lyceum is all too evidently under-estimated by Spiritualists generally, and there should be a thorough waking-up on this subject.

Spiritualists should awake to the fact that lyceums are as needful, if indeed they are not more necessary and more useful than Spiritualist societies themselves. While societies are good and helpful, and are in themselves schools of learning for adult minds, the lyceums take minds in their more plastic state and their more educative condition, and wisely aim, both in theory and practice, to impart and implant a knowledge of underlying ethical principles, combined with spiritual ideals, and exalted and uplifting conceptions of life and the things that ennoble and beautify human character for time and for eternity.

How different is all this from the routine ordinary Sunday-school training of the churches! To train young children in the dogmatic beliefs of the church creeds that they are wicked, vile sinners, and will go to hell unless they are saved by the blood of an atoning savior—such is the trend of ordinary Sunday-school teaching.

The progressive lyceum aims to inculcate high moral principles, to build pure and noble character on the basis of pure thoughts and high ideals, and love of truth and goodness, coupled with humane sentiments wrought into concrete life and action toward humanity and toward the lower orders of animal beings.

Think of it! What nobler work—what higher, purer and more uplifting field of effort? What line of work more effective for the production of good results, in the upbuilding of a true, noble humanity? What can be better than this work, to raise up a high and grand class of citizenship, brave thinkers and workers for mankind?

So we say to Spiritualists, Rally to the progressive lyceums. Establish them where there are none. Strengthen and encourage them where they are.

By this work you will render a grand, good service to the cause of Spiritualism, to your country, and to humanity.

The Lyceum at the N. S. A. Convention.

John W. Ring, the national superintendent of the lyceum movement, made a good showing, and although he was only given one hour during the convention, he impressed every one present that he is the right man in the right place. Personally he made a great "hit" with all. His earnestness, honesty and lack of egotism, with his ability and zeal won all hearts. His report was received with enthusiasm and his work is to be continued, but we must remember that it costs money to publish the weekly paper which he puts out for Sunday use in the lyceums, which is really a great helper. Subscribe liberally. Hold up his hands, for he is a representative of Truth, enlightening the world. Could not each lyceum give an entertainment to help him along financially? The N. S. A.. voted that $100 be given to him to carry on his work, but that is a small sum for so much work.

A paper showing why the lyceum is the basic work of Spiritualism was read at the convention by Mrs. Emma Rood Tuttle, which we publish for your consideration.

CARD FROM DR. J. M. PEEBLES.

Dr. Peebles writes: "Sunday, Nov. 8, I lecture in Chicago, and go directly from there to Southern California for the winter. Accordingly, all newspapers, magazines and letters designed for me upon the subjects of books, lectures, literature, travels, and the deleterious influences of ignorant and evil-disposed spirits—in brief, obsessions, should be directed to me at San Diego, California."

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

Reflections on The Great Psychological Crime.

The Great Psychological Crime.

Often the bitterest remedy is the most effective and corrective.

This is true in medicine and equally true all through life.

How often do we learn the greatest lesson from the bitterest experiences of our lives. How often the most beautiful rainbow appears across the blackest cloud.

We are reluctant to acknowledge the good that comes through a deep sorrow, for tears are so blinding, but when the sorrow has passed and our eyes are washed by their crystal drops, we can discern a deeper sympathy for our fellows. We can feel as they feel when clothed in the habiliments of woe. We can meet them heart to heart and soul to soul. We have been there; we are one with them in kinship.

Again, we are often shocked by an accusation that is true, and of which fact we were ignorant until accused and aroused by the stroke.

No one can see our faults like the other party. No one can see another's faults more plainly than we. We all need watching and arousing, lest in the monotony of self-conceit during this walk of life we forget there are others; lest in the quietude of contentment we, feeling that we have reached the limit of wisdom, the height of moral and spiritual perfection, fall asleep at our post and the onrushing crowds of young geniuses, scientists, moralists and religionists pass over our lifeless forms.

Many Spiritualists have seemingly arrived at their destination of progress or the limit of their capacity to expand, and fail to see anything good and grand in people who do not believe as they do; those who take exceptions to their limited methods of reasoning upon the fundamental points of Spiritualism, and become sensitive to attack from other thinkers.

NOW WE NEED THESE ATTACKS AND BECOME STRONGER BY THE ENCOUNTERS, AND ARE MADE TO REALIZE THAT THERE ARE WEAK PLACES THAT WE HAD FAILED TO NOTICE; THAT THE HUMAN FRAILTIES WERE BECOMING MILLSTONES ABOUT OUR SPIRITUAL ORGANISMS.

We ARE HUMAN, but we are also spiritual and as the bodily disorders are corrected by the most bitter doses of medicine, so are our spiritual disorders changed by a BITTER DOSE OF THE TRUTH, wisely and carefully administered, and in the ultimate outcome it matters not as to the personale of the physician.

Now, we are ready to say that while The Great Psychological Crime has been a bitter dose to many, it has calmly, candidly and very timely called our attention to a few dangers that would, perhaps, have been unnoticed by thousands who were so wrapped up in their beautiful interviews with friends in spirit realms, that they had given no thought to any other side of the questions.

The book will have but little effect upon those of our genuine mediums who have in their lives and by their experiences proven that as it appears to the mind of the author of the book it has not appeared to them; BUT IT WILL HAVE AN EDUCATIVE EFFECT UPON MEDIUMS AND SERVE AS A WARNING TO THOSE WHO CONTEMPLATE BECOMING MEDIUMS, TO MAKE HASTE SLOWLY.

The discussion is of too much value to end abruptly with only two issues of The Progressive Thinker, therefore we shall present more upon this subject from time to time as the accumulation of material upon both sides will justify.

Spiritualism has shown itself amply able to cope with all contending forces in the past, and there need be no fear but that the cause will be protected by the united forces of the two worlds.

In the spirit of perfect fairness we have endeavored to conduct this great discussion, as we ever have in the past all other questions of vital importance to our cause.

If we have faults we cannot see, and that can be shown us, let us be progressive enough—let us be frank enough to acknowledge them and wise enough, and reasonable enough to correct them and keep in line with our fellows in our teaching and our practice, and in touch with those who can benefit us and whom we can aid.

Let us cast aside the narrowness of prejudice, envy, jealousy, and egotism that blinds our eyes to our own imperfections; walk with our higher aspirations in the path of right, and change at the cross-roads if we have been going wrong; walk uprightly and in a manly and womanly way with our comrades.

There can be absolutely no progression in this sphere of life without more or less friction. THE ETERNAL CALM HERE WOULD MEAN ETERNAL STAGNATION. Peace, Quietude and Constant Complacency are not the triplets that continually accompany any one who is traveling along the Road of Progress. Sunshine, at times a great blessing, and absolutely necessary in the process of the evolution of climate and seasons, would become a curse if made perpetual.

Embodied perfection does not exist in the human family.

Spirit influence CONTINUALLY EXERTED on any person in controlling the will and sensory organism, would be as ruinous to the individual as constant sunshine would be to the earth we inhabit. But those spirit influences which sooner or later, accompany every high, holy, truthful and beneficent aspiration, giving additional strength to the will, more healthy vibration to the sensory organism, enlarging the understanding and quickening the perception (just as the tiny seed receives the co-operation of soil, water and sunshine) may in the economy of nature become continuous, with most excellent effects. That is the kind of spirit influence that will come eventually to all WHO ARE WORTHY, and which should be cultivated by all, under whatever name you may choose.

As to The Great Psychological Crime, we have not the least apology to make for its existence, nor do we invite hostile forces to annihilate it—it must stand or fall on its merits.

As to the "hidden" author, we recognize that the most potent, the most beneficial and salutary forces of the universe are "hidden."

You have never seen electricity, yet what a wonder! You may see the lightning, but it is not electricity—it is simply a magnificent transformation, as in light and heat.

The ether of space is hidden from your view.

You cannot see the vibrations that transform themselves in the various colors of the spectrum. Nor can you see those undulations that transform the vibrations of the violin into the most exquisite music.

Every spirit control, however low and vicious, or however grand, beautiful and soul-exalting, is hidden from the ordinary gaze.

All evolutionary processes are hidden.

Certain forces of the universe are hidden from the mortal, the seer, the philosopher and the angel.

The controls of all inspirational speakers are absolutely hidden from mortal view. The wise spirit often refuses to give his name, because the name itself might add lustre to what he said, and that undeservingly.

Who ever saw the underlying cause that produces those beautiful scintillations in the heavens known as the aurora borealis? The blood circulates, the heart beats, and secretion and excretion goes on in the system, and nobody has been able to tell the author of such a wonderful mechanism, producing such magnificent results.

Under all the circumstances, why abuse the author of The Great Psychological Crime for keeping his name in the background, leaving his ideas to stand just as the tree stands, just as the rose-bush stands, just as the vine stands that clambers up the side of a house, just as the golden wheat stands, just as the lily stands—who can tell the original author thereof—why is his name concealed in the vast economy of creation? is an important question.

However, we have no apologies to offer for the book that comes forth with the author's name in the background; nor do we condemn it. Why should we condemn it while nearly all our leading thinkers say IT WILL DO GOOD, and then set to work like beavers to annihilate it with the HATCHET OF REASON? Why should we commend it when the views even of Spiritualists are conflicting in regard to its teachings?

It is our whole purpose to leave this book to the sole care and custody of the reader; he can CONDEMN IT in unmeasured terms, or he can APPROVE IT in the highest pitch of his voice, and we shall esteem him just the same. Some things we can systematically regulate, and some things we prefer to leave exclusively to the reader, especially a work on which there is such a vast variety of conflicting opinions as on The Great Psychological Crime.

DR. WARNE EXPLAINS.

Moses Hull With the Light Turned On.

Moses Hull is often entertaining, sometimes instructive and occasionally ver "amoosin'." He appears in the last named role in so far as his article in The Progressive Thinker of November 7 refers to the election of N. S. A. president and vice-president. He certainly did not wish to be taken too seriously therefor, for doing so would be to place his reliability upon convention happenings on a par with his gullibility as to Pacific coast conditions in our ranks. It did not need a printed confession to prove that he did not indulge in a great amount of exertion at the Washington convention. Had he permitted himself a little more effort he would not have sent his own imaginings to the public for facts.

It is worthy of note that he himself is not as innocent of political methods as he would like to be thought. He and Mrs. Stewart went to Washington with a club up their sleeve for any presidential candidate who would not pledge himself blindly to the demands of the Morris Pratt Institute. Indeed I was honored in my Chicago home with a visit from the second performer of that duet, who with quiet witchery of manner and words hinted that no one could have Wisconsin's vote without a promise in advance to stand by the school, and the remark was innocently dropped that they knew where Brother Kates stood.

The caller even reached Washington expressing doubt as to Dr. Warne's position and remained in that state until the day following the nomination of officers. And yet that gentleman had led a Chicago mass meeting in giving substantial aid to the institution by himself taking a life membership; had afterwards spoken for the school on the Milwaukee platform of the Wisconsin State Association; had urged over his own name in The Progressive Thinker that a broad view be taken of the possibilities of that undertaking. Like other well-seasoned politicians, Brother Hull is troubled with a defective memory. Oh, guileless Moses! You went to Washington determined to trade upon the Badger state's votes in the convention.

Brother Hull strives to enter Brother Warne as a "leader" in a "star chamber session of certain wire workers and manipulators," and charges that the latter deserted his constituents in the West. We are in a position to know somewhat of Dr. Warne's actions and methods. While engaged in conversation about non-political matters on the floor of the convention hall the evening preceding the nominations, a personal friend presented one of the petitions urging Brother Barrett to become a candidate, and asked Dr. Warne to sign it. Glancing over the thirty names it bore he found among them not only well-known Spiritualists, but some of his own friends and even that of his room-mate, Brother Grimshaw. He signed it then and there, for there was a rising determination to rebuke the antics of a professional campaign manager to hoodwink easy-going Spiritualists by appeals to prejudice into giving thoughtless proxies. Dr. Warne did not see any of the petitions from that moment until just as the session for nominations was called to order the next afternoon, when they were placed in his hands with a request that he nominate Mr. Barrett, his long-time friend and the friend of his friends. A lady delegate anticipated him however, and it only remained for the Doctor to second her nomination on behalf of the petitioners. At this most interesting moment Brother Hull was heard piping up a plaint, not about Barrett as a "reluctant" candidate, but because he himself had not been given a chance to climb into the band wagon by having his name enrolled upon the petitions before they were publicly read. The presidential question was happily settled by that movement. While there may have been some opposition to Brother Kates on the ground of personal egotism, yet more came from his willingness to accept the office even though it came through methods for which he publicly disclaimed responsibility and which were repugnant to Spiritualists inside and outside of the convention. His election meant a serious defection from the N. S. A. ranks. On the other hand, Dr. Warne was painted as a bitter enemy of all mediums, because he opposes willful trickery under the cloak of their sacred calling. Persons upon the floor had been furnished by Chicago tricksters with inaccurate newspaper reports of his remarks upon fraud at the last Chicago mass-meeting, for which they roundly denounced him in one breath, but with the next one substantially confirmed his main position by loudly boasting that the Illinois State Association had used some of the worst frauds at its public meetings. Kates and Warne were untried men in the position while Barrett had filled it with efficiency and devotion.

Dr. Warne's principal support came from the east. Neither Wisconsin nor any other western state offered him, or was asked by him for its votes. Even Illinois was not urged to throw her legitimate strength for him. Eastern Spiritualists conceded the presidency to the west and rallied about the Chicago candidate on the question of locality. Instead of paying attention to political matters, Dr. Warne's entire summer has been devoted to perplexities growing out of his assumption of the burdens of another who was called from mortal life before her plans could be completed for the happiness of her dear ones. He was true to the distant constituency which was loyal to him at Washington.

Have Spiritualists a right to expect their college president to pay such attention to the eternal fitness of things that he will rise above the methods of a petty politician? He could have learned in Washington that Brother Barrett's ante-election plans contemplated his complete severance from the office of president. Thus he could have avoided public aspersions upon the latter's intentions at a time when many feel in the light of subsequent events that his re-election was a fortunate direction by unseen intelligences. None who saw the mortal agony which seized upon our president as he staggered from the telephone booth with the terrible tidings of the death of the lamented Tuttle of the Banner of Light, are in a mood to welcome flippancy from even a Moses Hull, who was informed by special messenger after the midnight hour of the situation and notified that he must fill certain Ohio engagements of Brother Barrett. Brother Hull's reflections upon our president are ill-timed and grate upon the finer sensibilities of the better side of human nature.

GEO. B. WARNE.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

FARMER RILEY'S SEANCES.

Eminent Men are often Spiritualists of the Genuine Type. Such is the one who steps to the front to describe the Materializations given through that Wonderful Medium, Farmer Riley. He selects The Progressive Thinker for that Important Purpose, realizing that he reaches a vast concourse of readers by so doing, more by far than he could in any other Spiritualist or Freethought Paper.

SEANCES WITH THE CELEBRATED FARMER RILEY.

One morning in the summe rof 1898, my friend, Judge P——, dropped into my office with the information that "Farmer Riley" would give a seance that afternoon on the West Side—would I like to attend? With the greatest of pleasure, I assured him. Well, I went. I had never seen the "Farmer." A few moment's conversation in the seance-room before the circle was formed was my first opportunity to begin a study of this remarkable medium. I found him a well preserved man, of medium heighth and build, about fifty years of age, with a finely-formed, full-sized and well developed head, gray-eyed and square-faced; a plain, unassuming, unostentatious, matter-of-fact character—the embodiment of gentleness, candor and good sense, with no trace of pride or insincerity about him. His dress and bearing that of a plain tiller of the soil; his appearance such that he would readily pass anywhere as a genuine member of that profession—no wonder he is known far and near as "Farmer Riley."

About twenty-five were in the circle. The seance-room, the back parlor on the first floor and the cabinet, a small bedroom off from the parlor. At the appointed time Riley, clad in his everyday clothes entered the cabinet. A few moments later a form stepped suddenly from the cabinet, bearing the music box, saying, "Here, take this," as it handed the box to one near, and retired to the cabinet. I had sat in many seances commencing with the Davenport Brothers in the early '60s, but no form like that had ever met my gaze. It was Riley—and it was not Riley. Not the physical body of anyone present. Then came a succession of forms, and among them that of the great war governor of Indiana, the late Oliver P. Morton. The majesty and dignity of this figure could not be mistaken. And then came the figure of a young man, a former member of the household where we were met, and who had, in fact, departed this life in the room used as a cabinet. The efforts of this figure to secure recognition by the surviving members of the family were touching, and unmistakable.

Well, the seance was over and the members dispersed. But the impression that the first form seen on this occasion, was that of Medium Riley, and yet was not Riley in the flesh, remained with me; it was abiding.

Time sped on. One dreary day in October following, I attended the funeral of my friend, Major D——, at Bishop Fallows' church on the West Side and took, as I supposed, my last look at his familiar face. Not long thereafter, moved by an irresistible impulse, I found myself at Marcellus, Michigan, and by the aid of a willing liveryman at the close of the day I was knocking at the humble door of "Farmer Riley." He was not at home. I had missed him at Marcellus. He came shortly, however, and with no sign of recognition on his part, and without explanation or introduction even, I received his cordial greeting as a stranger, and was assured that we would have a seance that evening. It was evident that he had no recollection of having seen me before.

Well, the hour came. Some strangers and some neighbors came also. The cabinet, a bed-room adjoining the parlor, the doorway closed with curtains, the parlor lighted by a lamp. The circle arranged as usual around the doorway of the cabinet and Riley retired to the cabinet, his good wife (now deceased) acting as manager. Among the first manifestations was that of a tall, fine-looking young gentleman who stepped out from the cabinet. Two elderly people advanced; they were from the far Northwest; they came with whitened locks and forms bent and bowed with age. The story of their grief was told in a single glance at the apparition. It was their lost son, a traveler "from that undiscovered country," who had returned to greet them as "Father—Mother." The inexpressible tenderness and pathos of the interview which followed could not be misunderstood. The scene was real, not a mockery, not a delusion evoked by the malignant magic of Riley's brain. There was no Podmore in that circle.

Presently there came another form, also that of a tall, fine-looking young man, beckoning to the writer for recognition. Who could it be? I could not tell. In a moment it was gone, and then came the impression, "Why, that is my old friend, Major D——, who died last month." Not as he was at the time of his death, but the spruce young man as he was when I first knew him twenty-five years ago when we officed together in the Times Building. A few moments later I was called to the cabinet, the curtains thrown aside, and there stood my old friend, Major D——, in full form and feature as he was the day he died. He greeted me with a smile, passed out the music box, and with a wave of his hand, the curtain closed. I had, however, had sufficient time to take in every detail of the face. There was nothing lacking. It was the living presentation of the face of my departed friend whom I had last seen in his coffin at Bishop Fallows' church. The identification, to my mind, was complete.

A succession of forms followed—all apparently recognized by some one present, until at last the power of the medium was declared exhausted and the seance at an end. After a night's rest and an old-fashioned farmer's breakfast in the morning, the writer bid good-bye to Farmer Riley and to his hospitable family, and soon was homeward bound on the Grand Trunk train for Chicago.

I must admit, however, that I was thoroughly mystified and filled with wonder by what I believed I had seen and heard. The sequel to this visit I shall endeavor to set forth in a future continuation hereof.

Chicago, Ill. H. B.

A REMARKABLE CASE IN THE SPIRITUAL OR OCCULT REALM

English Girl's Sad State—One of Them Writes Backward, Another Is Addicted to Toothache, Another Has Excellent Health, a Fourth Knows Only Baby Talk, While a Fifth Has Learned French—One a Deaf Mute.

London, Eng.—Thanks to a freak of nature, of which a hapless English girl is the victim, we get such a glimpse into the mysteries of the human mind as perhaps was never obtained before.

Every one of high-strung temperament has felt the power of moods, which seem to transform the character, making of an individual at, say, 10 o'clock in the evening quite a different person from that same individual at 10 o'clock the following morning. But through some strange lack of connecting links between moods, so to speak, a young woman now under medical observation in England has had thrust upon her the distinction of having twelve wholly different selves, most of them unacquainted with each other, and each having individual diseases, accomplishments, virtues and faults.

For obvious reasons the girl's name cannot be given, but the case is vouched for by Dr. Albert Wilson, a British specialist in mental diseases, whose written account of his observations will appear almost immediately in the British Journal of Mental Science, a publication of the highest standing.

The young woman comes from a well-to-do Birmingham family, whose other members are sound and healthy as any one. She also was normal, bright and intelligent until in 1895, when she was twelve years old, she had an attack of influenza, followed by six weeks of delirium fits, and partial paralysis—some kind of internal revolution so violent, in fact, that her very identity seemed to be torn asunder, for thereafter she was continually being ejected from one of her selves and thrust into another.

TALKED BABY TALK.

The first new self apparently was three years old. In this phase, the girl could talk only baby talk. She knew many words, but didn't know what most of them meant. Asked to find her nose, she might point to her ear, or asked to choose white from an assortment of colors, she would select black. This self soon learned to write, but the writing was done backward, beginning with the tail of the last letter of a word. In this state she was dimly conscious of her first self, whom she said she hated because everybody loved that other person, but nobody liked her, i. e., the present personality.

Suddenly she would change back into her normal self, in which form she would remember nothing of the second personality. Then she would, without warning, change back again, continuing the second life exactly where she had left off, and knowing nothing of what had passed in the interval. In the first stage she was very modest and well-behaved. In the second she was rowdy.

Self No. 3 turned up without warning in July, 1895, and announced herself as "Old Nick," a name that proved appropriate, for "Old Nick" had a nasty temper, although this personality had bot health than any of the others. After a short visit "Old Nick" disappeared for a year, and then came to stay for twelve weeks. In this stage the girl was taken to the seaside to a place with which she was perfectly familiar, but "Old Nick" proved a complete stranger there. Occasionally, however, a glimpse of some particularly familiar landmark would shake her out of the "Old Nick" state into some other personality.

"Old Nick's" remarkable health is indicated by the fact that once when the girl was ill in bed and in an imbecile state after a fall from her chair at dinner, she suddenly arose apparently in excellent health, asked why she was in bed, and wanted to go on with that dinner where she had left off. This took place in April, 1897, whereas the dinner had been begun in September of the year before.

A DEAF MUTE.

Self No. 4. was a deaf mute, who appeared four or five times and stayed only a few days at a time. In this stage the girl made her thoughts known by writing.

In another stage the girl insisted that she was only three days old, and in some ways acted accordingly. It appears, however, that she could write in the ordinary way, but if asked to spell verbally the word came out backward. Another self was a maniac, and was suffering from fear of snakes and tortured with a headache.

One of the most interesting personalities was "Pretty Dear," who was gentle, modest, and refined, and more intelligent than the others, although she had to learn all over again to read and write. She even learned French, although none of the other selves was ever able to understand French. Luckily this self has been uppermost of late, and has enabled the girl to earn her own livelihood at the Rainhill Asylum, near Liverpool, where she is now kept under observation, owing to the occasionally sudden visits of less desirable selves.

ADJUICA UNEZA.

One of the strangest of the personalities was one that named itself "Adjuica Uneza." This self stayed only a fortnight and was unable to walk, but proved to have a remarkable memory for the small events of her childhood up to the date of her influenza, knowing nothing of what happened since. Another self was only a few hours old, although she could read. Another self was blind, and yet manifested marked ability in drawing, and could copy pictures, guided only by the sense of touch, which seemed almost miraculous. Her eyes were normal, but repeated experiments of holding a book between her eyes and the drawing she was copying proved that she was following the lines of the picture to be copied by some miraculously delicate sense of touch and not by sight. When the picture was moved from her she could not proceed with the copy until she had groped after the original and placed her fingers on its lines. In this stage she usually understood nothing that was said to her. When she emerged from this stage she was short-sighted and unable to discern color more than four inches away, but in compensation her hearing became as mysteriously acute as her sense of touch had been in the previous stage.

PART OF HER BAD.

Two of her selves were terrifying. In one of them she named herself "The Dreadful Wicked Creature." She was violent, cruel, and degenerate, and on one occasion she was caught trying to throw her little sister into the fire. The other self, which developed when she was about seventeen, took the form of desperate affinity for the opposite sex, but this stage did not last long, and at last accounts "Pretty Dear" seemed to be getting the upper hand of the syndicate.

All these personalities came and went usually without warning, beginning where they left off before, however long ago that might have been. Sometimes the girl seemed conscious of the fact that she had more than one personality, but in other phases she seemed cut off physically as well as mentally from all that had gone before. In one of them she usually suffered greatly from toothache, which always vanished when her other self came on the stage. One of these periods of toothache became so severe that the tooth had to be pulled. Another self who came along soon after was mightily surprised to find that tooth gone.—Washington Post.

Tit for Tat."

It is a curious thing that the whole Christian (?) world stand back in perfect awe at the Turkish massacres of the Christians. Perhaps they have some recollection of the time when the Christians were slaughtering those who did not endorse their superstitions, torturing victims in the same brutal manner as are the Turks to-day, and perhaps the Turks have a similar recollection; at any rate the atrocities continue in the old-fashioned way and the other powers say naught to stay the hand of the "infidels" and "heathens."

Why doesn't God, the all-powerful ruler of worlds and infinite space raise his peaceful hand and stay the murderous hand of Turkey?

These are some of the important interrogatories that crowd themselves upon a skeptical, critical people at the present time.

When Spain was wielding the sword over Cuba, Porto Rico and the Philippines Uncle Sam shipped a few Jackies among them and called a halt in a very effective manner, and the wonder is that the humanitarian old chap doesn't do likewise in the matter of the Turks, and stay the murderous hands of these fiends incarnate.

LYMAN C. HOWE AND MRS. FLORENCE HUNTLEY.

Next week we will publish Mr. Howe's first communication in the debate with Mrs. Florence Huntley. Every Spiritualist should read the articles by these two truly gifted persons, on The Great Psychological Crime. The Progressive Thinker is opening a new field of thought to Spiritualists everywhere, and this debate will be specially interesting and instructive.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

Bible Story Causes Crime.

That the story of Abraham and Isaac as told in the Bible was responsible for many of the murders committed by religious fanatics, was the contention recently made by Dr. Emil G. Hirsch at Temple Israel. Referring to the story of the attempted sacrifice of Isaac by Abraham, Dr. Hirsch said:

"More harm has been done by that tale than any other in the Bible. We read every few months of some man who, in a religious frenzy, has killed his children, saying that he did so in order that he might make a sacrifice to God. The story of Abraham and Isaac has been read by those religious fanatics and has led them to commit their fearful crimes."

Dr. Hirsch lectured on "Was Abraham Real?" and contended that no such person ever existed. Abraham, he declared, was the personification of a nation and the story of his life as told in the Bible is a story of the people of whom he was the type.

"We should realize that the Bible is a book of poetry and not a history," said Dr. Hirsch. "Its stories correspond to those that we find in the mythology of every nation from the ancient Greeks to the native inhabitants of North America. It is as a book of poetry that the Bible should be taught in the Sunday schools. The children should not be brought up to believe that every story in the Bible is true.

"Atheism has gained ground because of the manner in which the Bible stories are interpreted. When the children grow up they come to see that many of the tales cannot be literally true, and, not knowing that the Bible is a book of poetry and not history, are led astray by such men as the late Robert Ingersoll."

Dr. Hirsch compared the stories told in the Bible to those told in Shakspeare's plays.

"We know that such a person as Hamlet, prince of Denmark, never existed and yet the play that bears his name is not the less instructive. It narrates the story of a struggle which an entire people had with the idea that a son must seek vengeance for the death of a father.

"So, too, the Bible stories tell of the struggles of a people. The story of Abraham and Isaac is a poetical version of the struggle to do away with the custom of offering human sacrifices to the Deity which found its way into the creeds of nearly all the races. The other stories in the Bible and the biblical biographies are similar to the story of Abraham."

To an onlooker it does seem somewhat strange that an allwise Being, who knew beforehand the terrible results, should inspire any one to write a narrative that would in after time produce such murderous acts. But, as depicted in the Bible, the God of Abraham, Isaac, Jacob, David and the rest of them, including the orthodox believers of to-day, is a very peculiar personage.

Dr. Hirsch's views are interesting, and his line of interpretation is far preferable to the ordinary orthodox evangelical views on the Bible.

THE "BURNING BUSH."

Moses' Burning Bush Is Explained.

At Kew Gardens, which are botanical grounds located on the Thames river, London England, there grows a plant which exhales an inflammable gas from its flowers, which, when a lighted match is held near it, takes fire and burns brightly for a few seconds.

In its habitat, the deserts of Arabia, this plant grows vigorously, reaching a height of six feet, and its discovery is particularly interesting owing to the fact that its existence explains the "burning bush" phenomenon which the Bible states Moses witnessed. To Moses, therefore, really belongs the honor of its discovery, and if he had been a botanist we would now have an interesting as well as valuable account of its finding, instead of the highly-colored, superstition-tainted story which the Bible contains.

Scientists who have examined the peculiar plant have declared it quite probable that the burning rays of the sun might ignite the gas given off by the flowers, thus causing the bush to be literally aflame, the branches, owing to their sap, remaining uninjured by the flames. No doubt this occurred that memorable day when Moses happened to be passing one of these plants.

It has been truly said that an ignorant savage does one of two things when he sees or hears something which he does not quite understand or which appears extraordinary to him—he either runs away terrified, or he falls down and worships it. This would seem to apply to Moses, for, according to the Bible, he adopted the latter method of expressing the depth of his ignorance of things botanical—burning bushes, in particular.

FRANK M. SNARRENBERGER.
London, England.

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"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Prof. B. F. Underwood, A Lay Funeral Sermon.

B. F. Underwood's Lay Funeral Sermon on Life, Death and the Future, delivered October 8, 1903, on the occasion of the funeral of John L. Moore, a descendant of Sir John Moore; a prominent Freethinker, a unique personality, and for many years one of the most picturesque figures and best known men in Quincy, Illinois.

We have assembled, here—relatives, neighbors, friends—to express the sympathy and sorrow we feel over the departure of John L. Moore, whose lifeless body is before us. Although death is as inevitable as fate, it is impossible for us from our finite and human point of view to think of it otherwise than as a loss; and, indeed, the death of every good man or woman is a loss to family, to the community, to the world, though in the higher sense this loss may be only temporary and relative rather than absolute. Death belongs to the natural order, and, therefore, is not in itself to be accounted an evil, unless, indeed, we regard Nature herself as evil, which is contrary to the convictions and feeling of the wisest and best of mankind.

LIFE AND DEATH NOT EVIL.

That life is not regarded as an evil, the welcome which we give to the newborn child, our love of life and our desire for its fullness and for its continuance, are sufficient proofs. But, if life as it exists here and now is good, and if life is possible only because death also exists, then, death, without which the joy of living were unknown, without which that childhood which "shows the man as morning shows the day" would be impossible, without which love's young dream and the delights of motherhood, the maturity of manhood and the serenity of old age could not be—then, I say, death should not be regarded as an evil to be deplored.

What we call death, which is as natural as birth and which is no more a mystery than is life, is more universal than is the daily rising and setting of the sun (for there are regions on the earth's surface where the sun remains visible during months together). But from death, which sooner or later claims us all, there is no possible escape. Death is co-extensive with life; it has prevailed in all ages and climes; wherever life has existed death has existed; no creature lives which shall not die; and death has all seasons for its own.

From birth the approach of death is as certain and as unceasing as the flow of time. As the taper, from the instant it is lighted, is being consumed, so with every heart throb from the moment that we are born we are going to our death. As the poet says: "Our birth is nothing but our death begun." Generation and growth imply decay and death, one process being impossible without the other, and both necessary to the continuation of the race. Neither can be absolutely evil unless both are.

Of the fact and of the certainty of death we are being constantly reminded. Our fellows drop away from around us, as if our immediate circle remains for a time intact, its members may, when once a breach in it is made, go more rapidly. And how irreparable seems the loss, how keen the sorrow when death takes from us those near and dear! Of the absent ones we are continually reminded, not only by their disappearance from their accustomed places, but by the indefinable feeling that something is wanting to our surroundings—a feeling which keeps alive the memory of the calamity which we have suffered.

As common as death is, we are so constituted that we do not think about it continually in relation to ourselves. It is so familiar to us under its ordinary aspects that we do not, until we meet it face to face, recognize its real character or even fully realize that we must soon be overtaken by it. Yet we know it is inevitable; and that which is inevitable should be accepted with philosophical resignation.

Before all of us stand veiled in impenetrable shadows the dark portals of exit from this brief existence, and through these portals we see our friends and comrades vanish one by one until we all follow them into the silent land, whither have gone countless millions since man appeared upon this globe. Meantime the human race, being perpetually renewed, knows no diminution and feels no loss in the death of any of its individual members, however illustrious and highly gifted with genius they may have been. Nature, the "inscrutable and mute," gives no sign of regret or of remembrance of the innumerable millions of human beings whom she has heretofore upborne and nurtured in the past; but as fresh and vigorous as ever, she is continually welcoming new-comers to her domain of mixed good and evil, joy and sorrow, to tread the routine of life, as if it were something novel and inexperienced before.

In view of the brevity and uncertainty of life from day to day, and of the mystery and certainty of death after a few short years, the energy, hopefulness and activity of the human race at the present time are something wonderful; and this energy and activity are constantly increasing. Why is this? Because we find this life itself good and desirable. Everyone who has made the most of earthly life, so that in living it he can say, "Vixi," "I have lived," has been a guest at the table of Life, where the seats, as well as the bill of fare, are limited, and has reason to be glad, even though he has to make place for others, as others made place for him. We all feel that it is better to have lived than not to have lived.

It is not surprising that man clings to life even amidst the greatest privations and misfortunes. It is, as I have said, good to live, to breathe the fresh air, to feel the warmth of the sunshine, to gaze on the beauties of Nature and, above all, to love and be loved, to commune with our friends, be they near and dear to us in the flesh or be they now found only in the printed page where their thoughts, by the inventive genius of man, are preserved as the common heritage of the race; for, as John Milton says, "A good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life." Who can regret having had a seat at the banquet table of life, where coming guests, welcomed and full of joy, are constantly taking the places of those who leave?

Our brother, John L. Moore, has passed on into the invisible to make room for another guest. We no longer see him.

But because he has ceased to be part of the visible order, it does not follow that he has ceased to exist. It is a fact of science, not less than a philosophy, that the permanent is the invisible, the intangible, the uncognizable. Ultimate being is unrepresentable and unpicturable in thought and indescribable by any terms which apply to the relative world; but it is that ultimate power that lies behind, so to speak, of all objects of sense, that of which phenomena are but the appearances to the mind of man, that which is the basis of all activity, of the inorganic and organic world alike. There is a universe of which the physical universe is only such a symbolical representation as is possible to the finite and sense-imprisoned mind of man, with its organically imposed limitations. It is in ourselves that the universe is revealed, that the world of sense, with all its wealth of hue and sound and odor exists, with more senses than we possess or with senses more acute and capable of more comprehensive cognitions, glories in the natural world would doubtless be witnessed, which have never dawned upon the mind of any human being in the flesh. It would seem that our senses, instead of enabling us to know all things that exist, as some people superficially suppose, serve to restrict us from knowing all but a comparatively few things.

LIMITATIONS OF THE SENSES.

With increase of knowledge the mind comes to see that neither sensibility nor conceivability is the test of possibility, that there are objects beyond the range, beyond all possible extension of the senses, and that actualities exist which transcend all present knowledge, and of which the mind may be able to form no representative idea. It is by exercise of the "scientific imagination" that discoveries are made and the boundaries of the known extended. The man of science tests his imagination and inferences by verification. But lying beyond the proven is ever the great, unexplored region to which the mind has had no access; and, in regard to the possibilities and probabilities of that unknown region, men always have imagined, believed and hoped. And there is no reason to think that they will resist the inclination to do so in the future.

We have caught only a few glimpses of the universe and they are such only as sense limitations have permitted us to obtain. This view is altogether upon a priori grounds, in favor of a larger conception of life than that which is based upon the conception that life is the result of mere collocation of matter. The mind must have a deeper basis than that which is afforded by the fleeting phenomena of material combinations; and as sunset and night bring to view a multitude of stars, the blazing suns of other systems than our own, so the end of earthly life and the darkness of death may reveal glories quite as august which belong to another order and stage of being.

This life in itself gives no explanation of our being, unless indeed it be conceived as philosophies and religions teach, and as the millions believe, that death is a door to a larger life. The conviction of future life persists through centuries with a vigor, which no superstition can destroy, giving comfort and consolation to all who mourn for their loved ones removed by death.

Our brother, John L. Moore, did not dogmatize in regard to the details of the future life nor shall we in the presence of his mortal form. Certain it is that the best possible preparation for death is the faithful performance of the duties of this life. In this conviction our brother lived and passed from the scenes of earth to whatever realities lie beyond, and in this conviction his friends bid him farewell with the belief that the personality which has disappeared from earthly view, still continues under conditions higher than those known to us, and that a gladsome reunion with the departed awaits those who now sorrow in their bereavement.

Man's life on earth, even continued through his word and deed, is, in one sense, limited only by the duration of his race with whom he has a corporate existence. Man's words, said Tennyson,

"—like the stone-cut epitaph, remain
After the vanished voice, and speak to man."

The memory of a beautiful life is always fragrant. Such a life dispenses a gracious influence as sweet as the perfume of flowers, when the body through which it looked, spoke and acted is dust and ashes. This influence, which, to use a familiar illustration, like the rippling circle caused by a pebble thrown into a lake grows wider and wider till it reaches the shore where, even then, the movement does not cease, is a precious legacy which one of a good life, departing, leaves not only to family and to immediate friends, but also to the world. Such belong to

"—those immortal dead who live again
In minds made better by their presence."

To live in the minds and the hearts of those whom we love in the transmitted influence of our thoughts and deeds, to have a corporate immortality with and in our race, is all that some think that they have reason to expect; but, for most people, such an impersonal, post-mortem existence is not enough to satisfy "this pleasing hope, this fond desire, this longing after immortality." They aspire to individual survival and immortality, and expect when they leave there to pass out upon a shining sea of life beyond.

Neither our beliefs nor our doubts can change the nature of man or the constitution of the universe; neither can make us mortal or immortal. Our destiny is determined by the Power which brought us into conscious existence, not by our creed, not by our fancies, not by our denial, not by our hopes, not by our fears. The best that was possible has been; the best that can be, will be. Necessity, not chance, governs the world. If continued individual life is desirable we shall have it; if it is not, we should be glad to escape it.

SUPERSTITIOUS BELIEFS.

Unfortunately, the imagination of the superstitious has filled the unknown future with terrors, and these fancies of ignorance, of fear and of hate, formulated in articles of faith, and preached as solemn truths of religion, have frightened the multitude and made many slaves—slaves of superstition and of priestcraft, enemies of science and knowledge, of progress and reform, and often persecutors of the wise and the good, of the best and noblest men and women that the world has produced. These absurd and horrible beliefs, reacting upon ignorant and credulous devotees, have not only retarded the progress of truth, but have also hardened the hearts of men, made them unsympathetic with those in distress and indifferent to the condition of the wronged and oppressed. It was these dogmas which John Moore opposed.

As the mind becomes more enlightened and humane, conceptions of the future are divested of their horrors and the authority and sway of irrational dogmas decline. If we believe there are reasonable grounds for expectations of continued life beyond this state, we should rise above the errors of the past and have rational and humane ideas as to the life beyond. Then, only, can such a belief possibly be a source of comfort and encouragement amidst the trials of life or of consolation in the hour of death. When no longer shall be taught as a dogma a future life of joy for so-called believers and of eternal punishment for so-called unbelievers, men, doubtless, will cherish the hope and belief, as did our Brother Moore, that death leads to a higher life beyond this mundane sphere. The head and the heart both demand such a life.

SENTIMENT ON THE BATTLE FIELD.

One night in October, 1861, under a starlit sky on the Potomac, a group of soldiers belonging to the Fifteenth Massachusetts Volunteers was discussing this old problem—the immortality of the soul. An opinion expressed by one and concurred in by several was that with no hope of anything beyond death, a man is a fool to imperil his life in battle for his country or for a principle. Others, full of youthful enthusiasm and patriotic ardor, claimed that the nation needed the services of her sons and that every true American should feel that it is sweet and glorious to suffer, and if needs be, to die for his country, with no hope of reward beyond the consciousness of having faithfully done his duty.

A few days thereafter occurred the fierce and bloody battle of Ball's Bluff, in which some of those who took part in this conversation were slain. As I (who was wounded in this engagement, and the morning after the battle was captured by the Confederates) saw the dead lying on the field of carnage and heard the groans of the dying, an appalling spectacle, I recalled the discussion of a few nights before and I could not help thinking that if for the poor fellows who, in the flower of youth, when life was all bright before them, had fallen fighting for flag and country, which they were never to see again, there was nothing but annihilation, then, indeed, justice and right do not exist in the power that rules the world.

In this thought emotion was probably stronger than reason. Yet, after all these many years from the date of that tragic event—"all of which I saw and a part of which I was"—I am unable to reconcile with justice the death of those comrades who perished in the springtime of life, if there is no unseen world supplementary to this into which their death was a birth and in which they did and do perform parts in the great drama of being.

If the millions who, for principle, for country and for race have suffered imprisonment, torture and ignominious death, if they survive not beyond, there seems to be something lacking which is needed to satisfy the moral nature and the heart of man. We admire the self-sacrifice which gives up all and expects nothing when truth is to be advanced and humanity is to be benefited; but the thought that the most exalted moral goodness, the unselfish love, may perish with the effort it makes to help and save those who may not even appreciate the cost of the blessings which they, through the suffering and death of others, receive, is, to say the least, depressing.

IMMORTALITY A RATIONAL BELIEF.

It is more in consonance with our feelings and with our moral sentiments to believe that whatever is worth preserving persists in an unseen order, or in an unapprehended dimension of being, in which will be solved the problems of this life of lights and shadows, of joys and sorrows.

In justification of the hope may we not point to the progressive development of life on this earth which has been going on amidst struggle and suffering for so many ages? Has humanity appeared after this unimaginable duration, after these millions of years of preparation, as the final products of evolution, only to be extinguished forever? Is the development of the human race from savagery to civilization, is the ascent of man to the mountain peaks of intellectual and moral greatness, are all the conquests over wrong, all the victories of virtue achieved through sacrifice and undeviating devotion to principle, all the love and goodness which have brightened and bettered the world, and all the hopes and aspirations which have appealed to human hearts and sustained man in the midst of disaster and in the face of death—are these to be followed by the complete extinction of all light on this planet and by the return of the planet itself to fire-mist? Will there remain no enduring results of the mental and moral condition which it has taken so many ages to produce? Is not the fact that all which has been and all which will have been achievd on the earth must ultimately be blotted out, so far as it can be by physical dissolutions—is not this fact an indication that the results of this long process of evolution and ascension—intellect, character, virtue—will continue to exist unimpaired by death, even when our planet has run its course and has been resolved back to the worldstuff from which it was developed?

Many—most people, perhaps—have no difficulty in believing in immortality, which they assume to be true without much interest in arguments for or against the doctrine. Many feel an abiding conviction in its truth. During a walk and conversation which I had with the poet, Fitz-Greene Halleck, more than forty years ago at Guilford, Conn., he said: "There is no proof of such a life, and we need none," or words to this effect. His contention was, as Cicero says, "that there is, I know not how, in the minds of men a certain presage, as it were, of a future existence." Thomas Paine, commonly regarded as the arch heretic, declared that the "belief in a future state is a rational belief founded upon facts visible in the creation."

Faith in immortality will not atone for moral shortcomings. Indeed, belief in heaven for one's self may take a very selfish form, as belief in hell for one's opponents in religion, or for one's enemies in war, may be full of revenge. He who is continually concerned about the salvation of his soul may not have a valuable soul either to save or to lose. He whose thoughts, as his life closes here, are on the crown of glory which he expects to receive, may be less deserving of such a crown than is he whose last concern is for his country or his family. Charles Sumner's dying words, "Take care of my civil rights bill," were more noble than would have been any mere expression of confidence in the certainty of his "calling and election."

Of course, misinterpretations and perversions of belief in immortality, by which it is made a substitute for character, or an excuse for neglect for the practical concerns of life, should not be confounded with the belief itself, which we know is consistent with a life of practical usefulness and to the unselfish and the good, may give not only comfort and consolation in bereavement and sorrow, but hopefulness and encouragement in their labors to benefit and bless the world.

Mankind will never be without belief in immortality. Man's love of life, his moral ideals, the injustice and inequalities of social conditions, the wrongs unrighted and the virtues unrewarded here, together with the impossibility of disproving the reality of a future life, are, without other reasons perhaps, sufficient to insure general adherence to the belief when the special dogmas and traditions associated with it in the popular mind shall have been outgrown.

How much of what we regard as the spiritual part of man is of the essential and the permanent we may not be able to know, at least, while on "this bank and shoal of time." If in the night of death shall be opened to man's vision the realities of a world now hidden from sight, they who have expected nothing beyond this life we may imagine will be happily surprised and will rejoice with their exultant brothers whose beliefs and anticipations shall have been realized in the continuance of conscious life beyond the scenes of earth.

SORROW IS NATURAL.

Sorrow at death is natural, and not to feel grief when we part with those whom we love would not be human; yet, how unreasonable is immoderate grief on the occurrence of an event which we know must happen if not at the present moment, at a comparatively early date! Seneca observes: "No man has cause to complain for that which every man must suffer as well as himself. * * * It is but traveling the great road and to the place whither all must go at last."

They who mourn their dead should consider this fact and remember that to all comes the sad experience of bereavement. All through the ages, in all lands, hearts have felt as they feel today the loss and the agony of separation by death. The epitaphs written today do not show more mournful sorrow than those written by pagan Roman centuries ago. In all lands, Christian and pagan alike, devotees show the same grief. Neither religion nor philosophy can, in the moment of bereavement, wholly reconcile us to the loss of the presence and the companionship of those whom we love. "Philosophy," says Rochefoucauld, "triumphs easily over past and over future evils; but present evils triumph over philosophy."

Yet we may, if reason is not overpowered by emotion, when it comes our turn to mourn the loss of one whose life has been very close to ours, moderate our grief with the thought that our experience is only one of countless millions of similar ones and that soon time will assuage the intensity of our grief and add our personal loss and sorrow to the multitude of sad experiences which are forgotten by the world as the new generations, taking the place of the preceding ones, renew the novelty and the charm of life. Happily Nature provides that when our time comes to pass to the silent realm we shall not indulge in vain longings to remain. Why should we be more indulgent to our grief when it is another and not ourself who is called to pass on into the shadow?

Death closes our record here. It ends the follies as well as the dreams of youth; the anxieties as well as the ambitions of matured manhood; the weaknesses as well as the wisdom of age. In contemplating at his death the life of a just man we can say, "The past is secure." He whose faults we deplore we can think of as at rest free from evil tendencies and temptations, and in charity reflect that with the same organization and in the same circumstances our lives would have been no better.

But if, as many are confident and most people believe and fondly hope, death is a change which brings to man the flower and fruit of life, we ought, when the first flow of emotion is past, to rejoice that our friends have passed the portal which leads to the higher and larger sphere of being. If the dead have vanished from existence they have simply lost a few years of happiness and sorrow which they would have had with longer life, and the loss is one they know not of. But if death is the birth of the soul into a happier life, where the mourner will, in a short time, rejoin friends passed on before, he should not be inconsolable.

As there is no pleasure unalloyed, so there is no unhappiness, even that arising from the death of a friend, without its compensation. It is a trite saying that "Distance lends enchantment to the view;" and time is like distance in this respect. How different is the appearance of a mountain when seen as a whole from a distance and when viewed on the spot. Here every detail obtrudes itself on the notice and as it cannot be properly compared with other details so as to give an idea of their just proportion, the pleasure arising from the conception of beauty in one feature is marred by the sight of ugliness in another. At a distance the sense of disproportion, on which the idea of ugliness largely depends, is lost and every detail being reduced in the same ratio the whole blends into a prospect of beauty which has no feature which can give rise to the idea of incongruity.

It is much the same with human character and disposition. We do not meet with actual perfection in life. All have blemishes more or less pronounced which may hardly be noticed, however, by those who are familiar with them, as we may be accustomed by daily association to the rugged appearances which, to a stranger's eye, mar the face of Nature. But habit may also blind us to the perception of beauties which are constantly before our eyes, just as we are so accustomed to the sight of the heavenly hosts which glisten like gems on the robe of night, that we seldom take notice of them; so they who live amidst the beauties of earth may be regardless of scenes which arouse in those who see them for the first time and are able to appreciate their harmonies, the deepest emotion.

In like manner, though not to the same extent, we may become so accustomed to the goodness of those around us that we may almost lose sight of beauties of character which are most striking to comparative strangers.

The peculiarities and eccentricities which assume so much importance to superficial observers may fade into nothingness when the whole character is appreciated, when the whole life is contemplated and fairly estimated.

PURE RELIGION.

So it will be with John L. Moore even by those who were sometimes offended by his scathing criticism of what many people regard as religion—theological dogmas and creeds. Mr. Moore was no enemy of true religion. The Bible contains but one definition of religion—that in the Epistle of James, which says that "Pure religion and undefiled before God and the father is this, "To visit the fatherless and widows in affliction and to keep himself unspotted from the world." Purity of life and a kind and helpful disposition toward our fellow beings, put into practical effect, is the religion taught by Jesus, and it is the religion of the best of men. This religion John L. Moore possessed in an eminent degree. He was generous to the poor and in the support of whatever he believed just and right. His intellect was keen, his wit was as sharp as a razor, his sensibilities were as tender as a woman's. He was widely read, a vigorous writer and a philosophical thinker.

Mr. Moore was of English descent, and the family coat-of-arms bears evidence that the family are direct descendants of Sir John Moore. He was born in New York City, Jan. 15, 1820; came West with his father in 1833, studied in Illinois College and in 1834 he came to this city, where he for many years had been one of the most unique personalities and one of the most picturesque figures, as well as one of the best known citizens of Quincy. He lived a brave and useful life and left behind the legacy of the influence of an honest man—the noblest work of God. The world is better for his having lived, and now that he has passed from earthly view, all who knew him will cherish his memory with grateful appreciation of his high character and useful life.

THE BATTLE FIELD.

Some Exceptionally Interesting Experiences, Illustrating Certain Grand Principles Connected with Spiritualism.

To the Editor:—The annexed original war sketch, which appears in the New Philadelphia (Ohio) Daily Times, comes so near to what in my humble judgment is Spiritualism, pure and truthful, that I offer no apology for asking you to give it space in your excellent paper, merely remarking, in common parlance, that the secular press will get "onto it" unwittingly in due season; that is, they will surely "reap if they faint not."

C. H. MATHEWS.

New Philadelphia, Ohio.

ON THE BRINK.

I have told of my experience on that battle field a hundred times, and never yet have found one listener but believed it was the creation of an overstrained brain. I, the only one fitted to pass judgment upon what I alone was cognizant of, have no opinion to offer. One thing I know—we, living in this age of rationalism, have banished all save the material. Fools! We see stars in the heavens countless millions of miles away because our eyes are adapted to see them. How easy for our Creator to have given us another lens with which to discern spirits near at hand! And may not a man's eye, under certain strained conditions, be so changed as to form a spiritual image?

From early morning till afternoon the Confederate General, Albert Sidney Johnston, had flung one battle wave after another upon the Union army under Grant. He had said at sunrise, "Before it sets we shall water our horses in the Tennessee." Before that setting he and thousands of his men had passed from their material bodies. The first day of the battle of Shiloh had passed, leaving no sound save an occasional boom, here and there a rifle shot, but above all the cries of the wounded.

I had fought in the "hornets' nest," and there I had been severely wounded, lying where I fell, among a heap of slain. It was early in April, and in Tennessee April is what June is in the northern states. I looked up and saw the leaves of a tree lazily fluttering in the breeze. I remembered it because of the peaceful contrast with the hell raking within me. Oh, that thirst! How it was driving me mad! Then for a time I lost consciousness.

When I came to myself it must have been after midnight. I think so because the wounded, at least those near me, had been removed, and there was no living thing near me. Doubtless I had been left for dead. Was I not in the first stage of death, yet not destined for the last stage? I had no feeling of pain. I lay thinking of the events of the past day. Suddenly I heard a bugle call. It was "the assembly." But instead of having the rasping ring of metal it was like a seraph's voice.

I started up. How light I was! Nothing was an effort. Looking around, I saw over each body its counterpart rising and hurrying away. I stood on my feet, and, looking down, there lay my own corpse. Turning, I saw men forming in the ranks of war. I called to an officer who passed me and asked him:

"What does this all mean?"

"They are coming!"

"Who?"

"The Confederate dead."

"What! Do the dead fight on?"

"Yes; we are simply what we left off being yesterday. We shall now develop differently, more rapidly and on a much broader scale. But for the present—come, we must join."

We hurried forward to where this singular army was forming, and, passing the flank, I stood for a moment looking down the line. In the faces of the men was all the war passion of living beings, but none of the fatigue, none of the suffering. The forms were like a night mist, and I noticed that they not only flickered with an unsteady motion, but the line seemed like a flag through which a breeze is passing, imparting undulations.

By this time there was a line of battle formed composed of regiments whose meager numbers were indicated by the nearness of the standards. I heard a cheer—it sounded like a distant whistling of wind—and a man rode by in a general's uniform.

"He was the ranking sacrifice yesterday," said a man at my elbow, "but he is no match for the Confederate general in chief."

Our leader waved his sword above his head, beckoning us to follow him. There was neither sound or firing nor tramp of men. Often since, when looking at the great panoramas of battle fields in which the action is vividly portrayed without the slightest sound, I have thought of this advance of dead men. Here and there we would come to a part of the field occupied by camps, but we passed through them as though they were of vapor. Then suddenly emerging from a wood we saw the Confederates advancing to meet us.

Their leader was a tall, magnificent looking man in the uniform of a Confederate general. When I first saw him he was riding back and forth before his troops encouraging them. They were a singular army, infantrymen, artillerymen, cavalrymen, standing shoulder to shoulder. The battle flags were torn and dingy.

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THE LYCEUM.

Notes by the National Superintendent of Lyceum Work.

At Anderson, Ind., I met some very earnest workers, and though my stay was short I enjoyed the acquaintances formed and hold them in pleasant memory. They have a very beautiful temple, which I believe is kept open certain seasons of the year.

At Waldron, Ind., I found truly kindred spirits. Messrs Shoup and Heck, who own the largest fancy fish farm in the United States, very kindly secured the use of the Adventist church, and on my return trip, as the Adventists were using their building, the Baptist people very kindly and willingly gave us the use of their building, and on each occasion the choir furnished music; the reason of this liberality is the fact that the few Spiritualists there live their life of tolerance and purity. Mr. Heck's 11-year-old boy, Chester, holds his own among his schoolmates in telling them the beauties of Spiritualism.

At Columbus, Ohio, I was most pleasantly entertained by Mrs. S. E. Delong, who does a most excellent work as message medium both in private and public; we ministered to the earnest and devoted people of the West Side Society, where a most admirable work is being accomplished in both lyceum and society. Mrs. Delong's messages bore the stamp of reliability and sincerity.

At Conneaut, Ohio, I found many of the friends of several years ago, but behold, where then all was chaos and we met in the town hall, they now have a most comfortable and homelike hall, controlled entirely by the society; all the members are workers and the cause is prospering. Oh, for the time when each and all will unite on the cardinal principles and move on to the goal of right living, regardless of personalities.

Buffalo, N. Y., proved to be a haven of rest. Late trains prevented me from meeting the members of the lyceum, but I was royally entertained by the P. R. C. at their parlors, and next day visited Nature's marvel, Niagara Falls, in company with one of the dear lyceum boys.

Sunday, the 18th, I again ministered to the society in Conneaut, Ohio, being unable to keep my engagements in Philadelphia and Baltimore.

Monday night the reception preceding the eleventh annual convention of the N. S. A., in Washington—a very enjoyable evening. The next four days fleeted so rapidly that scarcely had we become acquainted when farewells must he said. Others will tell you about some of the notable events, but I shall proceed to ride my "hobby," the lyceum.

Forty minutes the last day, beinning at fifteen minutes to twelve, were devoted to the lyceum work; I hope you will not think me sarcastic as to the hour or amount of time, for I believe that more business was done then than in any other forty minutes of the convention. I read all of my report, made a speech—long enough, I think—Mrs. Emma Rood Tuttle, Mr. Hudson Tuttle, and several others made speeches and Mrs. Pruden, of Minnesota, made the only speech that she made during the convention, because she felt the importance of the issue—attention to the little folks. One hundred dollars were appropriated for the work during the year and my expenses to and from the convention were allowed. I was informed that I had been reappointed Superintendent for the coming year—the appointment had taken place when I was in committee room. Miss Maggie Gaule donated five dollars to the cause of the little folks and several subscribed for the Progressive Lyceum and a spirit of good-will prevailed, although the dinner hour was half gone, so I think that it was a very important forty minutes of the convention.

JOHN W. RING,
National Sup't. Lyceum Work.
Spiritualist Temple, Galveston, Texas.

RESIGNATION.

Among the changing scenes of life,
Amidst its pleasures, cares and strife;
There comes a feeling I have known,
That I've a little older grown.

The furrows 'pon my cheeks appear,
Their presence brings a falling tear;
For now I'm going down the hill,
I simply yield unto God's will.

He knoweth all! He knoweth best;
I am resigned to his behest;
Our coming, going, who can tell?
I know "He doeth all things well."

I'm here because he wills it so,
His purpose wise, ah, who may know?
His power we witness everywhere;
His bounty each and all may share.

I would not drift from him apart,
I need his presence in my heart;
'Tis His design in me revealed,
His loving presence not concealed.

A helpful presence all may know,
As thro' life's journey here below;
We wend our weary toilsome way,
He's with, to guide us, every day,

And give us strength from realms above,
If we His faithful children prove;
Oh, Lord, we of Thy strength would share,
Enfold us in Thy loving care.

May we behold ourselves within,
Protect, and guide us from all sin;
Reveal to us the heavenly light,
And we'll walk humbly in Thy sight.

And when on earth our work is done,
Convey us to our heavenly home,
Where all earth's weary ones find rest
"Among the mansions of the blest."

DR. G. W. FOWLER.

Lynn, Mass.

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ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA."

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CONFLICT Between Religion and Science. Just the book for progressive thinkers. A book that is very interesting to people who have a taste for the past religious history. By John W. Draper. Price, cloth, $1.75.

A Study of Elizabeth Barrett Browning. By Lilian Whiting.

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:
LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.
LOVERS OF THE POETS. The Prefigured Friend; Vita Nuova; "One Day, My Siren."
IN THAT NEW WORLD. Plea and Poetry; In Casa Guidi; Florentine Days; Walter Savage Lander.
ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.
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The New and the Old, Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price, 10 cents.

AFTER HER DEATH. The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Geo. H. Brooks is at liberty to fill engagements for November. Address him at once at 114 President street, Wheaton, Ill.

H. H. Jones writes: "The Progressive Thinker is a searcher after light; without fear or favor it speaks out all right."

E. R. Fielding writes from Washington, D. C.: "Mrs. Mary T. Longley, secretary of the N. S. A., will lecture for the First Spiritualist Association for the month of November. Subject for the morning service, Spiritual Progress; evening subject, The Life of the Soul. At the first evening service, Payson Longley sang one of his beautiful songs, 'Open Those Pearly Gates of Light.' His songs in time will become as popular as Moody and Sankey's gospel songs. The Educational Society of Spiritualists, Mrs. Milan Edson will lecture for this society for the month of November. Mr. J. H. Altemus holds meetings every Sunday eveneing at Wonn's hall."

The Inter Ocean has the following from Lamont, S. D.: "Lured by the promise of a few dollars, Ole Rasmussen, a young farmer, offered himself as subject to a traveling hypnotist, who gave an exhibition here Wednesday, and consented to be hypnotized and buried. To-night Rasmussen still lies rigid in the coffin he voluntarily entered, while his friends are scouring the country in pursuit of the hypnotist, who fled in terror after trying vainly for more than an an hour to revive his subject. Yesterday the coffin containing Rasmussen was dug up from the grave in which it was buried, and the entire town flocked to the lecture-room to witness the revival of the young man. The lecturer's first attempt failed, and so did the second, and likewise the third. Then the hypnotist began to show signs of uneasiness, but most people in the audience thought nothing of the failures, supposing them to be a part of the performance. After repeated efforts with the same fruitless results, the lecturer became excited, lost his self-control, fainted, and fell to the platform in a swoon. Realizing the desperate situation, the audience was instantly in a state of greatest excitement. The lecturer was trampled under foot by the infuriated mob, which swarmed onto the platform, and would have been killed had it not been for the presence of a few cool-headed men who took charge of him, removed him to a farm-house near-by, and locked him in a bedroom, but in the midst of the uproar at the schoolhouse he regained consciousness, and, realizing the situation he was in, fled through a window. All efforts to arouse Rasmussen have failed."

G. H. Brooks writes: "I lecture in Marshalltown, Iowa, Nov. 8 and 15. My address while there will be 130 West Main street. The 22d and 29th I lecture at Ottumwa, Iowa. My address while there will be 625 West Fourth street. I would like to hold week-night meetings near Marshalltown and Ottumwa. Will respond to calls for funerals."

Dr. J. O. M. Hewitt has returned from a very pleasant month's engagement with the Spiritualist society at St. Joseph, Mo. He speaks highly of Dr. J. O. Stephens, president of the society, for his unremitting kindness, and his self-sacrifices for the cause; also of Mr. John M. White's platform test work, and of Mrs. Tiffina, trumpet medium, who gave a seance for the benefit of the society; says many kind words for the society people in general on account of their intelligent and refined courtesy, which made the visit enjoyable. The Doctor's home address is 533 West Madison street, Chicago.

Another religious society has been formally organized in Cedar Rapids, Iowa, to be known as the Progressive Spiritualist Society, which has received a formal charter from the state organization. V. Drahos is president of the society, and states that regular services will be held as soon as suitable quarters can be secured.

Dr. Beverly writes: "Over 250 people visited Lakeside Hall last Sunday to hear the best speakers than can be procured and receive free tests and messages from the finest psychics in the city. I will soon start a branch at South Chicago, where meetings will be held every Friday evening. Geo. H. Brooks, of Wheaton, a fine lecturer of national reputation, has promised to be with us soon."

The Psychic Research Society of Rockford, Ill., with other societies of Northern Illinois, will hold a mass-meeting at Rockford, Ill., Nov. 15. The meeting will be opened at two o'clock p. m., with a business meeting for forming a circuit of the different societies, followed by a conference meeting. At 7:30 lecture and tests. An effort is being made to secure first-class lecturers and test mediums. Also good music. The public is cordially invited. Mrs. H. H. Howe, president, 729 Mulberry street, Rockford, Ill.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Geo. Hamilton Brooks, 6600 Normal avenue, Chicago, corresponding secretary of the Englewood Spiritual Union, wants to hear from reliable resident platform test mediums, with terms and open dates.

Mrs. J. Lindsey is at present at Grand Rapids, Mich., where she can be addressed in care of the General Delivery. Mrs. Lindsey is a true worker in the cause of Spiritualism and exerts an excellent influence wherever she is.

Nellie S. Baade writes from New Orleans: "During October I lectured for the Independent Christian Church of Alliance, Ohio, where we held some interesting meetings. Mr. Dell Herrick, of Grand Rapids, Mich., officiates for this society during November. I arrived in New Orleans in time to commence my engagement for the Spiritual organization, Nov. 1. This society seems to have capable and efficient officers. A large audience greeted me, which is encouraging to any speaker. I love the sunny south, and as my health is so much better here than in the northern climate, I hope at some future time to make it my home. I have calls from different states in the south, and when my work is completed here I shall go elsewhere to disseminate our beautiful philosophy. At this time I wish to congratulate the Spiritualists of the United States on the re-election of Harrison D. Barrett for president of the N. S. A. Let us all send out best thoughts for his perfect restoration to health. Spiritualism has come to stay, and let us as Spiritualists combine our efforts. Support our spiritual literature; live spiritual lives; do all the good we can in this life; be true to ourselves, our fellow beings and our God, and then our efforts to establish truth as we understand it will prove successful. I have had more calls for engagements during the past months than I could fill in two years."

Maggie Waite writes: "The Metropolitan Spiritualist Society, on Sunday, November 1, had an audience that occupied every available space, and standing-room was at a premium to listen to the lecture by its pastor, Mrs. Maggie Waite, on Steps from Catholicism to Spiritualism, or the Story of Her Life, and held her audience for an hour. The messages were given by Chas. Peterson and shows a marked development in his mediumship, as every message was readily recognized. He was followed by Maggie Waite, who brought consoling messages from spirit life. The Progressive Thinker has a ready sale at the door each Sunday evening."

Scribe writes from Detroit, Mich.: "The Spiritual Workers, at their hall, 333 Michigan avenue, are pushing the fall and winter work under the most favorable influences. President Badger will address the society for the second time next Sunday evening. Mrs. Rose Ferris conducted the services most acceptably last Sunday, and Mrs. Jenkins, of Windsor, this Sunday, with excellent music by Miss Francis. Additional seats had to be provided. Although this society has just passed its second year, it has already put forth a sprout. There was a good-natured jar at the recent election of officers, that must have been taken as a jolt, for the retired ones have set out to hold meetings in another part of the city under the name of the Church of the Soul. Mr. and Mrs. Brockway have appeared at one of the finest halls in the city and held two Sunday evening meetings, to very large audiences. Mrs. Brockway gave tests that gave satisfaction all over the hall. They have fine consultation rooms at 29 East Columbia street. An immense audience greeted Rev. Arthur S. Vosburgh, at the Detroit Opera House, Sunday afternoon, on 'Christian Science.' Windsor, the vitosophyist, is here for a week. Dr. Mina Wise said to be the most conscientious hand-reader in the state, is permanently situated at her home on Miami avenue."

SPIRITUALISTS everywhere take notice of the Testimonial to W. J. Colville. C. G. and A. M. Oyston write from Seattle, Wash., as follows: "Twenty-five years ago, in Nov. 1878, W. J. Colville, the well known inspirational lecturer, author and poet, arrived in America from England, where he had, at a remarkably tender age, won high renown as a speaker of extraordinary ability. As a quarter of a century has now passed on and this indefatigable worker has, in this and many other lands, made hosts of friends who desire to show their appreciation of the good work accomplished through his instrumentality, it has been decided to celebrate this 25th anniversary by the presentation of a friendly offering composed of the free will donations of those only who esteem it a privilege to contribute. Though the first Sunday in November, 1903, is the exact anniversary of the commencement of W. J. Colville's ministrations in America, it has not been found practicable to make this project known early enough to enable all who desire to take part therein to contribute by that date, consequently after consulting with many who take keen interest in the event we have decided to make a presentation on Jan. 1, 1904. Knowing the widely representative character of The Progressive Thinker, and realizing the utter impossibility of reaching W. J. Colville's widely scattered friends by private circular, we venture to trespass on the editor's kindness far enough to request an insertion of this announcement. The smallest as well as the largest offering to this testimonial fund will be immediately acknowledged by us. Address us at No. 102 Queen Anne avenue, Seattle, Wash."

T. A. Thompson writes from Wichita, Kans.: "I arranged with Mrs. Maggie Vestal to come and spend this month and give trumpet seances, public and private, here. She began her manifestations last evening, and will continue each Sunday evening during this month. This is her fourth visit to this city, and the interest is greater now than before. She gives private sittings at which spirit friends come and converse in clear, strong voice familiarly with their anxious mortal friends. Today, our mutual friend, Chas. R. Miller came and said he wanted I should convey to you and Brother Moses Hull his cordial greetings; and was met at the threshold of spirit life by his daughter Carrie, who conducted him to her beautiful spirit home where he was happier

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The Rev. William Chester, formerly the pastor of Immanuel Presbyterian church of Milwaukee, Wis., has written a book on "Immortality a Rational Faith," which will cause a deep seated pang in the hearts of those Christians who have a faculty of reading a work in fragments. There are passages in the work, and admissions, too, that will stagger the faithful who have been pinning their faith to the old-time philosophy of the pulpit, but taken as a whole the volume is a powerful argument in favor of the future life for man. As a clergyman in charge of the Milwaukee church, Mr. Chester was considered one of the most profound teachers of the truths of the gospel in the city. He resigned his position here against the wishes of his people, and, it may be said, the people of the city, to go to Europe and study deeper into the problems of religious life.

At Detroit, Mich., 58 W. Columbia street, on Thursday evening, at 8 p. m., Mr. Archie Morrow and Miss Grace Queenette were united in marriage. The bride was gowned in white silk, and carried white roses. The bridesmaid was Miss Florence Clayton; the best man, Mr. Harvey Demerest. The happy couple were in receipt of many valuable presents. Refreshments were served to about forty guests. Mrs. Marian Carpenter officiated.

Will C. Hodge writes from San Diego, Cal.: "B. Fay Mills has stirred up the dry bones of the old fossils in San Diego, but the preachers are fighting mighty shy of the 20th century religion. They hate to give up, but thank God they are going just the same."

Mrs. Cora L. V. Richmond's subject for Nov. 15: Spiritual or Psychic Phenomena, Their Import, and Are They Natural or Supernatural?

Mrs. C. H. Stevens writes from Oxford, Mich.: "I am now past 95, and have taken The Progressive Thinker ever since it was published; must have it to cheer me on the remainder of the journey through life."

Wm. Fetzer, secretary, writes: "The First Church of Spiritualists of Pittsburg, Pa., having recently purchased a beautiful two-story brick church on Boquet street, held its dedicatory services, Sunday, Nov. 1, beginning at 10:45 a. m. Opening hymn by the congregation, 'Nearer, My God, to Thee.' Invocation by Mrs. C. L. Stevens, one of the oldest members of the society, she having made the opening address when the society first organized in this city in 1886, two years before our charter for church was granted by the court of Pennsylvania. Our president then followed with an address of welcome, congratulating the church on having attained the success made manifest by this large assembly to-day. His remarks included a brief history of the church, and the good works achieved since its organization. Next in order was a beautiful solo rendered by Mr. Harry F. Conners, a music teacher, accompanied by Mr. John Clouse, organist. Harrison D. Barrett, president of the N. S. A., delivered the opening dedicatory address. His inspired and forceful words on 'What Spiritualism Means to the Awakening World' enthused his hearers and evoked the highest appreciation. In closing he made an earnest appeal for funds to clear the church from debt, and the responses were most gratifying. Rev. B. F. Austin followed with a short address. F. Corden White was introduced and spoke briefly when the morning services concluded with the new doxology. The afternoon services began at 3 p. m. with congregational music. The president, Mr. C. L. Stevens, opened the exercises with a few earnest, soul-inspiring remarks, followed by the christening of a sweet little six months old baby boy, Charles Robbins Fetzer, our worthy secretary's son, Rev. Austin and President Barrett officiating. Then followed a beautiful solo rendered by Mrs. Lina Hughes Butner. The services were continued in the form of a symposium, our ever-ready and faithful home worker, Richard F. Tischer and others making addresses. Then followed a pleasing solo with auto-harp accompaniment, by Prof. Bonnell. An address was then given by President Barrett, after which Mr. F. Corden White gave spirit messages. The evening services began at 7:45, with an invocation by Mrs. C. L. Stevens. The principal address of the evening was given by Dr. Austin, of Toronto, which was an eloquent continuation of the dedicatory address of the morning. Then followed a quartette by the organist, Mr. Evans and his musical friends. Mrs. Laura G. Fixen, of Chicago, was introduced, and gave a most inspiring address, and after more music, President Barrett made another appeal for funds, which was responded to with liberality, over $1,500 in cash and subscriptions being given during the day. Mr. F. Corden White then gave most inspiring and convincing messages from the spirit world. The meetings were most enjoyable, inspiring and spiritual, manifesting a unity of purpose and good will on the part of all concerned."

PRAYER.

"Behold there is no grief like this;
The barren blossom of thy prayer,
Thou shalt find out how sweet it is,
O fools and blind, what seek ye there,
High up in the air?

"Ye must have gods, the friends of men,
Merciful gods, compassionate;
And these shall answer you again,
Will ye beat always at the gate,
Ye fools of fate?

"Ye fools and blinds for this is sure,
That all ye shall not live, but die.
Lo, what thing have ye found endure?
Or what thing have you found on high
Past the blind sky?"

—A. C. Swinburne.

In the school itself, should be taught, to all children of whatever gift, grade, or age, the laws of honor, the habit of truth, and the happiness of love.—John Ruskin.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

EXCELLENT SUGGESTIONS.

How to Advance the Cause of Spiritualism.

We meet Spiritualists who are anxious to do something to advance the cause of Spiritualism, but seem to think the only way to help the cause along is to develop mediumship and go before the public. While that is a very good way, it is not the only way. There is need of others workers than mediums, and there are other ways to work besides preaching and giving tests. A most excellent way to help our cause along would be:

1. Make a thorough canvass of the community, taking the names and addresses of all Spiritualists and sending them to the secretary of your state association, if you have one; if you have none, send them to the secretary of the National Association, or to the missionaries.

2. After getting these addresses, if you have no society in your place, and there are seven good Spiritualists or more, send for the missionaries to come and hold meetings to awaken interest and organize a society.

3. If there are not enough Spiritualists to form a society, call the missionaries and let them help you to make more Spiritualists.

4. If conditions will not permit you to call the missionaries; get some good books on the subject, subscribe for the Spiritualist papers and start a reading class for the study of Spiritualism in its different phases, inviting your orthodox, agnostic and Spiritualist neighbors to join the class.

5. Start a lyceum. Yes, start a lyceum if you only have one child to begin with. You will soon get more. Write John W. Ring, Galveston, Texas, National Lyceum Superintendent, and he will advise you how to manage the work.

6. If you can do none of the things recommended above, do press work, write for the secular newspapers and other periodicals. You can also distribute leaflets furnished by the N. S. A. In this way you can preach to a large audience and not be overcome by stage fright. There are many ways to work and it seems clear that no one need remain idle if they are willing to work for our cause.

We are at present doing missionary work in Indiana. We want the hearty co-operation of every Spiritualist in the state. Indiana has a population of more than two and a half millions, and thousands of them are Spiritualists.

We wish to visit every society and every locality in the state where the services of missionaries are needed. We hope to encourage and strengthen the old societies, organize new ones, and assist in uniting the local societies in a fine state association.

The N. S. A. has sent us to do this work. We solicit correspondence from every part of the state.

Adress, Rochester, Ind.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

THE GREATEST OF ALL FRAUDS.

Diss De Bar Spirit Painting to Be Sold to Mortals—Luther Marsh Gave a Fortune for Them, and They Were Seized by Police in 1888 and Kept at Headquarters.

Ann O. Delia Diss de Bar's spirit paintings are to be shown at last to the public. They were the most dearly sold, the most widely talked of, the least known paintings of the nineteenth century.

For them Luther R. Marsh, an old lawyer, well educated and refined in taste, a founder of the Union League Club and one of its vice-presidents, gave a fortune, the deed of his house, his reputation as an art collector. And everyone who heard of them thought of them as of spectres of paintings, ugly or foolish.

Inspector Byrnes' policemen, Mr. Marsh's son and one of Mr. Marsh's partners in the legal firm of Marsh, Wilson & Wallace, raided his house in June, 1888. They arrested Ann O'Delia Diss de Bar and her husband, who lived there, and seized the paintings. They were placed in cellars of police headquarters and kept there until a year ago.

The trial of the Diss De Bars is a celebrated case of New York's courts. The woman was convicted of fraud. The value of the paintings were not verified by experts. The paintings remained unknown. Mr. Marsh said that he had seen them come to the canvass under Diss De Bar's invocation of Rembrandt, Van Dyck, Guido Reni and others.

Some persons said that her husband was a good painter, and might have made copies of paintings, which she coated with chalk to be erased at her Spiritualistic shows. But David Valkenburgh, whose cafe at the Albemarle was fashionable, held in reserve a more plausible theory. He had known S. L. Loewenhertz, who died in a cellar at University place and Ninth street, miserably in 1886.

Lowenhertz had been an antiquarian, an art collector, and wealthy. But Ann O'Delia Diss De Bar came to him as the daughter of Lola Montez, whose charm caused Ludwig I. of Bavaria to abandon his throne, and Loewenhertz lost his wealth and his friends. Among Loewenhertz's papers the administrator of his estate, David Valkenburgh, found evidence that Ann O'Delia Diss De Bar had the paintings said to be by Rembrandt, Van Dyck, Guido Reni and others that were Loewenhertz's property.

Mr. Valenburgh had seen them in Loewenhertz's house and tried to regain them from the Diss De Bars vainly. At their seizure by the police in 1888 he tried to replevin them, but the Diss De Bars objected to that. A compromise with their lawyer, John D. Townsend, a year and a half ago, brought them into the possession of Alfred Pagelow, Mr. Valkenburgh's attorney.

Ann O'Delia Diss De Bar is in prison in England for fraud. The Diss De Bar that was known as her husband here has vanished. The heirs of Lowenhertz, if he have any, are not known. But he has left debts which may be settled by the sale of his paintings.

They are to be shown at the Fifth Avenue Art Galleries on Monday and to be sold there by auction by James P. Silo on Thursday and Friday evenings.

The above from the New York American only illustrates how easy it is to "draw the wool" over the eyes even of a prominent lawyer. All those paintings were produced by accomplices of Diss De Bar—they were fraudulent throughout. No one was ever connected with Spiritualism that brought such disgrace to it as this notorious woman. She did not seem to have a redeeming trait of character. Her crimes in England were of the worst character.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

TO ALL CO-WORKERS.

A Letter From the Editor-at-Large.

For the words of appreciation expressed by the delegates at the national convention, of the work of the office for the past year, I wish to express my thankfulness. I also desire to thank those, who, by sending clippings and suggestions, furnished material and pointed the occasion for replies and secured publication by personal influence. I sincerely pray them to continue their assistance and that many others will join them.

To realize the fullest possibilities of this work, there must be co-operation of all those interested. In fact, its success depends on the watchfulness and zeal of correspondents even more than on the labor of the editor-at-large.

If Spiritualists would interview the editors of their local papers, they would often find that articles on Spiritualism would be accepted, if furnished. Thus it is possible to reach an audience that can be instructed in no other manner, and the prejudices and false conceptions of the public be corrected and the truth made known.

It is quite as important to present the positive side, as to repel attacks. Let us not stand on the defensive and apologize for our belief. We can make a campaign of education in this manner, the advantage of which cannot be overestimated.

The world is prejudiced against Spiritualism, because of misunderstanding from ignorance and misrepresentation. If it is presented in its purity, as a philosophy of life, here and hereafter; as a system of knowledge of all things beyond the border of matter; as a religion of devotion to the right and true, and self-consecration to the highest ideal, it will command respect of all the right-thinking.

All Spiritualists are missionaries elect to press forward this word of enlightenment. They can ascertain if their local newspapers will publish articles on the subject and the character of the matter desired. Then they can furnish this themselves, or request the editor-at-large to give it his attention.

The year before us is full of promise. We may not reap the harvest we are sowing, but we may rest assured that the seed will find lodgment, and cultured by angel hands, will furnish the very bread of life to coming generations.

HUDSON TUTTLE,
Editor-at-Large National Spiritualist Association.

TO THE MOON.

Oh, haunting specter of a long-dead joy,
Thou phantom of a dim and buried past,
Oh, fair lost sphere, what strange hand did destroy,
And draw the breath of life from out thy breast?

Or didst thou live the day mapped out for thee,
Eons ago ere this earth hurled in space
Did form itself? Thy day of mystery,
Whereof is writ in shade on thy pale face?

Did silver song of bird and rippling stream
Their melodies repeat? And did soft Love
Erect his wondrous castles built of dream,
There, tow'ring over all the mounts above?

Did sad hearts know love's voice only to break,
As here in this wide world. Ah, that 'tis true,
To break and perish all for love's sweet sake,
As drooping flow'r with ne'er a tear of dew?

Oh, phantom, turn thy pale sweet face away,
'Tis streaked with tears, sad tears of long ago,
Thy silent face that silvers night to day,
Beneath the mystic shimmer of its glow,

—Bertie DuBois Peters.

A CHANCE TO MAKE MONEY.

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AN IMPORTANT LESSON.

It is imparted by Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio. Her mind is overflowing with a deep and abiding love for the young, hence she feels a great interest in the Lyceum Movement, and is the author of an excellent work, The Lyceum Guide, which has proved exceedingly valuable. She has made her mark for good, in her efforts th properly educate the young. Her essay will be read with Interest.

THE LYCEUM.

A Paper by Emma Rood Tuttle, Read Before the Late N. S. A. Convention.

For a long time the children of Liberals had a rough time trying to keep in line with other ambitious boys and girls, sheltered by churches, Sunday-schools, and the broad wings of public opinion. Liberal men and women rejoiced in mental unchaining from belittling creeds; in controversy; in standing pat on their convictions, and growing exultantly strong, like human oaks in the forest of Humanity.

But the children—what of their children? They could not consistently send them to orthodox Sunday-schools to be taught the errors they were denouncing. If they did not go to church and Sunday-school, they were sneered at as queer, and unsafe, because their parents were Tom Paineites, or enemies of Jesus, or Spiritualists, who didn't believe in the devil, hell nor the Bible! Too bad were they to die—too dangerous to live.

So the children—the human flowers, growing beside the road where the grand car of Progress went thundering along, were covered with dust from its wheels and tramped on by the crowd running along the wayside, scrambling to climb into the car, shouting, "You little people, out of the way." There seemed to be no place for them.

They were social, ambitious, wisdom searchers; they must have opportunities for action. They must win the faith of their fellows. Their young souls must have a chance to climb up Mount Use, along the paths of truth, and Mercy, and justice to noble manhood and womanhood and to safe citizenship. How were they to do it? Not in solitude, and inactivity. I had a dear Cousin Cassius when I was a child; a precocious lad, blonde-haired, blue-eyed, who joined one of the lyceums of heaven before there was yet one on the earth. His parents left the church and embraced Spiritualism. So many hard things were said that Cassius would not continue with the Sunday-school, so he stepped out and stood alone. There was no place for him to go. He felt the mental solitude. There were many like him. So the Progressive Lyceum was evolved. The angels knew our need. They pitied the lonely children and gave us, through our renowned seer, Andrew Jackson Davis, a plan for Liberal Sunday-schools, which is so much more attractive, showy, broadening, elevating and spiritualizing than anything the world has ever had before, in the way of Sunday-schools, that the children at once felt they were needed in the front ranks with their flags, and that there were none better than they! The status of Sunday-school work had advanced, and the banner was in the hands of the children of Liberals. And this is the rallying yell which will ring down coming years:

LYCEUM! LYCEUM!
March, march ahead!
Never dead, File ahead!
COME! COME! COME!

Some years ago Mr. Tuttle and I were conductor and guardian of a lyceum in Milan, Ohio. We began with thirty scholars. In less than two years we had 400 members. That shows the attractiveness of the lyceum over the Sunday-school, for these children were drawn largely from the three churches in that place.

"Were there not many bloodless battles to fight with the pastors and church members?"

Oh, yes! They do not like to "get left"—no one does. But there was such a difference in the two methods that the children could not be held to the dead object of going to Sunday-school to learn how to die. They preferred the lyceum, where they teach children how to live!

A short time ago a beautiful little girl of eight years, who went to a Presbyterian Sunday-school, lost one of the most charming of mothers by death. Her little classmates told her Jesus had taken her mother away. When Sunday morning came she did not get ready for Sunday-school as usual.

Her father said, "Lovina, are you not going to Sunday-school?"

"No, sir," she answered firmly. "If Jesus has no better disposition than to take my mamma away from Junior and me, when we need her so much, I don't want to hear any more about him. I am through working for him. I'll stay home with mamma's picture!"

The lyceum is the best school for growth physically, intellectually, morally and spiritually, for both adults and children, that I know of. Its possibilities are limitless.

I have never believed in making it specially devoted to making Spiritualists and mediums. Its aim should be to make strong, self-reliant, justice-loving men and women, competent to act instead of waiting to be acted upon. It is better to produce lifters than leaners. And instead of encouraging a child to be influenced, and wait and see what it will be developed into—what it may be made into, it is best to encourage it to work patiently and make itself into just as much of a man or a woman as its size will permit.

Not that I disparage mediumship after the body is grown, and education obtained, and strength of character gained to enable the individual to run alone, to act with precision, and good judgment.

The most necessary lesson in life is to learn to make our own bodies servants for our own well cultivated spirits. This was the primary idea of Mr. Davis when he transmitted the plan of the schools, in the country of immortals, to the little people of earth, and to the adults as well. It is difficult to tell which derive most benefit from lyceum work, the children or the adults. They work so well together.

I said the lyceum teachings stand out in marvelous contrast with orthodox lessons. I take, to illustrate, a half-page from the Lyceum Guide, on a hackneyed topic:

No. 26—Duties.

What are duties?
The obligation to obey the laws of our being.
How may they be divided?
Into physical, intellectual, moral and spiritual.
Name the prominent physical duties.
We should obey the laws of physical health, eat pure and appropriate food, drink pure water, breathe fresh air, take exercise and rest.
What are intellectual duties?
To cultivate the reasoning and intuitive faculties.
What are moral duties?
To respect the rights of others and hold their welfare equal to our own.
What are spiritual duties?
They are the essence of all the preceding, held in relation to man's future existence—immortal life.
To whom do we owe our first duty?
To ourselves.
Why?
Because it is essential to our existence.
Must such duty be selfish?
No, for it is not selfish to care for ourselves, if we take from no one by so doing, and having cared for ourselves, gives us ability to care for others.
What is the next duty?
To care for those around us.
What is our duty to ourselves?
Self-reverence, control, culture.
What is our duty to others?
Justice, sympathy, charity, and love.
What is our duty as spiritual beings?
To love and cherish all things. The creative force of which is represented in the elements of our own spiritual nature.
What are these elements?
Truth, goodness, and beauty.
Where are they manifested?
In the mineral, vegetable, and animal world, and in their crowning excellence in humanity.

Discussed in orthodox fashion, before lyceums were known, Duty would be to go to church and Sunday-school, love God, and prepare to die.

One is broadening and leads on to perfect growth; the other is dwarfing and insufficient.

It was Pestalozzi's opinion that education of some sort should begin from the cradle. One of our modern philosophers antedates that, and says a child's education should begin one hundred years before it is born!

Powers, the sculptor, said what America needs is more education of the heart. Not a day goes by that we do do not realize that there are too many strong hearts in the world. Too many who have never been taught that the law of kindness is the law of happiness and that the Lord delighteth in mercy.

The kind citizen is the good citizen, the good husband, the good father, the good man. One cannot be changed from bad to good in an instant. Intelligent kindness is a matter of growth. So we must begin with the child. Realizing this, I added to the Lyceum Guide a Band of Mercy department to aid in spreading humane education among our lyceum children, and it has been made a part of our instructions. To add interest to this I made a plan, and got a prize medal for Humane Oratorical Contests. The National Grange commended it and urged that every Grange hold contests. The Woman's Christian Temperance Union adopted it and have held hundreds of entertainments. The American Humane Education Society have bought thousands of copies of the Book of Recitations. The Brethren Evangelists are now recommending and using it and our lyceum superintendent intends recommending it for lyceum entertainments. I wear the sterling silver prize medal, which I would be pleased to have you examine and see if your young lyceum orators would not like to win and wear it.

Cruelty is the school of crime. Let us see that we bar the gates to it by teaching love, mercy and justice to the children of to-day who will be the men and women of to-morrow.

The criminals of the future are now children and we are educating them. The men who might throw railroad trains off the track, burn buildings, rob, steal, murder are now in our schools, our Sunday-schools, where we may restrain their criminal tendencies and, by humane education develop the good in them and repress the evil thus preventing crime. That is the only sure way. The child is the only prime factor in solving many important problems. It is the base of the individual and individuals are the units which combined give us world conditions.

Good individuals give us world betterment. Bad ones produce world deterioration.

So child study is the great problem of the century.

Education should promote growth, physically, intellectually, morally, spiritually; steady growth from the kindergarten on through the university. Growth of heart which means sympathy, responsiveness, should not be left out. It is most important in all positions in life, and should have a place in the curriculum of all schools. It may be assured, secured if humane education is given due prominence.

The individual well equipped with a strong, normally-shaped body has the working basis for a useful life. A human body is not a cheap product. It is perfected at great cost, and is valuable in the home and to the nation.

Exercise is good, but the games which annul for the time, all moral responsibility and turn some lads into temporary lunatics are too costly. They cultivate in the wrong direction.

Intellectual education is the one thing never overlooked. Too often we see bright minds but weak bodies. We have straining as well as training; overcrowding and collapses. We want goodness as well as brightness. Our teachers should be versed in the art of producing it. Let us in the lyceum create a demand that it be furnished in our public schools.

Spencer says, "Strangely enough the most glaring defect in our program of education is entirely overlooked. * * * * To prepare the young for the duties of life is tacitly admitted by all to be the end which parents and schoolmasters should have in view. To fit for the duties of life, almost all young people expect to become husbands, wives, parents, and the highest and last place in the course of instruction should be given to the topic of fitting for the duties of life. They should qualify for the responsible position of parents and the heads of homes."

Those contingencies come to every nine out of ten and the neglect of all proper enlightenment on them is manifest in the numerous divorces and unjustly treated children.

The Progressive Lyceum covers the whole ground, but one day in seven can not do enough. It can, however, create a demand for breadth in our other schools. In the Lyceum Guide, which was really the parent of the English Manual and the Australian Lyceum Leader, I have introduced a department of "The Band of Mercy" because I believe that humane education is the most imperative demand as a protection against war, crime, and most of the evils which come from ignorance, and consequent hardness of heart. To promote it I have brought out a prize contest system which has been largely adopted, and is productive of great good. The prize medal you see is a decoration to be proud of, for its beauty and the cause it represents. A class of speakers is formed to contest for the prize. Music, dancing, songs are interspersed on the program, and a fine entertainment furnished, which, with management results well financially and helps along the education of those who are thoroughly cruel to their human and subhuman comrades in the complex relations of all sentient lives. I trust the lyceum workers will see its trend and realize that the law of kindness is the law of happiness, and the first qualification for a beautiful angelhood which we all hope to attain here and in the hereafter.

WISCONSIN.

Will J. Erwood's Notes on Various Matters of Interest.

To the Editor:—As most of us are a trifle inclined to pat ourselves on the back, and generously admit that other folks like to know what we are doing, I flattered myself that the good friends of Wisconsin, and perhaps of some of the other states, might wish to know "where I am at," and what I am doing. As usual I am trying to reach the uninitiated as well as the well informed, in the hope of bringing some conviction of the truths of Spiritualism home to them.

My first venture in the fall work was at Ontario, Wis., where we have a live society of Spiritualists. We always have a good attendance at this town, and the people are for the most part as congenial as one will find in a good many days' travel. I must say I always enjoy my visits to that place, whether the people of the town do or not. The society there is about to be a trifle crippled by the loss of several members, including their genial president, Mr. James Lower, but as in all battles and armies there are good men to fill the breach. Ontario is especially well fitted in this respect. While they will feel the loss of the president and their able secretary, as well as others who have gone, the Pacific Coast Spiritualists will be strengthened by their change of home, as that is the destination of those who have left.

One can readily appreciate the reception accorded the writer in Ontario, when the fact becomes known that he was placed directly under the care of the efficient marshal of Ontario. This I presume was a safeguard, but withal a very enjoyable one, as the marshal is also the vice-president of the above society.

LaCrosse has claimed a good deal of my attention so far this fall, as there has been much preliminary work to be done which could be accomplished there better than any place else. Our meetings in LaCrosse are being well attended, and every one who visits our new quarters has complimented us on the change. We were fortunate enough to secure what was once the Jewish temple, for our services, and have had the same redecorated and feel that we are moving ahead. The LaCrosse people are faithful in the work, and I as settled speaker there can only speak well of the way they have used me.

For nearly three years I have tramped back and forth on their platform and talked back at them, and their excellent patience is well attested by the manner in which they have endured me. We have some workers in the ranks who are striving to build up their society, and some day, I predict, they will meet with greater success than has been theirs for some time.

Among other interesting events in LaCrosse, we have but recently listened to the merry chime of wedding bells, and have seen the effect of Cupid's darts. Two of our finest young people have but recently been joined in the bonds of wedlock by yours truly. They were Mr. Walter Holmes, son of our able city comptroller, and treasurer of the LaCrosse society, and Miss Plasha Rozmarynowski. Their many friends wish them all kinds of joy.

Clear Lake, Iowa, though not in our state of Wisconsin, is one of the best places to visit, and has been the scene of my labors twice this fall. I have written of this place before, but a good thing will bear repeating, so I will say once more, they treat a fellow as well in Clear Lake as in any place I have even been. Their society is still offered by practically the same executive board, the president being Mrs. W. F. Howard, and the secretary, Mr. Ellis Vandenburg. Clear Lake Spiritualists have secured the Iowa Convention for January of 1904, and are working hard to make it a success. They should have the co-operation of all Spiritualists in that state.

While here I was entertained in the cozy home of Mr. and Mrs. Ned O'Neil, and was most royally entertained. The world has many good people, and some of them are named O'Neil.

There must be a good deal of the "Johnny Rabbit" in my constitution, as I am "long" on jumps. From Clear Lake I hurried home, filled three appointments, and then Sunday night sneaked out between two days and made direct for Osceola, Wis., at which point I am writing. The meetings here are being largely attended. Skepticism is rife, but withal the attention is good. No posse or vigilance committee has as yet put in its appearance. A goodly number of the people of this place are interested in our philosophy, but are, some of them, still in the "don't know" state. They will grow, however, and I have much hopes of Osceola.

My work will be principally in Wisconsin from this time hence. Among those places destined to be afflicted with my presence, are Almond, Oxford, Stevens Point and Portage. The last-named place is the home of our efficient president, Rev. Nellie K. Baker.

There are many points to visit, but I want to hear from all the good Spiritualists in Wisconsin. Personal memberships are of course solicited for the state.

I read with interest the reports of the convention, and note the team we have at its head. I feel the N. S. A. is well officered. Should like to have been there to make a noise for the west, but circumstances prevented, so I conclude everything that was done was for the best. The spiritual press is doing a great work. Reports from all parts of the country give evidence of the healthy state of Spiritualism. Sympo-

(Continued on page 8.)

THE INFLUENCE OF THE SUPERNATURAL

OR

DEAD MAN'S REVENGE.

Nature, Fate or God—The Sense of Death—Ghosts Not Subjective Creations—Actual Appearance.

It was circuit time and in accordance with a custom which has always been scrupulously observed, the two judges were dining with two members of the bar.

As it happened, the conversation turned not on legal topics, but on the influence of the supernatural on the human mind in every-day life.

"Speaking for myself," said Mr. Justice Keswick, a dapper, self-complacent little man, with a very unmusical voice, "I believe none of us ever bestow a thought on the other world while we are engaged in our ordinary affairs."

"That has been my experience, too," said Mr. Bulstrode, a stout, pugnacious looking man, who had the reputation of bullying witnesses unmercifully. "I must confess I never bestowed a thought at ordinary times on anything but the solid world around me."

"With all respect, I must differ in opinion from two such eminent authorities," said Mr. Strood, a comparatively young man, with a broad unwrinkled brow, who was beginning to make his mark as a prisoner's advocate. "It seems to me that in spite of ourselves, and though we don't like to admit it, we are influenced by the supernatural in every action of our lives."

"That is a very sweeping assertion," said Mr. Justice Keswick, skeptically.

"There is truth in it, for all that," said Mr. Justice Bland, a fine-looking, middle-aged man, with clear-cut features, that reminded one of the face of Caesar on an old Roman coin. "If you feel ill or depressed, you begin to fear that you have not long to live, and you ask yourself, 'Where shall I go if I die to-night?' If you are unexpectedly successful in anything you have undertaken, you say to ourself: 'Luck was on my side,' meaning, of course, that Providence or some power outside yourself, assisted you. If you meet with a reverse, you are impressed with the notion that your evil genius had done you an ill turn. If you are going on a long journey, you hope you may not meet with an accident. What does that mean but that our destiny is in the hand of a higher power, whether you call it nature, fate or God?"

"You have given us a charming little metaphysical lecture, Bland," said Mr. Justice Keswick; "but pray, don't misunderstand me. I am not posing as a materialist—I hope I am a tolerably orthodox Christian—but I merely wished to say that we, at least most of us, are not affected in ordinary life by what George Eliot calls 'other worldliness.'"

"I am afraid," rejoined his brother judge, "you have never, my dear Keswick, analyzed your own mental condition sufficiently to be able to decide whether the supernatural has affected you or not. My contention is not that we ought to believe in ghosts, or that such a belief is rational. Indeed, the worst ghosts are those created by imagination, and I can easily understand what Coleridge meant when, on being asked whether he believed in ghosts, he said he had seen too many to believe in them."

"What, then, do you mean," said Mr. Justice Keswick, with a half sneer and in a harsher tone than usual.

"I mean," replied Mr. Justice Bland, with a certain quiet earnestness that could not fail to impress his listeners, "that we can't get rid of thoughts about the world beyond the grave. Putting the vexed question as to whether spirits are ever seen on earth aside, we must face the fact that we all have to die. Therefore, as some one says in Shakspeare's plays: 'The sense of death is most in apprehension.'"

"Yes," interposed Mr. Bulstrode, "the passage occurs in 'Measure for Measure.' It is in the prison scene, which Shakspeare, who knew everything—not only what had happened, but what was going to happen, gives us between Claudia and Isabella, where she says to her brother:

'Dar'st thou die?
The sense of death is most in apprehension,
And the poor beetle that we tread upon
In corporeal sufferance, finds a pang as great
As when a giant dies.'"

"I am afraid, my dear Bland, that does not assist you much," said Mr. Justice Keswick. "It merely refers to the physical pain attendant on death."

"If we are to settle the question by Shakspearean quotations," observed Mr. Strood, "we can find many passages showing that the great dramatist had a weakness for ghosts. We have the ghost of Hamlet's father, whose genuineness Hamlet is made to vouch for, if the hackneyed words: 'There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy, are to have any significance. Then there is Banquo's ghost in Macbeth, and in Julius Caesar we find Caesar's ghost appearing to Brutus, before the battle of Phillippi."

"Aye, and there are also the specters that terrified Richard III," broke in Mr. Bulstrode, impatiently, "but we must not assume that Shakspeare believed in ghosts. He may have intended to convey that these so-called ghosts were merely subjective creations, and not actual phenomena. In King Richard's case, the apparitions were evidently seen in a dream, as his subsequent interview with Radcliffe proves; and Brutus attributes the illusion to the weakness of his eyes."

"Let us deal with the matter practically," said Mr. Justice Bland. "I don't care a straw for mere theory, or for the fancies of any poet, no matter how great, when dealing with a subject like this. To show you that even strong-minded men are deeply impressed with the supernatural I will just tell you a little story, which has the merit, at least, of being true.

His three auditors sipped their wine and looked all attention. Mr. Justice Bland went on:

"The main fact in connection with the occurrence is known to all of you, of course, for it was published in all of the newspapers, and was a matter of common knowledge and regret in the profession. I am referring to the sad death of Judge Englefield some years ago. As you are aware, he committed suicide. I was with him for the last time before his death. I know more than any other person, except, perhaps, his tipstaff who acted as his secretary and valet, as to the circumstances under which he took his life. It was his misfortune to have to try a prisoner who was not unknown to him on a capital charge. The accused had been a bank manager in a provincial town and he had married a woman with whom poor Englefield had been madly in love when he was only a poor, struggling barrister. The bank manager, whose name—as some of you may recollect from reading the newspaper reports—was Mr. George Garvoyle, and was charged with having murdered his wife. They certainly lived a miserable life together. Garvoyle treated her badly, and in turn she proved rather reckless in her conduct—not that she was guilty of any actual impropriety—at least, nothing of the kind was proved against her. But the husband, who was addicted to drink and gambling, became furiously jealous and in their quarrels he often threatened to take her life. The evidence showed that he always kept a revolver in a drawer in the room where he slept, and it was with this weapon that Mrs. Garvoyle was shot. The evidene of the servants went to show that on the night of her death there had been a fearful scene between them. Altogether, the case was a very black one against the prisoner, though perhaps the chain of testimony was not logically complete. However, Englefield conceived a violent prejudice against the husband and believed thoroughly in his guilt, even before the trial came on. If he had been wise he would have asked me to try the case, but apparently he wished to have the satisfaction of sitting in judgment on the man he hated—and perhaps with good reason. You see, he had really been attached to this woman, for on her account he never got married, and avoided female society. Well, the trial came in due time. The prisoner pleaded 'not guilty.' He was ably defended, and after the case had occupied two days, he was convicted and sentenced to be hanged that day month in the jail of the city.

"I met Englefield after the close of the trial, and his mind seemed to be a perfect hell. He felt satisfied that the sentence passed on Garvoyle was a just one; but he looked on himself, now that the reaction had come, not as a judge but as an executioner. He told me that he had since the termination of the trial, dreamed of Mrs. Garvoyle, and that she had denounced him as the assassin of her husband. In his dream he tried to speak to her, to explain that he had only done his duty—he even sank upon his knees before her; but, with an inexorable look in her white face she vanished, leaving him in a state of utter despair.

"On his return to Chicago he tried to resume his ordinary habits. He visited his club, and passed some hours each day in either his own library or the club. But he could not feel the same. I often saw him during the month following that fatal trial, and was shocked at his appearance. He was himself more like a ghost than a man. He complained of sleeplessness, and went so far as to tell me that he had again seen Mrs. Garvoyle, and this time not in a dream, but as an actual apparition, and that she had cursed him in language too awful to be repeated. His conversation at this period was always on the one subject—the banker's trial and the approaching execution.

"On the evening immediately preceding the day fixed for the execution of Garvoyle, poor Englefield paid me a visit. His face was literally as pallid as that of a corpse. He wore a large traveling cloak, and was evidently going a journey.

"'Good-bye, Bland,' said he. 'We shall never meet again in this world.'

"'What do you mean?' I exclaimed. 'Are you not in good health? Why, you are a stronger man than myself!'

"'Nevertheless it is the last time you'll see me this side of eternity,' said Englefield, with a strange look in his eyes.

"'For God's sake, Englefield, don't do anything rash,' said I. 'That infernal murder trial has turned your head, I am afraid.'

"He laughed in a melancholy sort of way and appeared unwilling to discuss the subject further.

"'Well, old fellow,' he said, wringing my hand so that I winced, 'good-bye, again! I must go.'

"'Where are you going, Englefield?' I asked.

"'To the other world,' he replied, with a sickly attempt at a smile. 'No, not just immediately. I am going to—'

"I implored of him to stay in Chicago. In vain. He was as fixed as fate in his determination.

"Next morning Garvoyle was executed, and on the following night poor Englefield shot himself, in the very town where the execution had taken place. His tipstaff, a faithful fellow, who had accompanied him in his journey, and who had closely watched his movements, told me that before committing suicide, he had said he had seen Garvoyle with a rope around his neck, and that the culprit or his apparition solemnly declared that he was innocent of the murder, inasmuch as his wife had, after a deadly quarrel between them, got the revolver by stealth and shot herself. If the tipstaff is to be believed—and for my part, I think the man is no liar—his master's last words were, 'The dead man must have his revenge.'

"That's the whole story, and it ought to convince even the most skeptical that the supernatural has a deep influence on even the strongest minds in dealing with even the ordinary affairs of life."

"No, no," said Mr. Bulstrode, dogmatically, "it only proves that when a strong mind collapses, superstition takes hold of it, just as darkness creeps in when the sun has gone down."

"That explains the matter, in my opinion," assented Mr. Justice Keswick, "without resorting to any transcendental hypothesis."

"Have it your own way," said Mr. Justice Bland; "but, for my part, I believe there are many things in life that can never be explained."

J. W. DINSDALE, M. D.

San Diego, Cal.

The Influence of the Church in Politics.

In a recent sermon Rev. W. J. Cady, of Stamford, Conn., ended a vigorous sermon on local conditions by saying:

"I ask you to throng the primaries for the purpose of demanding the nomination of the cleanest, purest and best type of American manhood that can be found. If we fail to do this, then our nation will die."

Does not Rev. Cady and all other ministers who are making similar appeals to their congregations realize that they are made to a class of people, the great majority of whom have no right to go to the primaries or no power to influence the nomination or election of any candidate?

The church census shows that only one-fourth or one-fifth of the attendance is of masculine gender, the three-fourth have no influence in the election. How much more sensible it would be if these ministers would appeal to the women in their congregations to demand the ballot which would give them the right "to throng the primaries for the purpose of demanding the nomination of the cleanest, purest and best type of American manhood that can be found."

If the church ever hopes to influence elections it must secure the enfranchisement of women.

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Of the many new discoveries none has attracted so much attention in the scientific world as that made by K. Leo Minges, of Rochester, N. Y. Mr. Minges is to short men and women what the great wizard, Edison, is to electricity. He has demonstrated beyond any question or doubt that he has gathered more information relative to bone, muscle and sinew than any one else in existence. Mr. Minges is very modest in his claims. He has the interest of the general public at heart, and every short man or woman may write him in the fullest confidence, and they may rest assured that the confidence placed in him will be kept so closely that his most intimate friends will know nothing of it. Making people grow tall has been a hobby with Mr. Minges for years, and the results he has accomplished are startling to a high degree.

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WISCONSIN.

(Continued from page 7.)

siums in the N. S. A. convention and in the Spiritualist papers are causing an awakening which can but bring good results. By the time this reaches headquarters, and finds its way into press or wastepaper basket, as the case may be, I will have once more responded to the sound of Cupid's voice and two more of our liberal young people will be started up the hill of life in double harness, but more of that anon.

I have been much interested in the recent symposium, "The Great Psychological Crime," which called forth so many able letters from both sides of the house, and if I may be permitted to do so, I would like to say that mediumship is largely what we make of it ourselves. We have been blaming altogether too much upon our friends in the "Summerland" of life. If we will stand more firmly upon our own footing, and diffuse a little more reason in our dealings with those who have gone before, there will be less chance of crime in any way.

Abuse of mediumship is decidedly criminal, while on the other hand the proper use of it is beneficial. With this as with all things else we must learn the use thereof and apply it. It is all well enough for us to come out severely and denounce the authors of the different works contrary to our ideas, but it savors but little of Spiritualism. Who knows what experiences led up to the conclusions set forth in the book referred to? There are several ways to dispose of a question, among which are to ridicule it; to denounce it as a whole, or to investigate from every point of view. It is easy to judge which is right. Spiritualism teaches fairness in all things, but it discourages vituperation and condemnation without the best of cause, and even then it urges justice and charity.

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SPIRIT OF THE TIMES.

The Conflict Between Greed and Humanity.

I desire to express a few thoughts on what I deem the paramount issue of the day for Spiritualists to grapple with. The common brotherhood of man is the most prominent question for the human family to solve. For years the Spiritualists have been talking brotherhood, but now the time is at hand to put it in practice. In an issue of the Appeal to Reason are given a number of instances where Socialist speakers have been arrested for proclaiming the truth on the public street. If there is anything that arouses my fire, it is to read of such persecution. This is a repetition of what the populists suffered from 1890 to 1896, and I was in the height of my glory when I could defend the people's cause against the attacks of some paid hireling of plutocracy.

Spiritualists who have any regard for truth and justice can not do otherwise than give a helping hand to the Socialist crusade that is now sweeping the entire civilized world. In the days of primitive christianity there were those who believed in spirit communon, but bitterly antagonized common brotherhood in the sense that the Christian martyrs (Spiritualist martyrs) taught it and practiced it. It was the antagonism to the divine right of kings, property and priesthood that caused thousands to be slain, and not the doctrine of spirit communion.

Instead of trying to minimize the lesson to be learned from the heroic struggles of the ancient Spiritualists, we should use their example to inspire the world to-day to do and to dare. If we had the Spirit of Truth to-day as they had, there would be no saloons, brothels and tenement houses that are a disgrace to civilization. Neither would there be any corporation that has it within its power to levy tribute, as well satisfy its avarice and greed. In all the religions of the world from Zoroaster, Buddha and Mohammed down to Jesus and the ancient mediums, there is not one that did not have as its inspiring tenet, opposition to the monopolization of the earth and the fullness thereof.

The church as never before (in modern times) is taking hold of the great social problem; but while some of the ministry are fearlessly attacking the corporate greed and rottenness that is undermining our government (as the postal and army scandals are revealing so glaringly that no one can help but see it), there is, however, a drifting together of the servants of monopoly that disgrace the pulpit. The time is not far distant when the Roman church and its offsprings (the various Protestant churches) that worship at the shrine of Mammon, will join hands and work together to maintain the divine right of property. All hail! the glorious victory of the German Socialists against the church and state.

While the Roman hierarchy stands for every form of oppression known today (either openly or by silent consent) yet the rank and file of the Roman church must not be classed as against reform as a whole, because there are thousands who are classed as loyal members of the church that are standing ready to throw off the shackles that bind them. Even some of their priesthood are deserting their ranks and nailing the Flag of Truth to the masthead. But while it is the duty of every liberty-loving citizen to do all in his or her power to bring about the amelioration of the proletariat and usher in the new heaven and new earth, yet it must be done with a feeling towards the benefactors of the present system that will prevent methods being used that will be a stain upon civilization. Let us show the powers that be, that their eternal happiness is more to them than the earthly pleasures enjoyed through wealth wrung from the hands of toil.

There is not a millionaire in the spirit world (that has become conscious of his continued life) that would not hail with joy the overthrow of this present era of commercialism. Yet it is true they do not want to see their former business go to financial ruin, because the love for earthly affiliations still remains and self-preservation is natural.

Once let the religious world realize that Jesus of Nazareth with thousands of his followers, were murdered because of their antagonism to the priesthood and the usury-mongers, and then the days of selfish commercialism are numbered.

I would say to the trade union advocate that noble as his ideal may be, yet the justice he seeks cannot be obtained through strikes and boycotts, but through the medium of the ballot alone, which is a heritage handed down to us by our forefathers. I firmly believe in being honest with your employer while working under the present system; but your employer has no right to dictate to you what way you should vote.

When the spirit world is planning the great inventions, they are not planning them for the benefit of the Morgans, Rockefellers or the Studebakers, but for the whole world.

Spiritualists above all other religious organizations should lead and not follow in this great work.

I also wish to mention one other question that is before my mind, and that is the tendency towards Christian Science. The Christian Scientists are making wonderful progress and teach some very good doctrines, but they are not defending the cause of the oppressed. But on the other hand tell the wage slave to "think" he gets what he earns, and he will find he has all he needs.

This is pleasing to the ears of those who revel in luxury and hence the scientists are attracting the millionaires of the world.

Last but not least let me say that while these changes are sure to come, they will come through those who will try to utilize the privileges at hand to make a living and intelligently and not viciously try to bring about a reformation. Standing on the street corners "cussin'" corporations, when you could be at work at something and earn a living for yourself and family is no credit to anyone, and brings into disrepute both yourself and the cause you represent. But to work at some honorable employment during the day and holding meetings in the evening, whether on the street corner or in a hall is both honorable and necessary.

The time will come when auditoriums holding thousands of people will be built, where public lecture will be given upon any subject that the people may desire to have discussed. It may seem to the reader as somewhat imaginary, but I firmly believe that the time will come when those who have been leaders in the earth life, will materialize and deliver public lectures and then the hypocrisy of the present will be a thing of the past.

S. B. WEAVER.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

The funeral services of Anson Hewett were conducted by Rev. T. W. Woodrow on Oct. 21, at Arlington, Neb. For many years an avowed Spiritualist, he passed to the higher life at 73 years of age. Not an oath or vile word was ever heard to pass his lips; a man of marvelous patience, meeting life's trials without a murmur; a man of absolute honesty and character almost beyond compare.

T. W. W.

Mrs. Priscilla Pillsbury passed to the higher life, from Alliance, Ohio, hospital, October 25. She was left without relatives, as all had preceded her to spirit life, where a joyous welcome awaited her. Services conducted by REV. NELLIE S. BAADE.

Mr. M. C. White passed to spirit life, at Port Huron, Mich., October 5, after long years of suffering. He leaves a wife and one son, father and mother to mourn, who were comforted by the knowledge of Spiritualism, and that he can and will return to voice a message of love to them. Services were conducted by the writer.

MRS. MARIAN CARPENTER.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple, every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refreshments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopking Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society, Masonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8 Lyceum, afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and investigate.

The First Union Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer. Mrs. Cochonour, psychic reader. The public is cordially invited.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

Spirit Church of Universal Brotherhood holds services Sunday at 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. Conducted by Mrs. G. A. Cowen, psychic.

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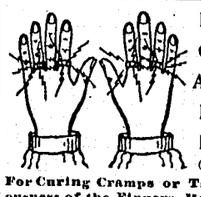
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MARY JANE PEARCE.

Perris, Riverside Co., Cal., Feb. 21, 1903.

Mrs. Dobson-Barker—Kind Friend:—As I tried your treatment four years ago, and it helped me so much, I will write to you again to see if you are still practicing, and if you are I want to send to you for another month's treatment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer. Respectfully,

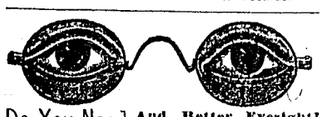
MINA M. YANG.

Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am, I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years. I still remain your friend,

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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., NOV. 21, 1903. NO. 730.

HEAVEN AND HELL.

The following illustrates important facts. That the individual who met with this serious accident was brought in close touch with the Spirit-world, there can be no doubt. He saw the "infernals" of the dark spheres of Spirit Life as well as the beautiful scenes of the higher spheres, all more or less modified by the experience he had passed through.

He died, and yet he lives, a wonderful narrative as told by the New York Herald. The story is unparalleled in the history of electricity's accidents. About half-past three o'clock on the afternoon of August 11, Frederick Flad, of Jersey City, employed by the Westinghouse Electrical Company at the Kingsbridge power house, had half the voltage of the entire plant shot through his body—8,300 volts, of 265 amperes.

He was holding a joint of iron pipe conduit for containing electric wires at the time which a workman, Mallory, was measuring, when the plank on which Flad stood tipped. To save himself from falling on a nest of deadly wires below he threw up his arm to get his balance, touched other wires, and like a thunderbolt, twice the voltage required for electrocution in Sing Sing prison shot through the insulation and through his body.

Flad straightened out and as he stiffened like a corpse his head came near enough to still other wires above to form a complete circuit. Mallory saw a stream of blue flame eighteen inches long and six inches wide roaring out of Flad's head with the noise of a trolley car. He saw this flame melting the iron pipe above and the molten metal dropping white and hissing on the back of his head. How could the man be saved? To put hands on him to pull him away meant death.

WET CLOTHING A CONDUCTOR.

It was a sweltering August afternoon. Men and clothing steaming with perspiration were perfect conductors of the awful current, and there was no time to shout for help. But Mallory was an expert. He know what to do. Instantly, like a catapult, he hurled himself headlong against the paralyzed burning man, broke the circuit and they tumbled to the floor together. Mallory himself was badly shocked and burned in the contact, but he was saved.

This hero, Mallory, staggered to his feet and shouted for help. A dozen electricians leaped to his side, took in the situation and while Flad was still roasting and smoking seized his arms, and began the resuscitation movements used in cases of drowning. Six of the men "spelled" one another, keeping up this artificial breathing process—pumping air in and out his lungs by working his arms and chest. There was no sign of life—the heart had stopped beating—but they worked incesantly, never relaxing for a moment.

The thing to do in such cases is to excite the heart's action. A shock must be produced to start it beating again, just as one jogs a watch to set the balance wheel going when it stops. Injection of brandy into the veins is one way, but there was no hypodermic syringe at hand nor any brandy. Strong ammonia was used again and again, and still there was no response. The spark of life had evidently fled.

SCENE IN THE POWER HOUSE.

While the men were manipulating the arms desperately a young evangelist of the neighborhood, the Rev. G. Bert Carpenter, hurried in, fell on his knees in great emotion and began praying, and continued praying while the men pumped in the frenzy of desperation. Such a scene was never witnessed in a power house. The great engines, big enough to run an ocean steamer, were throbbing and thundering; the big dynamos roaring like a tornado and the brushes bathed in blue flame were sending their currents to all the lines between Harlem and Yonkers. Traffic could not stop for a dying man. But fully one-half of this Niagara of bolt lightning had passed through the human body over which strong men were working and a clergyman praying.

The Fordham Hospital ambulance, which had been telephoned for when Flad fell, was going at full speed, two miles away, the horse in a gallop tearing down the long hills above the river. It was a race for life. Never had such traveling been seen in that neighborhood. People rushed to the streets, and the news went up and down the avenue that a dreadful accident had happened at the power house. At last the ambulance appeared in sight, a little, bobbing vehicle, fully half a mile away, on the last long stretch of road that sweeps down to the Harlem.

The men working Flad's arms were fearing the poor man was beyond help when suddenly his frame heaved. Great knots of muscles twitched convulsively and Flad tried to leap into the air. It took five men to hold him to the floor. The contraction of his muscles and the terrible contortions which were now writhing him were enough to break every bone in his body. It was on the second gallery with hundreds of live wires, and the men were afraid that Flad would break from their grasp and tumble on the dynamos below. Finally he became quieter, his heart began to beat a little, very faintly; then froth bubbled on his lips, blood appeared and the heart began to beat strongly.

HOPE AT LAST WAS MANIFESTED.

"Thank God!" cried the preacher. Bless the Lord! The dead is coming to life." But Flad sank away until his heart barely fluttered. Fortunately the ambulance was at hand, the surgeon took charge of the case, putting the man into the vehicle, and away they dashed for the hospital.

The case seemed hopeless, but when they were half way up the hill Flad opened his eyes and in a faint, agonizing cry gasped, "Pray for me, Jack." Then to the ambulance surgeon: "Dear doctor, I will be good. Tell me what to do and I'll obey." Then the man fainted and did not come to himself again until three o'clock the next morning in the Fordham Hospital.

He seemed to wake out of a horrible nightmare. He stared wildly at the nurse and asked where he was. Then he fainted again. Yet he gained strength slowly, and finally was strong enough to talk intelligently and realize that a miracle had happened.

CLAIMS THAT THE ALMIGHTY SAVED.

The faithful young evangelist rejoiced greatly and assured the sufferer that the Almighty had saved him and that it was a warning to the unconverted. Flad, with a wild, far-away look in his eyes, said to the parson:

"YOU CAN'T TELL ME ANYTHING I DON'T KNOW ABOUT THE OTHER WORLD. I HAVE BEEN THERE. I HAVE BEEN IN HELL, AND COMING OUT OF HELL I'VE BEEN IN HEAVEN. NO MAN HAS SEEN WHAT I HAVE SEEN AND LIVED."

At this Flad went into another convulsion and it was many days before he would speak of the subject or explain what he meant.

A Sunday Herald reporter was present when he told the story in detail.

FOUND HIMSELF IN A HELL.

"I remember I was handling some conduit pipes for the wires that were being installed in the second gallery back of the switch boards in the power house. I knew that I was in a dangerous position, but thought I was all right until I stepped too far on one side and felt the plank slip on the sawhorses, which were four feet above the floor. As I was getting my balance I shouted to Mallory, 'Look out!' From that moment I remember nothing of what happened until I awoke in hell.

"There I found myself in a vast volcanic plain of rocks and hills with tremendous buildings of massive construction towering on every side. They loked like fortresses almost as big as mountains. But they were **FULL OF FIRE AND FLAMES** came out on all sides. Between the buildings and out in the open country everywhere, **WERE RIVERS OF BLOOD,** tumbling and dashing over cliffs and breaking in whirlpools around those dreadful buildings.

LEADING CHARACTERS OF HELL.

"I was naturally dazed for a moment, but coming to my senses found myself walking and slipping, partly through space and partly on the ground, going over stones and hills very slippery, for blood was everywhere. But this was not all. In every direction as far as I could see were millions of scaly green devils of all sizes.

"MOST OF THEM WERE DWARFS AND HUNCHBACKS, LITTLE AND BIG BROWNIE-LOOKING CREATURES, BUT ALL MONSTROUS AND HORRIBLE. EVERY FACE WAS WRINKLED. THERE WAS A MALIGNANT LEER, A SORT OF MANIAC LAUGH ON EVERY SIDE.

SATAN IN CHARGE OF HELL.

"One hideous shape, bigger than all others and as red as fire, with flames and smoke spouting from his mouth, was the satanic leader of the innumerable hosts. Though the devils were not formidable in size, they were terrifying and ghastly.

"They sickened my very eyes. They were in groups, clustered like bees and all tormenting human beings trying to escape. Beyond the millions of monstrosities near me were others, and long processions stretching away in serpentine lines to the very clouds, and above them were others rising in multitudinous masses, in tiers and amphitheatres and all were coming toward me. At every burning building they were tossing their victims, The structures, vast and appalling, were at white heat, with flames roaring from them like volcanoes. What seemed millions of devils, crowded together as thick as ants, in the air, on the ground, swarmed around the furnaces. I saw them dancing and gibbering as they caught their victims crawling from bloody pools, and hurled them like ninepins into the furnaces. Near me were groups of these tortured ones, with their tongues out, half blinded with blood, and as they were dragged to the furnaces they bit their arms in agony. All this I saw at a sweep of the eye, but it seemed of hours' duration.

PRAYED EARNESTLY FOR HELP.

"Finally the monsters made a rush for me. It was a nightmare race to get away. Many a time I was far in advance, when a cloud of devils swooped out of space and cut off my retreat, dancing and making horrible grimaces. I managed to escape, until at last a squad of fiends, more crooked and greener than the others caught me in their long slimy arms, on which the scales fairly rattled, and sticking their claws into me, dragged me to a big furnace, belching fire from roof and windows. They got me so near that I was scorched, my hair on fire and I thought the end had come. JUST AS THEY WERE TOSSING ME INTO THE FLAMES, I MUST HAVE PRAYED FOR HELP—AT ANY RATE HELP CAME. I SAW THE BLOODY LANDSCAPE AND THE GREEN MONSTERS FADING AS IN A DREAM, AS THE MOST BEAUTIFUL MUSIC EVER HEARD BY MAN CAME WAFTED TO MY EARS.

"To say that I was entranced does not half express it. At first it was like a murmur, a soft, whispering melody coming in waves through the air, in fact from every place, from the ground, from the clouds. It was like cathedral music, only a million times more beautiful. My joy was so great after my struggle with the fiends that I nearly collapsed.

"Then my wondering eyes saw palaces coming out of the very sky. They arose on every side, with domes and pinnacles soaring into the clouds. These palaces were of crystal, clear as glass and glittering like diamonds. Then I said to myself, 'I am in heaven.' I had heard much of the other world, but what I saw was beyond any man's power to describe.

"There were avenues as wide as a city. The pavements were of solid gold and dazzling to the eyes.

"Meanwhile the music was changing every minute in beauty and sweetness. Far up in the sky I saw palaces, and beyond them were palaces—the scene like a fairy picture—and yet I was there with my feet on gold pavements. Instead of walking I had but to wish to be in a place and I was there. I saw a group of temples at the end of a golden avenue wider than the others. I wished I could see it and instantly found myself under its crystal arches with the corridors resplendent with heavenly light. The music grew sweeter every moment. I examined everything minutely, but to my surprise did not see a living creature—neither angels nor human beings—though I searched through miles of temples and corridors. The scene was always changing, always more beautiful, and the music becoming grander.

"It was of neither brass nor strings, but like an invisible ocean of melody of entrancing sweetness, rising from a murmur to the loudest organ tones I ever heard. I knew that I was in paradise safe and happy, and wanted to remain forever. I had no wish to change my condition.

"While I stood in one of the great open courts with a forest of crystal domes and pinnacles rising in splendor on every side, and the music swelling like a thousand anthems, there came a sudden shock. I saw a young woman standing beside me, and then faces appeared and I asked her what it meant. 'Where am I?' I cried. 'Be quiet. You are in the Fordham Hospital, and will recover, we think.'"

BELIEVE HE WAS IN HELL.

Such was the narrative told by the man who died. For many days after this in the midst of conversation with friends he would faint or go into convulsions, but all the while the ghastly wounds in his head and arm where the electric flame had burned flesh and skull to a cinder slowly healed. An expert said after some figuring that the voltage which had shot through Flad's body was three times greater than the current required to run the elevated trains. The current that flamed from Flad's head would have run fifty cars on the suburban lines, or one hundred ordinary Broadway cars.

Flad and his associates believe that he was actually dead. It was twenty-eight minutes before his heart began to beat. They believe that she descended into hell and was enduring the torments of the damned, when God answered their prayers and translated him into heaven.

"No man can make me believe that I was not really in hell. I know I was there. I have had the experience to prove it. I also know that I was in heaven, and that I heard angel music and experienced the rapture of paradise."

It is not surprising after his fearful ordeal that the man should have periods of fainting and delirium. One day when telling his experiences to a visiting friend, a boilermaker, of athletic strength and giant frame, Flad suddenly gave a scream, leaped from bed and began swinging his long arms, shouting that he was going to smash things, and the boilermaker fled from the room.

Only Flad's young wife, a pretty girl of not more than eighteen, with an infant a year and a half old, can handle her husband, who is six feet one inch high and considered one of the best conditioned men of the Westinghouse works.

Flad told me electricity was still coming out of him, and friends declare that when standing on a wet pavement if they touch him they are shocked. After the accident every muscle stood out like cords and ropes all over his body. His back was a mass of knotted muscles, and for a week they had to swathe him in tight bandages to reduce them.

Mrs. Flad says no one could describe the horrors when her husband went into convulsions and delirium.

These are the men who worked Flad's arms to bring him to life: Jack Pryor, Ralph Wetter, Frank Craig, Arthur Holboork. Walter Bates, William Thompson and Edward Storer.

CAN'T PUT OUT OUR LIGHT.

If a deadly foe assail us with a cudgel all our own,
We should make him know that cudgels we have long ago outgrown,
That the weapons we are using are more potent in a fight,
And however bold or sneaking, he can not put out our light.

In the ancient times strong muscle was the height of manly pride,
And an agile form was something that the wisest ne'er decried,
But to-day it is diploma and deception that unite
To oppose our true religion; still, they can't put out our light.

We once stood the church's "devil," as they hurled him in our face,
And we pushed our truth among them with the easiest of grace,
And we still continue pushing with the same old will and might,
And defy all earthly powers to put out our beacon light.

They may hide within their trenches and in secret hurl their bombs,
Like the coward under cover when the heat of battle comes;
But no matter, we will fight them from the open, in plain sight,
For we know the truth will conquer and protect her beacon light.

DR. T. WILKINS.

Correction does much, but encouragement does more.—Goethe.

We can only elicit the good out of a cause by bringing the good in self to bear upon it.

Charity is the effort to feel kindly disposed; sympathy the same feeling manifesting involuntarily.

To understand a truth is to live it, while its philosophy is found in the analysis.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 729.)

The morning of the eighteenth rose clear and bright. Martha went out into the clear, crisp air, and drawing her sled out upon the crust, lay down upon it. The breath of the longed-for spring was in the air. Already the robins had begun to sing. Where the paper birches gleamed silvery white in the morning sun mounds of bare earth sent forth a rich woodsy fragrance suggestive of moss and ferns. Over on the hillside where the stately maples had begun to thrill with the life of spring she could hear Uncle Ezra's cheery whistle and the jingle of tin buckets as he emptied the gathered sap into the steaming pan. She gazed into the clear blue of the sky above her. Only twenty-four hours, and it would roll away with a great noise, and the beautiful sunlight would turn to blackness, and flames would leap about her and her home, and her lambs and kittens would run about crying in terror until they burned before her eyes. Oh! it was dreadful! Martha laid her hot face upon the cold snow and groaned aloud. For hours she moved slowly over the patches of glistening crust pondering upon her probable fate. Of her parents and baby brother she had no doubt—the Lord would save them. After the crust had melted she went slowly to the house, but as she could not eat her dinner she went to the barn and slowly walked back and forth, still thinking deeply.

At last she stopped abruptly and standing frigidly upright looked up toward the sky and said: "Well, you will have to burn me if you want to; there is nothing I can do about it. I can stand it, I guess—I shall not be the only one."

"Peace, child, peace," said a firm, sweet voice beside her.

Martha started and looked about—she was alone. That mysterious voice again. A great calmness came over her and feeling strangely weak and quiet she went into the house.

The morning of the 19th day of ——— 18—, dawned; a day, according to Elder Drake, foretold by prophets of long ages past; a day which the Almighty God had revealed unto the Noahs and Lots of the last days as the time when the history of the world would be forever closed by a final conflagration "wherein the heavens would pass away with a great noise and the elements melt with fervent heat."

Martha was awakened by what seemed to her a terrific noise. Leaping out of bed she ran to the little window, and threw it wide open and leaning far out, gazed at the eastern sky. Great masses of clouds, crimson and gold, scarlet and purple, came flying up out of the east, for a very high wind was blowing. Martha looked toward the west, and saw the hills and forests lighted as if by the light of a great fire and there was her father coming toward the house upon a run! Yes, the Lord was surely coming!

At another time Martha would have known why her father was running, but this time terror deprived her of reason. With trembling hands she put on her dress and without stopping to fasten it she plunged down the narrow stairway into the living room. She was dimly conscious that her mother stood at the stove preparing breakfast, but without a word to her she snatched the sleeping infant from his pillows and rushed into an adjoining room where one small window looked eastward. Before this window she took her stand. A dazzling light streamed up the sky. Utterly oblivious of the fact that it was the hour of sunrise, Martha cried out, "He is coming! He is coming!"

Planting her feet firmly, she grasped the infant with a force that caused him to scream, and quivering with a power and energy she had never known before she cried out, "You shall not have him! You shall not take him without me—you shall not!"

It was not until long years afterward that the girl recognized the fact that she had then and there defied the great Jehovah, that her spirit had asserted itself superior to the mightiest power she had been taught to believe in.

Just as Martha hurled forth her defiance her mother came and seized her roughly by the shoulder: "What have you been and waked up that baby for?" she demanded fiercely. "What are you down here all undressed in that way for, I'd like to know?"

"He is not coming, after all," thought Martha, as she turned away from the window with a sigh of relief. "Mother has not believed he was coming to-day, either," she thought, "or she would have known why I was here and would not have scolded in this way."

At her mother's command she laid down the baby and went to her room to finish dressing, but the lesson had its effect, for never again did she put faith in Elder Drake and his prophecies.

It was early autumn. The asters and golden rod nodded to each other along the road sides and fences, and the maples waved their banners of crimson and gold. Mr. and Mrs. Weston, with Martha and little Charlie were seated at the dinner table. Through the open door came the shrill chirp of the cricket and the lazy drone of flies. All was peace within and without. Suddenly the family were startled by the sound of footsteps in the chamber overhead, followed by the sound of a chair rocking.

"Who is up stairs?" asked Mr. Weston in surprise.

"No one," replied Martha.

"Why, yes there is," he began, but was interrupted by his wife, who said peevishly: "There ain't anybody there unless it is the devil. It's been goin' on half the time to-day—if you don't believe, go and look yourself."

Mr. Weston rose and went hurriedly up stairs. Yes, the chair was rocking, but it was empty as was also the chamber. "It must be the cat jumped into the chair and set it a'goin'," he said, as he reappeared.

"The cat is asleep under the stove," wheel and who was the spinner?

Back up the stairs went Mr. Weston, folowed by Martha. There stood the old spinning wheel, once used by Mrs. Weston's mother and grandmother, but it was silent and motionless. Still the work of the unseen spinner went on. The whirr would rise and increase in volume until the thread was spun and then it would begin over again. Father and daughter gazed about in open-eyed wonder as the house fairly thrilled and quivered with the whirr and trundle, but not a breath of wind was stirring and not a creature was in sight excepting themselves. The air in the closed chamber was stifling and Mr. Weston soon went down and without a word went to his work, leaving his daughter to think and wonder. Some days after this occurrence Martha went timidly up to her father and said with evident anxiety: "Father, every day about ten o'clock I see a man go by that window. I can see him plainly, but when I get to the window he has gone, and if I run out doors there is never anyone in sight. He is there in the path one minute and the next he has vanished."

"Marthy Weston," said her mother, suddenly bouncing into the room, "do you stop that nonsense! I won't hear another word of it—it's just your silly imagination."

"Whose imagination was it that run the spinning wheel a while ago?" asked Mr. Weston.

"I wouldn't be a fool!" snapped his wife as she hurried out of the room.

Mr. Weston picked up his hat and looked thoughtfully after his wife. When her footsteps were no longer near he turned to his daughter and said slowly: "I don't know, Mardie, but I think your mother must be right about your imagination, only you probably saw a shadow of something. The Bible says the dead know not anything—if it warn't for that, I could explain some things that I can't now. There are angels, I suppose, but I guess folks don't see 'em as much now as they use ter."

Some days later Mr. Weston came into the house and shouted to his wife, "Sarah! I can tell you some news! Zeb Brown has brought home a wife and she is a Spiritualist!"

"How do you know she is a Spiritualist?" asked Mrs. Weston, as she entered the room.

"Because she told me so."

"I should think she was pretty bold about it," said Mrs. Weston decidedly.

"I hope you told her what you think about such works."

"I told her," said Mr. Weston, "that Spiritualism was all of the devil. I told her that it was one of the three frogs that the Revelator saw coming forth out of the mouth of the dragon working miracles to deceive. I told her that the Bible speaks of a class 'to whom God would send a strong delusion that they should believe a lie, that they all might be damned,'"

"Well, what did she say?" asked Mrs. Weston, looking upon her husband with admiration and approval.

"She said," he answered, "that it was real kind of God to try and make people believe a lie, and then damn them besaid Martha. As she spoke a strange sound filled the house; it was the whirr and trundle of a gigantic spinning wheel. The three stood listening in dumb amazement. There could be no mistaking the sound, for it was too familiar for that, but where was the cause they did."

"Of all creation!" gasped Mrs. Weston; "the wicked creature! What kind of a lookin' woman is she, Silas?"

"Oh, she's quite good lookin' and real lady-like in her ways."

"I'll wurrunt it! What else did she say?"

"She said," continued Mr. Weston, "that the Bible proves Spiritualism." Why she said, 'I can just read it right out of the Bible anywhere,' and I told her she would have to read it out of the Bible, for she could not read it in it," and he went away, chuckling at his own wit.

"Well," said Mrs. Weston to her daughter, "I'm sorry any such woman has come into the neighborhood. I don't want anything to do with her, for I know I shan't like her."

"What is a Spiritualist, mother?" said Martha.

"Oh, they believe the dead are alive, and that they come back and rap and talk to folks sometimes."

What is there wicked about that?" asked Martha.

"Marthy Weston!" exclaimed her mother, "haven't you been told ever since you was a baby that the dead sleep in their graves until the Lord comes. Folks who don't believe that, believe the lie the devil told when he said they wouldn't die. Why, in old Bible times when women went to talking with dead folks—pretending to, I mean—they called 'em witches, and God ordered them to be killed."

"They won't kill them now, will they?" asked Martha in an anxious voice.

"No, I suppose not; the world is growing wickeder all the time. The devil has come down in great power knowing that his time is short."

"Who is the devil, mother?" asked Martha.

"What! Don't a great big girl like you know who the devil is? Well, that's a smart piece of business, I should think."

"Well, who is he?" persisted Martha.

"Oh, he was once a beautiful angel, but he got wicked and God drove him out of heaven."

"How came he to get wicked when he was in heaven with God?"

"I don't know; the Bible does not tell—come, run along now, I want to read awhile."

"But mother, who made the devil in the first place?"

"Why, God, of course."

"Did God know when he made him that he would get wicked and do all the dreadful things Elder Drake says he does?"

"Of course—God knows everything. Do run along and find Charlie."

"Then," said Martha, as she turned to go, "I think God is wickeder than the devil, or he would not have made him."

"Marthy Janet Weston!" screamed her mother with uplifted hand. You awful wicked girl! Don't you ever dare to say such a thing again or the Lord will burn you up; I know he will!"

Martha walked slowly out of the house, with burning cheeks and flashing eyes. "That's just the way," she thought. "God made me so I can think things and then because I do, he will burn me up. Let him!" she said, defiantly gazing upward to the tranquil heavens. "I don't see what I ever was born for. Nobody asked me if I wanted to be—that's just the meanness of things."

(To be continued.)

THE LATE PAPAL ELECTION

Some Very Interesting Inside History.

One of the ablest contributors to the columns of the American Citizen, an anti-Catholic weekly, of Boston, is Mr. Charles McArthur, of Brooklyn, a well-known Spiritualist. In the issue of Oct. 24 he has a whole page reviewing a sermon of Cardinal Gibbons on the "Late Papal Election," in which that prelate was one of the sixty-two electors. The cardinal assured his hearers "that the election of the pope was conducted with absolute freedom, with the utmost fairness and impartiality, and with a dignity and solemnity becoming the august assemblage of the Sacred College." Mr. McArthur meets this allegation as follows:

"We know that the conclave was not an harmonious gathering. Vannutelli, the camerlingo, who was to act as pope pending the election, chose some rooms in the vatican which he ordered fitted up for his use. Then Rampolla, secretary of state, ordered the servants to fill the room with chairs. Over a thousand were placed there, and in consequence there was a rupture between these two cardinals and they almost came to blows. So loud was the rumpus that the Swiss guards were ordered to clear the way, as it was feared the noise might disturb the dying pope. Then Vannutelli, in strict accordance with the duties of his office, which held him responsible for the safety of all the property, ordered seals to be placed on all the doors containing the private property of Leo, and the money of the church. When asked why he did so, he answered: 'The cardinals and their relatives, who have access to these apartments, have long fingers.' This appeared in the New York Herald, in a special dispatch, and most certainly the Herald is not an anti-Catholic paper. Most of its staff are papists.

"When the conclave met, every member had hopes. It was felt that a dark horse would win, and everyone hoped to be that dark horse, even Gibbons had hopes. There were four prominent candidates, Rampolla being in the lead. The cardinals were divided according to their nationalities, each having received instructions from his own government. The Italians supported Rampolla, and at one time it looked as if he might be elected.

"'Then,' says the dispatch, 'one of the Austrian cardinals stated in the conclave that if Rampolla were elected the Emperor of Austria would use his ancient privilege of vetoing the choice. Rampolla thereupon arose and protested against any lay power meddling with a pontifical election.' Germany favored Sarto; Austria joined; France followed. The cry was, 'Anybody to beat Rampolla.' Finding the case hopeless, the Italians deserted Rampolla, voted for Sarto, and thus elected him.

"This account came to the New York Sun direct from a cardinal. Other cardinals have verified it since then. It is no longer a secret, and the only thing that puzzles me is, why did Cardinal Gibbons find it necessary to give a distorted account and tell a wilful and deliberate lie, when the truth would have answered his purpose better and could not possibly have harmed any one?

"Yes, Cardinal Gibbons, standing at the altar and in the presence of God, gives an untruthful account of the conclave and prates about the 'new pontiff who has been happily chosen to preside over the church of God,' and then he winds up by saying: 'On leaving the Sistine chapel, at the conclusion of the conclave, and contemplating the overruling action of the Holy Ghost on these heterogeneous elements, I exclaimed, 'The finger of God is here.'"

"Is that a new name for Joseph of Austria? When the new Catholic History is written will Joseph of Austria and his veto appear as the Holy Ghost, or as 'the finger of God?' I opine not, if Rampolla should edit it."

I now quote another paragraph from Mr. McArthur's article:

"It is well known that the Associated Press is practically dominated by the Roman Catholic church. Anti-Catholic news items are excluded as far as possible, and whenever anything leaks out it is by accident, and the leak is stopped instanter. Nearly two years ago President Roosevelt gave a public reception, and a room was prepared for Cardinal Gibbons, in which he sat in state, and the crowd passed before him, kneeling and kissing his hand. A reporter of the New York World happened to be present and the item appeared in the afternoon edition of that paper. It was what reporters call a 'scoop,' as no other paper had the news. Being anxious to obtain some extra copies, I called the next morning at my newsdealer's and was told, 'All sold out.' I then called on several other dealers, with the same result. I knew this to be unusual, as every dealer always had more or less unsold copies, and I crossed the bridge to inquire at the office of publication. Same answer. I noticed a newsboy at the counter and asked him if he could get me twenty-five copies. 'What will you pay for them?' he asked. 'Five cents each,' was my answer. 'O g'wan with your five cents,' he retorted, 'I am offered twenty-five cents for every one I can get.' Now, who was buying up and paying twenty-five cents for a one-cent paper? I cite this to show the close scrutiny kept on the press, and that when any article appears such as the one I have quoted, it is bought up regardless of price."

Not long ago Mr. McArthur declared in a like contribution to the American Citizen, that such was the control of the American press by the Catholic power that less than fifty newspapers dared to open their columns for an anti-Catholic discussion, and not one daily newspaper in the lot.

What a startling and humiliating fact! The Catholic hierarchy commands all editors to print nothing derogatory to the holy Catholic church, and they obey! Only a few weekly or monthly papers dare to disobey and one of the boldest is The Progressive Thinker. WM. HENRY BURR.

PLATFORM OF MEN'S LEAGUE FOR WOMAN SUFFRAGE.

It seems there is an organization in Great Britain known as the "Male Electors' League for Woman Suffrage." Their platform contains the following reasons for their existence:

1. Because women equally with men are subject to laws.

2. Because, being themselves one-half of humanity, women are concerned as deeply as men in the legislation that affects humanity.

3. Because, therefore, the opinion of women as expressed by their vote would be of the highest service to the whole commonwealth.

4. Because the denial of this equal legislative right to women is the refusal of justice to half the human race, and a detriment to the whole.

5. Because under a system of partially representative government the interests and the lives of the unrepresented always suffer.

6. Because experience has proved that men alone are as unfit to legislate for women as women alone would be unfit to legislate for men.

7. Because while "taxation without representation is tyranny," legislation without representation is yet greater tyranny.

8. Because by the legal recognition and establishment of women's citizenship the intellect and character and reciprocal estimation of both sexes would be raised.

9. Because the help of politically enfranchised women is indispensable for the upbuilding of the higher humanity that is to be.

10. Because—

"The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free."

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.—Adam Clarke.

We are so vain as to set the highest value upon those things to which nature has assigned the lowest place.—Seneca.

One solitary philosopher may be great virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Strong reasons make strong points.—Shakspeare.

Spiritualist Pastor Says Spirits Do Not Need Windows or Doors, and They Can Outspeed Mortals and They Do Not Get Tired.

Spirits Hypnotized by Mortals.

Prof. W. F. Peck, of St. Louis, Mo., is one of the leading lecturers in the ranks of Spiritualism--logical and eloquent. His views will be read with interest, opening up a new phase of thought, that Spirits can be hypnotized by mortals.

1. Is it a fact that matter is a bar to the passage of spirits and must the windows or doors be left open to permit their ingress and egress?

2. Is it a fact that spirits can travel no faster than mortals?

3. Do they become tired or require a bed or pillow to rest upon when they visit their mortal friends?

BY REV. W. F. PECK,
Pastor Church of Spiritual Unity.

No one can read the remarkable story of Mr. Babcock's experiences with the spirit girl, Amelia Bauer, as detailed in a recent issue of the Sunday Post-Dispatch, without being impressed with the extremely realistic, not to say materialistic character of the relations between the spirit and its earthly friends.

The spirit is constantly in Mr. and Mrs. Babcock's company, goes to the theater with them, sits on Mr. Babcock's shoulder and enjoys the play. She accompanies him to the Exchange, evidently interested in the business transacted there. She assists Mrs. Babcock in selecting and making up her clothing. She becomes tired and rests upon the bed with a pillow for her head and presumably, a blanket for her body. She must have the doors and windows left open for her, or she cannot enter or leave the room.

She is liable to become offended and when angry calls harsh names. In short, she does everything that a mortal girl would do except to eat and drink. Why she should not require food and water as well as the other mortal necessities—amusements, sleep and rest—is not quite clear.

Many Spiritualists, whose experience and communications from the invisible world have led to diametrically opposite conclusions from some of the statements think that Mr. Babcock is either self-deluded or that he is being made the victim of some mischievous spirit amusing herself at his expense.

I am of the opinion, however, that it is not necessary to resort to either alternative to explain the rather singular state of affairs existing in the Babcock household. Therefore, while I differ widely from the views and conclusions expressed in the statement I do so without impugning the honesty of either Mr. Babcock or the spirit girl.

Among the questions which this singular story suggests are these:

First—Is it a fact that matter is a bar to the passage of spirits and must the windows and doors be left open to permit their ingress and egress?

Second—Is it a fact that spirits can travel no faster than mortals?

Third—Do they become tired and require a bed or pillow to rest upon when they visit their mortal friends?

To answer the above questions in the negative and yet admit the more or less genuineness of Mr. Babcock's experiences involves a great psychological fact. All students of Spiritualism recognize that mortals may be hypnotized or psychologized by disembodied spirits and become what is known as prophets, seers, mediums, psychics, etc., but it is not so commonly known that mortals may also psychologize disembodied spirits almost as readily and bring them under their mental, moral and physical control. Yet there is much evidence to substantiate the fact.

The subject of the hypnotist is, for the time being, merely the reflex of the controlling mind. He sees with the eyes of the operator, hears with his ears, thinks with his brain, knows only what he knows and believes only what he believes.

Many instances could be cited to show that spirits, disembodied, have been so completely hypnotized by the earth conditions and the minds of mortals that they realize only in a vague way that they are no longer dwellers in the body and so live largely the life of earth, subject to its limitations and participating in its amusements and interests generally.

Admitting the facts as true, it is evident that the spirit of Amelia Bauer is a case in point. Mr. Babcock says: "Now she never leaves us night nor day." Father, mother, in spirit life, have no attraction for her. The transcendent scenes and the limitless fields of the spiritual spheres have no power to draw her away from the companionship of her chance earth friends and the pleasures of the theater. Could a more complete illustration of an earth-bound spirit be found than in this case? And is it at all surprising that one so situated and environed should demand that the doors and windows be opened before she ventures to attempt to enter or leave the room?

Is it not clear that she is either ignorant of the laws governing the relations of spirit and matter, or else, psychologized by her earthly environments she has never attempted to enter or leave a room except through an opening provided for that purpose.

But whatever the facts may be in the case of this particular spirit, and however we may try to account for the singular statements made by her to her earthly friends, the truth is that to spirits who know the law and who are not earth-bound, matter is absolutely no impediment to their movements. To a spirit, a wall of granite or of steel is no more an obstacle than a morning mist would be to the movement of the physical body.

The popular opinion regarding the solidity of material forms is a very exaggerated one, but the latest thought of science is greatly modifying our concepts of the nature and quality of matter. If the ultimate atom is merely a vortex ring in the imponderable, invisible and intangible ether, and if, as someone well expressed it, "all material forms, even the granite rocks, are m ely concentrated masses of those atoms braced up and held together by an invisible and intangible force, the withdrawal or suspension of which would dissolve the substance into cosmic dust in the twinkling of an eye," then we can begin to realize that the so-called solidity and impenetrability of matter is largely imaginary; far more apparent than real.

There is no such thing as absolutely solid matter. Solidity is relative, comparative. Substances which would be impervious to sand or soil would permit water to percolate freely. Receptacles which would hold water would be pervious to air. Vessels which are air tight may permit the passage of light, while ordinary substances which are opaque to ordinary light permit free passage of the X-rays. And the ether, so far as we can discover, passes freely and without friction through every known form of matter.

A moment's consideration of these facts should convince any rational mind that the assertion that spirits cannot pass through material substances is, to say the least, an extremely reckless one without a single fact in nature to substantiate it. Nay, that every known fact regarding the nature and quality of matter tends to prove the contrary. Such an assertion could only be based on a very shallow and superficial knowledge, not only of spiritual, but of physical science as well.

Wonderful as are the marvels of the seance room, they are simplicity itself compared with some of the alleged facts of science. Take, for instance, the most modern scientific statement regarding the ether and its properties. Not one of the physical senses can take cognizance of it. It is beyond the reach of the chemist, nothing is known of its constituent elements if it has any. Yet its existence is as well established as is the existence of electricity, and physicists boldly proclaim its properties.

Sir William Thompson, Prof. Stanley Jevons and other able scientists, tell us that invisible, intangible, imperceptible though it be to all the physical senses, yet it is infinitely more solid than granite, and, marvel of marvels, the planets perform their journeys and men live and move without apparent friction through this medium, which Prof. Jevons says, is "infinitely harder and more elastic than adamant."

The statement that spirits can only move about as fast as mortals is also an absurdity. The spirit, freed from the mortal clay, is also freed from the dominating force of gravity, which holds the physical body so firmly to the surface of earth. Relieved of this overpowering attraction spirits move by the power and with the swiftness of thought.

Disembodied spirits may possibly experience, to some degree, the sense of weariness, but one can scarcely repress a smile at the simplicity which provides a bed and a pillow for an angelic visitor.

The truth seems to be that the spirit of Amelia Bauer is so earthbound by the hypnotic influence of her earth friends that she scarcely realizes that she is not still in the mortal form and subject to all its limitations. One may be permitted to suggest that it is rather fortunate that the spirit "has no teeth," as otherwise the consequent enlargement of Mr. Babcock's board bill might be an item.

CAN SPIRITS BE IDENTIFIED?

Mr. Jamieson's Views on Evidences of Spiritualism.

The greatest defect in the "evidences of Spiritualism" is the entire lack of proof that a particular spirit actually does communicate. Add to this the fact that people in this world have had many cases of "mistaken identity" of their earthly neighbors, some of them sworn to, and the difficulty in the way of identifying the spirits of our departed friends appears to be insurmountable. The lecturer, of whom I made mention, who was so sure he saw his wife materialize, who would have sworn to her identity, showed, as Mr. Howe says, "exuberance of imagination, and unreliable testimony." If all such witnesses are to be discredited, the judgment day for Spiritualism is close at hand. If it is dangerous, as he says, to swear to the identity of your own materialized wife; if you cannot be sure of the identity of a spirit, away goes the last prop of Spiritualism. Upon this question of identity have Spiritualists prided themselves, claiming they have "scientific certainty of the fact."

I will have use for this later in this discussion.

Brother Howe tells us that there are even careful people who "relax vigilance, and leave unguarded many conditions that admit of fraud."

I, too, know that this is the case, and you will notice one thing: It is impossible for Spiritualists themselves to discuss Spiritualism without voluminous reference to fraud. Brother Howe says: "It might have been safe" for the lecturer who was deceived in the identity of his wife, "to swear to the fact that the phenomena was not a trick performed by the medium."

There is where he would have been deceived again, for it was a trick performed by the medium! How true it is, that "many are careless, impulsive and jump to conclusions," just as Mr. Howe says. This is the trouble with thousands of Spiritualists, the uncritical class.

He says: "If I mistake not, Prof. Jamieson has often used in argument the statements of such scientists as Tyndall, Huxley, Darwin, et al., and put them before his audiences as if there was no question of their authority."

Mistaken again. No scientist accepts any man for authority; he accepts "truth for authority, not authority for truth." I have rejoicingly quoted their statements for instruction. Anybody was at liberty to call them in question, and investigate for himself. That is the glory of science. In all my experiments in the science of chemistry I took no man for authority, not even Josiah P. Cook, Prof. Youmans, or Steele; but accepted instruction from them all. Their advice always was, Doubt, observe, experiment, reason for yourself.

It appears to be difficult to make my opponents understand the difference between knowledge and belief. Brother Howe asks: "Does Prof. Jamieson accept the atomic theory of matter?" Certainly, I believe in it. No scientist in the world knows that there are atoms. The very question shows that it is held as a theory. Take the new chemical element, radium, the most costly metal in the world, discovered by the joint efforts and experiments of those two distinguished French scientists, Prof. Currie and his wife. It is a metal that possesses the strange power of constantly emitting light one-hundred thousand times greater than uranium, discovered by Becquerel in 1896. Its projected and positively charged atoms fly away at an immense speed, probably one hundred thousand miles a second. Radium has been photographed by its own light. There is probably not two pounds of the metal in the world in marketable form, and is worth two millions dollars a pound. It is needless for me to say I have never seen a grain of the high-priced stuff! It constantly emits, without apparent diminution, three different kinds of rays. A simple and beautiful experiment has been made by holding a magnifying glass over the radium from which light and heat are shooting. A multitude of luminous specks or flashes of light are seen darting hither and thither. When these flying atoms strike each other, or strike an obstacle they are stopped and their energy is turned into heat.

Hence, when you ask me, "Does Prof. Jamieson accept the atomic theory of matter?" I say, yes; but I do not claim that it has ever been demonstrated, from the time of Democritus to the present, that there are atoms. It is a theory, or to be more exact, an hypothesis, a guess. If there are atoms, then matter is proved to be indestructible, and the soul, or mind, or ego, the real self, may be immortal! But it has been suggested by scientists that all matter, by the action of its own inherent forces, such as radium is now known to possess, may vanish into the stillness of universal death.

Brother Howe asks me if I believe "in the evidence of the hypothetical ether?" Yes, I believe in it; but do not know it.

No; I have never measured the distance from pole to pole on the earth; and never "measured the distance to Venus and Mars." He asks: "Does he believe anyone ever did it?" Yes.

Now, let me say to my inquiring friend that I know these celestial measurements have been made; that the weighing and measuring of heavenly bodies are so accurate that events, past as well as future, such as eclipses and occultations, are mathematically figured out to the fraction of a second. Will the time ever come when spirits can be measured and weighed? When we can learn the distance of the spirit land with as much exactness as we have measured the miles to Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune? That will be bringing Spiritualism within the purview of knowledge.

Is Brother Howe merely a reader of science? It would seem so, judging by his remark that if I accept "statements made by reliable men in science, and takes for granted what they say is true." Is that what he does? I do not; and there is not a scientist on earth who "accepts statements" made by even reliable brother scientists; he proves them. No man in all the realms of science is accepted as authority. This was the attitude of Spiritualism in its early days. It refused, point-blank, to "take for granted what they say is true," either in religion, philosophy, or science. Not even the statements supposed to have been made by the loftiest angel, or highest spirit, were taken for granted as true. Spiritualism combated the pernicious principle from its beginning.

I remember that one eminent scientist wrote to another equally distinguished thirty years ago about some psychic facts. They were old intimate friends, these two scientists, and these are the words:

"Any intellectual reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing and your thorough truthfulness, feel as if I wanted to see for myself."

Every philosophical Spiritualist, I think will endorse that.

In my next I will aim to point out the "weakness of witnesses."

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LOAVES DISAPPEAR.

While an Invisible Choir Sings.

London, Oct. 31.—The mystery of Raikes farm, Beverley, grows deeper with investigation. It has hitherto been believed that the manifestations were confined to the dwindling away and ultimate vanishing of loaves, but startling though these phenomena are they do not comprise the whole of this weird Yorkshire story.

Strange noises are heard about the house after nightfall—noises loud enough to wake the children, and to cause the Websters to believe at first that either a practical joker or a sleep-walker was responsible for them.

"Many times," said Mr. Webster to your correspondent, "I have come down stairs in the middle of the night to find the cause of these uncanny sounds, but however stealthily I went I have always been baffled."

Footsteps have been heard upon the stairs by both Mr. Webster and his wife. Listening to them as they approached, Mr. Webster has opened the bedroom door suddenly and shown a light. The sounds have sometimes ceased at this interruption and sometimes continued; but though they have been heard quite close at hand no human agency has ever been found to account for them.

"I am not a Spiritualist," said Mr. Webster, "but I am driven against my will to the belief that superhuman agencies are at work to cause these strange things."

Sometimes the noises have been so loud that Mr. and Mrs. Webster have been convinced that some one was making free with the chairs and fireirons in the room beneath them.

One night, while ex-Police Constable Berridge stayed in the house in charge of the dairy, he heard a footstep, which he took to be Webster's, outside the door, and was astounded next morning when Webster told him he had never left his room.

But even these phenomena do not exhaust the mysteries of the haunted farm. One night, when Webster had heard strange noises, he went to Berridge's room, and together they searched the house. Everything, however, was as they had left it on going to bed.

At breakfast next day Webster's 14-year-old son remarked that some one had been singing during the night. His father, anxious for the peace of mind of his family, told him he had been dreaming, and was not to say another word about it.

Others, however, had heard this midnight music. Mrs. Webster's mother was so terrified by it at first that she buried her head in the bedclothes. Now she listens for it with pleasure. "It's the sweetest music I've ever heard," she is said to have told a neighbor. "It is just like a choir singing;" and, apart from the Webster family, the heavy slumbers of one of the farmhands have been interrupted by these minstrel voices.

Mr. Webster woke up one morning and found that his clothes were missing. A search discovered them scattered through other rooms of the farm.

Spiritualists from Hull and elsewhere have assured him that the phenomena are to be attributed to beings of another world. Unbelievers in occult manifestations look for the explanation elsewhere, and suggest that the singing and removal of the clothes are the work of a sleepwalker. But what about the dwindling bread? Even a sleepwalker with a mania for clawing and consuming cannot pass beyond locked doors without a key. Moreover, the wasting is as continuous by day as by night.

On the other hand, it has been well established that the decay of a loaf is immediately arrested once it is removed from the precincts of the farmhouse, and it has been whispered about that something of the same kind of thing occurred at Raikes farm forty or fifty years ago. The oldest inhabitant of Bishop Burton, however, can tell of definite story on this subject, and at present the theory of supernatural agency is the only one that finds general acceptance.—Chicago Inter Ocean.

MOTHER AND HOME.

Synopsis of Lecture by John W. Ring.

As long as the records of man's experiences rule, supremacy and progression have been speculated upon. We find that the most imperative and foremost conclusion man has put to this earth life is to gain something. In his efforts he has found many ways by which the laws of justice have been perverted. Now why is this? Is it because his desire for something unattainable has made him forget the law?

May be so—who knows? Can we tell but this is part of the Infinite's plan for unfolding the latent qualities co-equal to the supreme soul of all life?

How closely we measure the great things in life, and how little is thought concerning the small details which make up the sum of the great problem of life.

Anyone may know he is a soul, but few know with what detail and from what tiny atoms its self-selected portion of the Infinite it may consist.

We are then but the concentration of thought—thought embodied—the supreme essence of infinite wisdom.

Having each and all the greatest possibilities, these possibilities are talents, and talents are our intrinsic worth. Every man feels the impulse of the soul life within, knowing that the fatherhood is with and always part of the ego—and self, when we speak of self it brings us in close touch with the Infinite God. When we speak of God—we see him in nature everywhere. God is to man what the mind of man is to his body. As the mind of man deals with matter, so does God deal with the soul of man. The mind or soul has many departments—one for love, wisdom, knowledge—aye, even hate, envy, all being the expression of the extremes of human emotion.

Now, who would see God's face must first learn to know the details of the things which concern life. Great is the evolution of time, carrying with it all the details, being the aggregation of the real and material atoms. From the grain of sand to the mountains, greater still, the earth, and with more magnitude the system of our planets and those systems around which revolve on—on—into infinite space. We, to understand the working of God's power, must put ourselves in a condition to conceive the wonderful simplicity of Law. To do this we must be natural, and to be natural means the uniting of the forces that compose and affiliate with all harmonious vibrations, making us pure in heart, noble and good.

All nature beats with the strength of God. The creative energy—that loving principle of nature which has for its source—God—the indefinable intelligence that pervades the limits of all space and envelops all the life energy of the universe. When we see God we will find him something kind, gentle, good.

Where is this powerful agent of expressed law? In me, in you, in all things. The spiritual energy part of the whole deals with every human soul like the rays from the sun's first awakening, that thrills all nature into new and ontinuous life. Every soul breathes this energy and is enompassed by the indestructible love—the God principle within. If we do a wrong act, or cause an inharmonious vibration by the misdirection of thought, we are compelled to recognize the law of justice which denamnds retribution. But no matter what sin one commits, the hand of tender mercy is laid lovingly on the wrong-doer's brow, and speaks encouragingly, pointing to a higher plane of existence. This mercy points the way to right, one road—no cross-roads—just straight road, leading to a place called—home. The weary pilgrim's hope is home, and we all love home.

What makes home? It is where love abides; there we find mother—the corner-stone of home—without whom the world—would be sad indeed—so sad that the whole universe would stop in solemn pity and send its electrical waves of comfort and mother principle, that it might be glad again.

Home is the limit to the horizon of the infant, until he grows to manhood, and builds and fashions another home by the use of the mother-given faculties. Blessed are the pure in heart, for they shall see God, and if we stop to think, we find God in mother.

Mother is the angel of earth,
Blesses humanity because of her worth;
She lives to assist the loved ones so dear,
Comforts their sorrows and adds to their cheer;
To brighten and gladden, and make life sweet;
Oh, with what love does a mother entreat;
For all she loves dearly, kindly and true,
She fills the place of the angel for you.
When mother is with us no more,
How sad is the heart alone and sore;
Then into the silence we lovingly go,
There to find mother waiting, we know.
Gladly we listen to this angel of good,
Who conquers by love and makes right understood.

CALIFORNIA.

Notes and Reflections on Persons and Events.

The symposium on The Great Psychological Crime has doubtless proved of interest to the forty thousand readers of The Progressive Thinker. Pity that it can not be said forty thousand subscribers, which would be true did only one-quarter of the Spiritualists have any interest in sustaining our publications.

The Great Psychological Crime, instead of being a destructive bomb hurled into the ranks of Spiritualists, has so far proved harmless, as no one seems to have been killed nor even seriously wounded.

We shall continue the even tenor of our way, demonstrating through mediumship the cheering fact that man survives the change called death; hungry hearts and souls will continue to be fed with the bread of life from supernal realms, and we shall continue from time to time to feel the touch of the vanished hand and hear the voices supposed to be forever stilled.

It is surprising, the number of cults springing into existence, and it is an off year when there are no new religions (?) to claim the attention of poor and half distracted humanity. In this sunny corner of Uncle Sam's domain it would be hard indeed for any mortal not to find a religion or philosophy suited to his needs. While all the regular orthodox churches, including the M. E. Church, South, are to be found, we have our full quota of Spiritualists, Theosophists, Mental and Christian Scientists, Mormons and the Salvation Army as well as the Texas Jumpers. We only need the Hell-Roarers of Kansas, to make the list complete. The Jumpers are a new cult and are strenuous in their methods, for they can easily be heard three blocks away. They shout and sing and pray until worked up to the proper pitch of enthusiasm or are filled with the holy ghost, then manifest the same by jumping into the air and around the street until exhausted.

A Quaker revival is also in progress, services being held in a commodious tent. These people claim to be reformed Quakers, and are in their methods much like the Free Methodists.

Last, but by no means least are the series of meetings conducted for the past three weeks by the noted evangelist, B. Fay Mills, who, when here several years ago held union services in a very large tent and having the co-operation of every regular minister in San Diego.

He was advocating the old-time Christian dogmas, a personal God, ubiquitous devil, the fall of man and original sin with the provisions made by the atonement for restoration to the favor of God, with hell-fire thrown in for seasoning.

For some reason a great change has taken place in this man's mentality, and he is now giving a series of discourses on the general subject of 20th century religion, and is attracting audiences that fill Isis Theatre and Unity Hall, two of the largest auditoriums in the city. He has cut entirely loose from all dogma, insisting that there is but one religion and that it is comprised in love to God and the practice of the Golden rule in our dealings with our fellowmen. He is a pronounced Socialist and, while speaking three times a day has not as yet made any reference to any future expression of life. He did, however, in one of his lectures, make this significant statement:

"It is not inconsistent with what we know of the past, it is not inconsistent with the great revelation of God, to believe that the world of spirit is about to be more fully revealed unto men."

I should not wonder if the truth were known, if Spiritualistic lightning had struck in his vicinity, and, if so, there is danger of his becoming a victim of The Great Psychological Crime. In view of his change of front it is not strange that with the exception of Rev. E. R. Watson, Unitarian, broad-minded and liberal, the clergy of San Diego are conspicuous by their absence from these meetings. It is understood that Mrs. Mills, who is also an ordained minister and a very talented woman, will in the near future accompany her husband, preaching the new gospel wherever there is a demand for their services, and that there is a growing demand for a reasonable, sensible and practical gospel is evidenced on every hand. These talks, lectures or sermons are so far as they go, good, practical spiritual philosophy, though not so labeled, and hundreds will go to hear it who never enter a meeting of Spiritualists. Seed is being sown, however, for future harvest and many who are gladly accepting Mr. Mills' 20th century religion will not rest content without further investigation.

Surely the world is moving, and while the old dogmas are hard to eradicate, we may take courage and thank the powers that be that they are dying.

Matters at the new temple are very satisfactory, the new home is approaching completion, our audiences are good and a good degree of harmony prevails. Your scribe who had the honor of serving the society for October, holds over for November, while effort is being made to secure Mrs. J. J. Whitney for December, as the time is propitious for a first-class demonstrator of the phenomena. WILL C. HODGE.

The Willard, San Diego, Cal.

Cancer Increasing.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to DR. BYE, of Kansas City, Mo. His offices are crowded continually by patients from every state in the union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Write for Illustrated Book. Address DR. W. O. BYE, Drawer 1111, Kansas City, Mo.

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"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

Mrs. Florence Huntley, Chicago, Ill.:

Dear Madam:—I have been reading a book, in which your name appears as editor. The author is incog. Hence, I look to you as the one qualified to answer for him. I take it for granted that you are familiar with his views, know his personal character, and vouch for his integrity. I also infer that you sympathize with his ideas, if you do not fully endorse them.

It is of some moment that an author has the confidence of his readers, whether they share his conclusions or not. To thoroughly believe in the integrity of motive animating every sentence, may act as a hypnotic suggestion to the reader that might disarm the criticism necessary to a reliable estimate of the author's conclusions. Nevertheless a constant distrust of the motives behind a book, must act in an opposite way, to prejudice the reader against the ideas advanced as well as the statements put forward in support of the claims advocated. A steady desire to learn the truth for its own sake, irrespective of its bearings upon our predilections, is the most essential qualification for a profitable discussion of any subject. This qualification I hope to bring to this correspondence, and hold it as a vital talisman against all misleading suggestions. Observation has taught me that very few people are capable of rendering a just judgment in any case that bears against their strongest mental habits, or infringes upon their most pronounced predilections. I am also persuaded that few people love the "naked truth" more than their favorite beliefs—whether such beliefs are of a religious nature, or certain dogmas of philosophy, or long accepted conclusions endorsed by authorities in science. In fact there are many illustrations of scientific (?) dogmatism, quite as absurd as anything recorded in the history of religion. Prejudice is prejudice whether it rules in ecclesiasticism, science or social life; whether it favors or condemns any school of thought, religious creed, or spiritual hypothesis. It is not unlikely that it may have some part in the shadings of thought and shaping of conclusions that our most sincere desires would have free from all intrusive meddlings of antecedent impressions. No mind, I think, can be accused of acting independently. Antecedents, circumstances, and a vast realm of occult causes, may be, and probably are, modifying our thoughts, molding our desires, and directing our conduct, while we fancy we are "free moral agents."

I may as well admit, at the outset, that I am a thorough believer in Nature, and an eternal chain of causation running through the cosmos which leaves no place for a "chance" to make havoc with destiny, and hold the smallest area of boundless Nature subject to uncaused and uncausing chaos.

"The Great Psychological Crime," which is the cause of this writing is not, I am quite sure, an accident. It is not difficult, in reading it to trace many of the most distinguishing ideas and paragraphs, to causes that have been known to Spiritualists for many years. But, in the author's own brain, and psychic sphere are many causes added to those of general antecedents, which give an added impetus to the cumulative force that has culminated in this remarkable book. Without any effort to analyze the author's character by his mental aura impressed upon the pages, I involuntarily float into the tide of his thought and feel much at home with him. I sense an earnestness born of sincerity that inspires confidence in his motives.

Right here is my weakness, in this writing.

I am too much inclined to accept without question all that he asserts, to leave me free to analyze and criticise as is necessary to arrive at a correct estimate of his views. The author's definition of "hypnotic suggestion" does not include this condition. I suppose it is what he calls "independent suggestion." But as nothing is, or can be, independent, this must be accepted in a modified sense. It is suggestion to my thinking processes which impresses and colors the quality of my thought. But it is not a suggestion forced upon me by the conscious effort and determined will of the author; neither does it monopolize my "voluntary powers and sensory organism;" but is there really any difference, except in degree? Undoubtedly it was the author's wish, and therefore his will, to carry his thought with as much force and effectiveness as he could, to all who should read his books. How much that wish was instrumental in forcing his ideas upon my willing reason may not be determinable. But it seems to me probable that his wish, desire, or will, enters as a potent factor in an attempt to solve the problem, and determine his psychic relation to me, and his influence upon my thinking while I was reading his book, and unconsciously accepting the authority of his suggestions.

In so far as the author's words are concerned, in this case, we are bound to abide by his definitions. But in an attempt to arrive at the truth respecting his theories it seems to me legitimate to trace the relations—if we can—between those more definite phases of the suggestive processes, and the more delicate and remote influences, which seem to lead to similar, if not identical, results in their culmination. Approaching you as one competent to instruct me in the subject matter of the book in question, I do not propose a polemic discussion, but rather a comparison of views and the reasons therefor. If we diverge—as we are liable to—both of us acting true to our convictions, the conflict of ideas may partake of the nature of debate, but not, I trust, with any ambition for victory, except the victory of truth.

In this introductory letter I do not propose to attempt any special analysis of the many startling statements made by the author, but to prepare the way for what may follow. If all that is set forth in "The Great Psychological Crime" can be substantiated, it is of the highest importance to the world. It is difficult to understand how anyone could desire to remain in ignorance of such vital truths—if they be truths—or to continue a practice which in its very nature must result in such immeasurable calamity.

If after carefully perusing the pages of this book, hypnotists continue their practices, and subjects continue to volunteer for experiments, it would seem self-evident that they did not believe the statement or endorse the theories of the author.

A subject involving such momentous issues, fraught with such appalling calamities to individuals and to society cannot be too carefully or too thoroughly examined, analyzed, sifted and tested at every point by the most painstaking and scientific methods possible to apply. If it be partly true, and partly false, the need of testing every claim is not less.

One error in data, one mistake in the application of facts, may vitiate a whole system of philosophy or ruin the most elaborate structure of science. I think I have found some radical errors in "The Great Psychological Crime;" but you may be able to correct my reasoning and show me the truth more clearly. It is for this purpose, and with this hope that I undertake this correspondence.

Brother Francis informs me that you are willing to try to enlighten me. I fear you will find me a dull pupil, and perhaps a little obstinate; but I believe I am willing to accept and acknowledge any truth when it is made clear to my reason, irrespective of any foregone conclusion.

The author's definition of hypnotism limits it to a comparatively narrow range, which makes it easier to deal with. But he predicates all upon the assumption that it robs the subject of the free exercise of the will and individual sovereignty, and therefore destroys the moral responsibility, and steadily, progressively, leads the soul down to death. By various expressions I infer that this means annihilation of the conscious individual!

This places the issue of life and death, and the eternal destiny of a conscious human soul, upon a most fickle and fortuitous basis. It does not seem to me in accord with that steady march of nature, in her processes of progressive evolution, apparently moved by an almighty fiat of irresistible causation, towards a specific goal. From a fiery sea to granite mountains thundering with volcanic voices, and from mollusk to man, there appears to be a purposeful order of progressive advances, not dependent upon the will of any created type, or individual, and apparently no one of all the millions that play a part in this tremendous process can stop or hinder the onward, upward march of individualization, which appears to have its culmination in the evolution of a conscious soul with an inheritance of limitless possibilities, inspired by progressive impulses and tendencies irresistible. That any man, or class of men, can so act upon such a soul, thus endowed, as to defeat the order of the ages, and turn backward and downward the course of its destiny, and continue it progressively to annihilation, does not seem probable, or possible to my reason. Here I rest the case until I hear from you. Hoping you will approve my object, and enlighten my understanding, and that readers of The Progressive Thinker may profit by the correspondence, I am most sincerely and cordially yours for light,

LYMAN C. HOWE.

NO STAR CHAMBER.

Brief Notes From Lyman C. Howe.

To the Editor: Last Thursday about 10 p. m., Mrs. Howe was suddenly oppressed with suffocation. For three hours she struggled in terrible agony, gasping for breath. A physician arrived at 11:30 and stayed an hour. At 2 a. m. she got easy and slept a little, but at 5:30 was taken vomiting. She now seems convalescent, and is up and walks some to-day; sat at table with us.

In my notes from Washington I thought I mentioned all the message mediums; but I see I omitted the name of Mrs. Kates. As I wrote in great haste it is not strange, but Mrs. Kates might think it an intended slight. Her work was as good as any there, I think, and I did not intend to leave her out. Perfect justice to all under all circumstances is my motto and my aim. But I often forget some things when writing in haste.

I notice that "Our Moses" refers to the petition asking Mr. Barrett to allow his name to be used as a candidate, as a "star chamber" performance. I do not know as I understand what that means; but I was consulted and advised the petition, and was the first to sign it. I did not know it was "star chamber" or secret, or had any wire-pulling about it. If it was it is the first time I was ever in a "star chamber" without looking out at the windows, if it has any!

LYMAN C. HOWE.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

CAN NOT THINK ALIKE.

The thoughts of different ones will not run exactly in the same groove. The differentiation is certain to manifest itself somewhere as presented in the following articles. Mr. Titus is a thorough and accomplished Student of Occultism and a believer in the Phenomena of Spiritualism. Geo. A. Bacon, of Washington, D. C., is a well-known Thinker along Psychical lines also, yet see how they differ on the main point at issue.

THINKS THE BOOK WILL DO GREAT GOOD.

E. D. Titus, M. D., of Minnesota, a Prominent Thinker Along Psychical and Occult Lines, and a Firm Believer in the Phenomena of Spiritualism, Believes the Storm Center Agitation Will Do Good.

I have read with interest the various articles on The Great Psychological Thinker and all are well written and creditable to the philosophy of Spiritualism.

As a whole they seemed to embody a brilliant display of rhetoric rather than scientific logic.

To me these writers are all right and at the same time all wrong, due to the fact that they have taken either one extreme or the other.

The real truth lies between the two extremes.

A dray horse could hardly stand the race track, and neither could the race horse bear up under the grinding work of the dray.

The same rule applies to the effect of mediumship upon persons.

It depends upon their mental and physical peculiarities, or as St. Paul expresses it, their particular gift.

After thirty-seven years' scientific investigation, I am opposed to hypnotism in any form, whether trance mediumship, or the influence of mortal upon mortal; in the long run the effect upon the subject can only be harmful, either physically or mentally, and especially so to persons not endowed with that peculiar mentality or gift.

All nature teaches that power and strength comes from action and it matters not whether physically or mentally activity is applied.

Now, if we allow ourselves to become passive and permit another, whether mortal or spirit, to take possession of our physical organism, it is like lending our horse or ox for another to wear out its energies, while we, like the unused arm, grow weaker through inactivity.

Another still greater danger lies in the path of the average trance medium. They know not the unknown spirit that may at any time take possession of their organism, if once the habit (I will not call it power, because it is the reverse of power), is once developed.

I never knew a trance medium that was not influenced at times with many spiritualities, both good and bad.

I have experimented with it for years in my own household and seen the injurious effects of obsession in hundreds of cases.

Drifting into these conditions was of course due largely to the acts of the persons themselves. In their anxiety to produce phenomena they would embrace as an angel any thing that produced a rap or moved a table.

Father Gneimer, in charge of the House of Good Shepherd, wrote a work a few years ago, entitled "Spirits of Darkness." He ransacked all history to prove that the so-called dead still lived and under certain conditions could be communicated with. He holds that the Catholic church from its first inception has always taught its priesthood this, but they forbid their members from making investigation on account of the dangers of obsession and evil spirits that deceive.

While I am known from the Rockies to the Alleghenies, and from the Gulf to Canada, among business men as a champion of the philosophy of Spiritualism, I have never prominently identified myself with spiritual organizations, merely because of the lack of interest shown for a philosophy. Too much time is spent in criticising the churches or else in chasing phenomena.

This great mental struggle about the Storm Center is doing good.

Thanks to The Progressive Thinker, thanks to the able writers who have come to the front and contributed their mite. I may not agree with them in some particulars, but let them come. It starts people thinking and it is thought that begets philosophers.

Listening to a gibberish spirit squaw control and chatter through a trance medium may amuse us, but does not teach us philosophical truths.

I addressed an audience last winter at the Masonic Temple in this city, on the laws governing the formation, existence and decay of a solar system. At the conclusion, a lady medium came to me and said: "Why, your theory on that subject, is different than my guide told me. He says the earth was once the moon."

I relate this as a specimen of the manner in which certain people assume that everything that comes from a spirit must of necessity be true.

A lecture was recently published in one of our spiritual papers from one of the noted trance lecturing mediums on the subject of other worlds being inhabited.

It was a jumble of meaningless words showing that the spirit control did not know the difference between a star and a planet.

Now Brother Francis, you have thrown down the gauntlet and out of the Storm Centre, Spiritualism must arise to a philosophy, which is hers above all others, else fall back and confine itself to phenomena chasers and fortune telling.

But it is not going backward. On every side there are truth seekers craving a philosophy. In my travels over twenty states I meet them on every hand.

E. D. TITUS, M. D.

Minneapolis, Minn.

APPRECIATES THE ARGUMENTS OF OUR LEADING INTELLECTUAL LIGHTS.

George A. Bacon, a Prominent Spiritualist of Washington, D. C., Takes Especial Pleasure in Commending Those Who Have Expressed Their Disapproval of The Great Psychological Crime.

The gratitude of all thoughtful Spiritualists are due to those critical reviewers of The Great Psychological Crime, like Hudson Tuttle, Mrs. Richmond, Prof. Lockwood, Lyman C. Howe, J. J. Morse, Mrs. Longley and a few others, who have in their respective individual capacity, so cleverly and masterly laid bare the criminality of the author of that work.

The ability displayed in these criticisms would honor any cause, and it is a most creditable evidence of the intellectual power to be found in the ranks of Spiritualism. Each of the above writers, and there are others to be mentioned with them, is much better qualified to treat the question of mediumship, by observation, study and experience, in a far more rational and philosophical manner; indeed and in fact, in a less pretentious, but in a much more satisfactory, justly discriminative and truthful manner than that of our anonymous author. Confessedly he is entirely ignorant, in an experimental sense, of what he seeks to elucidate, while those who reply to his charges, have been thus conversant with the subject from one quarter to one-half of a century. No wonder they prove many of his positions untenable—but assumptions, which their experience demonstrates to be false.

Seeking to build an elaborate superstructure upon partially false foundations, upon only half truths, it is not difficult to predict its results.

Personally I want to express my sense of indebtedness to Mrs. Richmond and to Hudson Tuttle, whose replies I chanced to read first and in the order named, for the unusually clear, convincing and conclusive manner in which they discussed the subject. Rarely will one be able to find more cogent statements, straight-forward argument and virile thoughts, all leading up to irresistible conclusions, than in these two papers.

This much was written when the late convention interrupted further comment. I now see that others regard these papers in a similar light.

I want to make a suggestion, pro bono publico, that Brother Francis select some half-dozen of these worthy replies—those that stand out for their conspicuous ability in presenting the other side of this Great Psychological Crime, and publish them in book form.

GEORGE A. BACON.

Washington, D. C.

MY CREED.

Not rounded into phrases, set in speech,
Nor framed in numbered articles to teach,

The tongue some hidden meaning to proclaim,
Of God, and of his rules, and righteous reign.

In none of these, find I the vital seed,
Of what my soul can call its crowning creed.

But rather in the hours of every day,
In little things that meet us on the way.

God's purpose do I seek, his symboled sign;
As writ in common lives, like yours and mine.

The loving thought that lights the plainest face—
That fills it full of beauty, and of grace.

The open hand, that brings the wayward in,
And heals the hurt, and washes out the sin.

The kindly voice, that speaks the words of cheer,
Till hope, and health, and courage reappear.

The heart of oak, that stands for truth and right,
And works for these, with all its strength and might.

The faith and trust, in everlasting good,
Beginning here with human brotherhood.

These are the living threads that throb and thrill,
Within the web of man's awakening will,

Whose circled lengths are held at centered source,
And sharpened there by laws of loving force,

To fit the day, to fit the present time,
And build from lowly deeds God's deeds divine.

'Tis here I find the germ, I find the seed,
Of what my soul can call its crowning creed.

ELLA DARE.

Chicago, Ill.

THE THREE WISHES.

Three girls sat idly on the beach;
One like a lily, tall and fair;
One brilliant, with her raven hair;
One sweet and shy of speech.

"I wish for fame," the lily said,
"And I for wealth and courtly life,"
Then gently spoke the third: "As wife,
I ask for love instead."

Years passed. Again beside the sea
Three women sat with whitening hair,
Still graceful, lovable and fair,
And told their destiny.

"Fame is not all," the lily sighed,
"Wealth futile if the heart be dead."
"I have been loved," one sweetly said,
"And I am satisfied."

—Sarah K. Bolton.

BIRTH OF THE HOURS.

See, the crescent moon is beaming
On the regal brow of night,
And her sable robes are gleaming
With the sprinkled stars so bright.

See the glorious morn, her lover
Flies to her with winged feet—
And he gently bends above her,
Kissing his fair lady sweet.

And anon there is a wedding,
And anon, amid the flowers,
See the rosy limbs their children
Play together, sunny hours.

—Lilian W. Rountree.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

HE TREATS OF MAGIC.

Dr. J. O. M. Hewitt was at one time a prominent Unitarian Divine. He finally became a Spiritualist, and is clairaudient, and in his article he gives the sentiments of those Spirits who talk to him. It will be read with interest, illustrating the kaleidoscopic character of the Spirit World.

The attention of the readers of The Progressive Thinker has been called lately to a recently published work, entitled "The Great Psychological Crime." The author is vouched for as a man "profoundly wise and yet possessed of that simplicity and kindly spirit that shows he is actuated by no selfish motive," consequently we will take for granted that he has in this work contributed to the world his honest, manly thought; and what we may say, must not be taken as a personal attack if we present different conclusions, in our own research, as well as search for truth.

Permit me to say of myself that for over thirty years I have been a close student along the same lines of psychic investigation, and like himself a participant in "the mysteries" in their modern dress of "Free Masonry (and like himself" I do consider "Masonry" as the lineal descendant of Egypt's famous school of what may be called both a philosophy and a religion.

In writing at this time, I confine my attention more particularly to what he calls "Magic," and defines as "the individual exercise and use of the natural powers of the body, spirit and soul, in controlling and applying the forces, activities and processes of nature"—which we must infer that he believes to be an inherent psychic "gift" or attribute of humanity.

"White" or "Black" is but a relative term, though he makes what seems to be difference; but is it not such difference as we would make of powder, steam or any other power of nature, material or psychic—use, not the power itself? So I take it, and treat it accordingly, as "a psychic power."

It is what I would call for this paper, hypnotic in its character; calls of an intelligent exercise of the will of an individual, in order that it may influence (control) the action of another. But whether it be trance or suggestion, it is still an influence, and in so much is a moving force—call it what you will. It is also an innate force that finds in all ages an expression in the human race. Somewhere in the universe of life, "Man" began to be. We will not any of us deny that in man is found something not existent in other species, that has been the cause of progression. Man as man is "a progressive thinker," and by what means?

I answer "Magic," or in other words, by means of hypnotic (?) suggestion or trance. The "wise men and women" of the Orient, that cradle of the race, became aware that at times a psychic force outside themselves gave to them in the silence of their hours of reverie, words of a wisdom not their own, and though they did not know the personality unseen that imparted to them "the gift" of oracular speech, they personified it under the general name of Hu, or the god-speaker.

They realized also a kind of omnipresence in this Hu (or God) and worshiped it, i. e., "acknowledged worth." These magicians of the long ages felt that it was to themselves so closely joined, that at last to "man inspired" the name of humanity, and realizing that all men were consciously or unconsciously subject to the magical power of this psychic force, what better name could they coin for the race or "species, man?"

They also found that as they (these scientists of the Long Ago of Sanskrit speech) entered into certain states of mind that we call reverie, they came at once in rapport with Hu—the unseen thinker of thoughts, with wisdom superior to their own. These reverie-men are the original "Reverends," that so many of our Spiritualistic friends so despise, yet **it was the proper title of the world's first mediums.**

That superstition, that other name for ignorance, should draw wrong conclusions, formulate wrong creeds for the people, is perfectly natural; these things are still done in regard to other objects than psychic, but the fact remains, these "Reverends," these mediums, knew that theirs was a wisdom inspired, and called themselves the word-speakers of God. "The word came to me," was their constant assertion, and, too, they told of visions given ("clairvoyance"); a sight flashed upon their consciousness. But did these, the Magi of the Ohient, become "demoralized," with "will destroyed," because of the "magic" divine? On the other hand, they were the leaders of a world's thought. Their mediumship, was it "a great psychological crime"? By reason of this "crime," the race has climbed from savagery to enlightenment! Let this be my answer.

But as time passed, there came the thought that may be it was not "an outside force," that it was "subconsciousness"; that it was a property of the soul—the man. Then began psychical research—study of the powers and properties of man as man.

As a matter of course the scientist directed his attention first to acknowledged abnormal "subjects"—mind not normal, whether from disease or from drugs or drinks; and we have the saying of those insane, "they have been touched of the gods"; also "the gods protect the drunkard."

In Egypt's "mysteries" I find a thoroughly organized system of seances, and recognize as a fact that from Egypt went forth the teaching of the soul's immortality. There they found that "the god" was spirit-man; the unknown "magician" of the reverends was excarnate man! And in their initiation's expressive symbolism the initiate was constantly impressed with the thought that under all circumstances he was attended by a friend.

His final bringing to light was a revelation of the personality of that, till then, unseen friend.

And so, too, he was taught that death could not kill the man!

The different phases of one's mediumship were severally recognized as clairaudience or reverie; direct inspiration of words; enthusia or excitement of emotions in speech; semi-trance (or control) where the speaker or actor was conscious of events, but still under hypnotic control and "the deep sleep" or trance, in which the subject or medium was not conscious or either act or word; but they had learned "the secret of the race," the "mystery" of the God. If that was "black magic," what was "the white"? If it was so destructive to the individual, why did the wisest of their time so earnestly seek admittance? Why did Plato say that "no man was fitted for a legislator who was not an initiate of the mysteries?"

That there was danger in the practice of mediumship to the unwise, the ignorant, they knew, and hence only those famed for their intellectuality, either as philosophers or leaders, were admitted, and even to these "strong-minded ones" by degrees—years of study must pass ere they were really brought to light, the light of the seance room. We may take lesson here concerning dangers as well as concerning advantages, but we may not ignore the discoveries of Spiritualism, in every age: Personal immortality and spirit presence, and with the power—the ability to intelligently communicate with us.

The fact of the race is, that we are all of us psychics in greater or less degree; all are subject to clairvoyance (vision) and clairaudience; and there are none who are not at times "the hypnotist"—"the subject"; and to me, it is a blessed fact that we are, for if we did not have the elements of psychism in us, we would not be able to grasp understandingly the wisdom that is brought to us by the "divine ones" whose touch has enlightened the world.

Briefly I would say that the book appears to me as the expression of an extremist, rather than that of a scientist. Truth lies between the extremes of positivism and negation; let him who reads take note accordingly.

In closing, permit me a word in regard to the editorial question, thus expressed:

"Mediumship, however perfect it may be, has its limits, its drawbacks, almost invariably the communications or messages given partake of the characteristics, idiosyncrasies, or the peculiar bent of the mind of the medium.

"It has been fully established that a wire is not essential to conduct a message from one city to another, and is it not equally as possible and equally as practicable, and equally as desirable, to open up communications with the spirit realms without intermediaries, those acting as mediums?"

To this really important question I answer unhesitatingly, Yes; and yet until we have, as it were, "grown into" a consciousness of spirit presence; of an almost constant rapport of mind, the medium is, I may say, a necessity, as the race would become conscious of this, to the majority, occult power, or magic, that sways more or less the human mind.

I can see wisdom on the part of the spirit world, that we are flooded, so to speak, with phenomena. By this method men are forced to see. There has been enlightenment, and in consequence there has been awakened a desire for mediumship of their own. This desire is born of the same feeling of our editor: personal possession of self-conscious communication. Naturally, they are seeking first (for it was their first awaking) the phases of the seance room; but the time is surely coming WHEN WHAT THE AUTHOR OF THE BOOK WOULD CALL NORMAL RAPPORT, WILL BE UNDERSTOOD AND TAUGHT.

Our friend Loveland calls it, if I remember aright, "the higher mediumship." Personally I have claimed this knowledge as an experienced fact for the past thirty years, but let me tell you all that there is no phase of mediumship MORE LIABLE TO DANGERS TO THE UNINSTRUCTED than this! Yet we will attain to it as a race, I do believe. But while the world of man is skeptical of all that is denominated Spiritualism, we may be sure that the wisdom of the spirit world will continue to give us phenomenal mediumship; in other words, it will "rap" into the dull-brained ones the fact of presence, and will trumpet its words, if necessary, until they will believe, and if as wise and practical a man as Pythagoras was willing to confess to a spirit levitation, that carried him thirty miles, I do not think it will hurt us or "the cause" if spirit hands paint pictures, write on slates, or bring us flowers in the seance room!

It is true, though, that we ought to carefully choose our medium, in respect to personal character. We say we are in this phenomenal business "CURSED WITH FRAUDS," but the remedy is in our own hands. We can let them alone, they will quit the business. Be not afraid of our magicians. Spiritualism has come to stay, and its phenomena will stay until the race is awakened out of its "hypnotic" state of materialism, and man realizes in some better measure what immortality means, and spirit presence becomes to him a consciousness and a life.

DR. J. O. M. HEWITT,
Chicago, Ill. Lecturer.

A Washington Lady Approves.

She assumes that the book is an answer to a pressing need. This variety of thought, conflicting in its nature, sets each one to thinking for himself, and the result is always good.

THE ANSWER TO A PRESSING NEED.

This book bears a distinct message to the multitude in the simple, yet ungainsayable, form of its presentation of the fundamental truths that are of the deepest concern to every conscious soul. It responds with an all-potent promise to the universal and most profound aspirations of the soul. It makes clear the definite possibility within each of communication with the beloved ones in their different spheres, whether embodied or disembodied, by raising our own spiritual gravity up to the degree of harmonious relation. To the few it presents a rational hope of immortality and indicates the way to its realization.

In brief the message is that immortality, as rationally defined and demonstrated, MEANS A SPIRITUAL EVOLUTION so far beyond the ordinary powers of perception as to suggest, though not prove, progress in conscious-consciousness "forever and ever." That individual immortality is an achievement offered the human identity; that this achievement is obtained by the growth and exercise of the will. The essential means for the use and exercise of the will is selfcontrol. **That the hypnotic and mediumistic processes deprive not only the subject of self-control, the means of developing the will, the instrument of immortality, but thereby according to the reverse action of the law expressed in, "it is more blessed to give than to receive;" it is more cursed to take away than be taken from.**

The operator, whether embodied or disembodied, not only cuts the subject off from alliance with the constructive principle of nature and the achievement of immortality, but yields to himself the same bitter fruit, and both subject and operator are swept into the awful current of the destructive principle of nature, and unless rescued, are carried down to eventual individual extinction so far as is known.

This proposition seems clear enough and forceful enough to call forth the exclamation: "Oh, God! the truth! the truth!" from every human being who has had the great privilege of being familiar with the data of the present wave of psychic sensitivity with its incoherent, contradictory, inadequate, disorganizing manifestations, and of reading the coherent, lucid, sequential presentation in "The Great Psychological Crime," whatever personal prejudices, conceits or desires it may uproot.

It seems almost powerful enough to quell the petty warfare in which almost everyone engages in defense of hereditary, habitual or preconceived notions, when meeting any new and often higher form of truth instead of being alert as a lookout or watcher on the ramparts of life.

"The Great Psychological Crime" comes in answer to a PRESSING NEED OF THE RAPIDLY EVOLVING CONSCIOUSNESS of the race for more light upon truth as related to fundamental principles and evolutionary processes; something to intelligently guide the impulse toward goodness which in the stupidity of its ignorance assumes that it has the truth and thus often nullifies its own good intent, for motive has its realm, great and splendid, with its powers and offices, but it cannot rule in the kingdom of justice, of conscious knowledge, and all effort to give it dominion results not only in failure but the downfall and disintegration of its legitimate domain.

"The Great Psychological Crime" brings a boon to the individual truth-seeker, even though the individual be not at once convinced of the whole truth of its statements and arguments. It in any case furnishes material so formulated, and opportunities so immediate as to amount to a working hypothesis which opens the way for individual verification, acceptance or rejection. This is all that can be asked by any one who seeks not, accepts not "Authority for truth but truth for authority," for neither statement, discussion or even demonstration can wholly convince. Proof is something that must arrive within the individual either through external experience or interior consciousness.

"The Great Psychological Crime" speaks to each as if that one stood with the one warning alone in the universe, at the same time states so clearly that he who runs may read, the awful import of choice in every act on every plane, not only primarily but momentarily.

This book makes clear free will within the law, the relaxation of spontaneity at one with the firmness of fixed principles, as a human possibility and necessity, thus removing one of the greatest of stumbling blocks to the many. It reveals the perfect working of the law of balance, justice, the all-inclusive, retributive and compensatory. May it be the connecting link between the "incoherent, indefinite homogeneity of the mass of vague unintelligent psychic manifestations and a "coherent, definite heterogeneity" of revelations possible to the trained psyche.

"The Great Psychological Crime" HOLDS ONE SPELLBOUND BY ITS VIVID PRESENTATION OF THE SUBLIME SCHEME OF THE PROGRESSIVE CREATION OF A HUMANITY; of the design of the evolving immortality in the consciousness, or nature's evolutionary processes bearing this unconscious immortal potentiality up to where the identity is face to face with the law in obedience to which it came into being. There alone in the "Infiniverse" it awakes to receive the awaiting opportunity, to be offered the choice of taking up the work of its own evolutionary completions on to immortality, or of dropping out back again into the universal, into the crucible where cosmic energies are working with cosmic materials.

It is marvelous, this picture, so simple and so stupendous in that the splendor of the goal but illumines the practical way.

May it be read by every awakening soul.

JOSEPHINE ALDEN.

Washington, D. C.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Bishop Says the Bible Is Not Infallible.

It is decidedly refreshing to those who are stigmatized as "infidels," to be informed that a high dignitary of the Church of England denies that the Bible was inspired literally, or that it is historically correct or truthful.

As stated in the St. Louis Globe-Democrat, it will doubtless come as a surprise to many churchmen that an Anglican bishop should pay a public tribute to the work of Charles Darwin and frankly state, as an elementary truth, that the Bible is not infallible.

This is what the bishop of Wakefield did in an address at Leeds, on the teaching of the Bible to children, in the light of modern criticism.

His lordship recognized the possibility of offending the susceptibilities of some of his hearers, but explained that such wounds as he might inflict would be the wounds of a friend. "Some people," he added, "need wounding before they will awaken and take a proper view of the Bible."

Many of the questions asked by children revealed to parents and teachers that they themselves had no really sufficient answer to give, and they were obliged to put the questions aside.

Three courses were open to them. Like many devout but not well-informed persons, they might shut their eyes and leave alone all that did not harmonize with their old preconceived views about Holy Writ; or they might give up their faith and say that modern science had exploded the Bible; that the Christian religion was a thing of the past. Between these two was the third and the true course—to inquire into these things.

First, the nature of inspiration ought to be understood. Scriptural inspiration was not a verbal, mechanical, absolutely accurate and infallible inspiration—not an inspiration of pens, but of men, who stamped their own characters upon their writings—men who were not free from mistakes, but who were led by the inspiration of the Holy Ghost to embody in their writings a revelation of God and the offer of salvation to men in Christ.

For centuries it was believed that every part of Scripture was equally inspired—texts had been twisted and tortured into meanings and fixed interpretations as absurd as the Jewish cabbala. Even educated people had found it a great relief to be told such elementary truths as these:

The Bible is not infallible.

The Bible is not necessarily literal and exact.

It is not a scientific text-book.

The books were not necessarily written by the authors whose names they bear.

These names have absolutely no authority, except old tradition of the Jewish race.

The old chronology was not inspired.

The dates in the ordinary Bible are no guide to the dates of the books.

The world was not created 4004 years before Christ.

Many of the books are composite, and some embody older records like flints in chalk formations; others are by more than one author, and still others are admittedly compilations of various historical and traditional accounts.

Once we realized these facts and understood the great purpose of inspiration we should lose the paralyzing and crippling fear of answering truthfully the direct questions of children.

Scientifically and morally (his lordship continued) there had been a great revelation since the days of the Jewish writers. Charles Darwin had placed not only scientific but also religious thought upon an altogether firmer basis, while the progressive moral revelation was shown by the fact that the Jews allowed slavery, polygamy and many things which we should never think of permitting to-day.

The imprecatory clauses in the Psalms, in the bishop's opinion, are not fit for public worship, and he would be glad if permission were given to omit them.

For the rest, his lordship would have the Bible taught from a literary point of view, with Oriental literary methods freely exhibited. Such teaching would have a peculiar charm, especially for the older children, but to ask them to believe in the literal accuracy of the Bible was to put a strain upon the intelligence which it could not easily bear.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

Unselfish Salvation.

A notable advance in the ideals of religious effort is indicated by an article written by the Rev. John Watson—widely known under the literary pseudonym "Ian Maclaren." From one occupying the position of an evangelical minister, his words will appear strikingly sound and sensible. Spiritualists will find much to which they will yield ready assent.

As set forth in the Chicago Tribune, he says the old principle of every man for himself is dying out from national politics, from the organization of commerce, from the life of society, and is bound to die out from religion. There was a day when a preacher could appeal to his hearer and awaken his heart to praise because God had saved him while thousands had been left to perish, but to-day the hearer would firmly suspend his praise for his own salvation till he knew what was going to become of other people. No longer does a man think that the great effort of life should be, as the Romans say, "to make his soul," but that it should be to help his brethren both in soul and in body.

Dying people of, say 1850, were solely concerned with the question of what would become of themselves on the other side; dying men of to-day forget themselves in thinking of what is to become of their wives and children. Appeals to the individual to escape hell, because of its suffering, or to make sure of heaven because of its joy, have little effect; and the tract which asks a by no means unimportant questions, "Whither are you going?" is an anachronism, but any appeal for the service of others will secure willing and sympathetic attention. A sermon on the hell beyond the grave would be heard with indifference, a sermon on the hell in the ghettos of cities will lay hold on every man's mind. The days of the Manchester school in religion are over, and a new sense of solidarity has sprung up. Rightly or wrongly, people do not wish to escape from the wreck if their shipmates are to perish. They want to see the whole crew saved together.

Young men who will not teach in Sunday-school are ready to work in a boy's institute, and women who have wearied distributing tracts are anxious to bring more comfort to the lives of their working sisters. The sense is creeping over the community that socially and physically we stand together, and religion cannot remain a watertight compartment of spiritual selfishness. With such a wind blowing like a gale upon one's face, have we not reason to expect that the message of the next revival will be social righteousness and its effect the redemption of the national life?

Years ago, to illustrate the change which is taking place in the attitude of religious people, I was present at a meeting when reports were given in regarding what was called "aggressive work in the poor quarter of the city, and great stress was laid on the usefulness and the ingenuity of a certain lantern mission. According to this scheme the missionaries were provided with a large lantern on a pole, and the transparent slides were graven with gospel texts, such as "God so loved the world," and this lantern was carried after dark to the center of some miserable court and then addresses were given to the people from the texts on its slides.

To-day it would be thought a bitter irony to invite people living, father, mother, grown up sons and daughters, in one room, without light or air or sanitary accommodation, to think of the love of God. What evidence had they of his love or of the love of their fellowmen? How could they be Christians in the circumstances in which they were living? To-day the desire would be, not to send a lantern with a text but to send an inspector to examine the property; not to give money for preaching in courts of that description, but to give money for pulling down such courts altogether.

One feels that that lantern was a parable of the irony of the situation, when the church preached the divine love to those who had no sign of human love, and the church asked people to believe in the sacrifice of Christ when she herself was making no sacrifices to save them from the life of beasts. When God is pleased to send his new prophet one expects that he will preach the gospel of social deliverance; that the white female slaves who sew from morning till night and half through the night, and hardly get the wherewithal to keep soul and body together, should be delivered from their bondage, that every laborer who is willing and temperate should have his living wage wherewith to keep himself and his family, that every citizen, however humble, should have his own little home wherein to live in peace and comfort, that the countryman should not be evicted from the land to make room for wild animals and rich men's sport, that the owners of unsanitary property should be punished and not compensated, that temptations should not be placed at every street corner in the way of the poor and miserable, that every man should have free access to education, to the country, to health and just enjoyment, and that the burden of weariness and sickness and tyranny should be lifted from the shoulders of them who labor and are heavy laden.

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"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

The Four Corner Stones

From "What Is Religion," Col. Ingersoll's address before the Free Religious Association, Boston, Mass., June 2, 1899--his last public words, and as such ever memorable, and because they are true and free us from an immensity of nonsense. Dresden Edition, Vol. 4, p. 497. Col. Ingersoll was one of the intellectual giants of the age in which he lived.

If we have a theory, we must have facts for the foundation. We must have corner-stones. We must not build on guesses, fancies, analogies or inferences. The structure must have a basement. If we build, we must begin at the bottom.

I have a theory and I have four corner-stones. The first stone is that matter—substance—cannot be destroyed, cannot be annihilated. The second stone is that force cannot be destroyed, cannot be annihilated. The third stone is that matter and force cannot exist apart—no matter without force—no force without matter. The fourth stone is that that which cannot be destroyed could not have been created; that the indestructible is the uncreatable.

If these corner-stones are facts, it follows as a necessity that matter and force are from and to eternity; that they can neither be increased nor diminished. It follows that nothing has been or can be created; that there never has been or can be a creator. It follows that there could not have been any intelligence, any design back of matter and force. There is no intelligence without force. There is no force without matter. Consequently there could not by any possibility have been any intelligence, any force, back of matter.

It therefore follows that the supernatural does not and cannot exist. If these four corner-stones are facts, Nature has no master. If matter and force are from and to eternity, it follows as a necessity that no God exists; that no God created or governs the universe; that no God exists who answers prayer; no God who succors the oppressed; no God who pities the sufferings of innocence; no God who cares for the slaves with scarred flesh, the mothers robbed of their babes; no God who rescues the tortured, and no God that saves a martyr from the flames. In other words it proves that man has never received any help from heaven; that all sacrifices have been in vain, and that all prayers have died unanswered in the heedless air. I do not pretend to know. I say what I think.

If matter and force have existed from eternity, it then follows that all that has been possible has happened, all that is possible is happening, and all that will be possible will happen. In the universe there is no chance, no caprice. Every event has parents. That which has not happened, could not. The present is the necessary product of all the past, the necessary cause of all the future.

In the infinite chain there is, and there can be, no broken, no missing link. The form and motion of every star, the climate of every world, all forms of vegetable and animal life, all instinct, intelligence and conscience, all assertions and denials, all vices and virtues, all thoughts and dreams, all hopes and fears, are necessities. Not one of the countless things and relations in the universe could have been different.

If matter and force are from eternity, then we can say that man had no intelligent creator, that man was not a special creation. We now know, if we know anything, that Jehovah, the divine potter, did not mix and mould clay into the forms of men and women, and then breathe the breath of life into these forms. We now know that our first parents were not foreigners. We know that they were natives of this world, produced here, and that their life did not come from the breath of any god. We now know, if we know anything, that the universe is natural, and that men and women have been naturally produced. We now know our ancestors, our pedigree. We have the family tree. We have all the links of the chain, twenty-six links inclusive, from moner to man.

We did not get our information from inspired books. We have fossil facts and living forms. From the simplest creatures, from blind sensation, from organism, from one vague want, to a single cell with a nucleus, to a hollow ball filled with fluid, to a cup with double walls, to a flat worm, to a something that begins to breathe, to an organism that has a spinal cord, to a link between the invertebrate to the vertebrate, to one that has a cranium—a house for a brain, to one with fins, still onward to one with fore and hinder fins, to the reptile mammalia, to the marsupials, to the lemures, dwellers in trees, to the simiae, to the pithecanthropi, and lastly, to man.

We know the paths that life has traveled. We know the footsteps of advance. They have been traced. The last link has been found. For this we are indebted, more than all others, to the greatest of biologists, Ernst Haeckel. We now believe that the universe is natural, and we deny the existence of the supernatural.

Views of Lilian Whiting.

CHANGES IN THE SOUL.

Prayer the Intensest Form of Spiritual Experience.

The idea so humorously embodied by Dr. Holmes in his poem, "The Chambered Nautilus," is also expressed by Emerson in this pasage:

"The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth. Every soul is by this intrinsic necessity quitting its whole system of things, its friends and home, and laws, and faith, as the shellfish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual, these revolutions are frequent, until in some happier mind they are incessant, and all worldly relations hang very loosely about him, becoming, as it were, a transparent fluid membrane, through which the living form is seen, and not, as in most men, an indurated heterogeneous fabric of many dates, and of no settled character, in which the man is imprisoned. Then there can be enlargement, and the man of to-day scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day."

There are many things true in the sense of great and eternal spiritual laws which are not true when reduced to a temporary and finite explanation. Thus, for instance, the theory of reincarnation is unmistakably true as a law of spiritual growth; but when it is staked out at right angles and formulated like the multiplication table, and laid down that each individual returns again and again to this earth and retraces his steps through infancy and childhood and youth; when certain individuals assert with convincing eloquence that they recall their past incarnations and recollect themselves perfectly well as having been Bruno, or Mary Queen of Scots, or Plato, or Marie Antoinette, the asertion is, to put it mildly, quite open to reasonable doubts and to a final verdict of "not proven."

But to return to the great realities of the life of the spirit; the life of the spiritual man, inhabiting, for a time, a physical body, that he may thus come into relations with a physical world; slipping out of that body, by the process we call death, and dwelling there, in the ethereal world, in his ethereal body, which Paul terms the "substantial" one, because the spiritual body is permanent and the physical one temporary; turning to the great realities of the life of the spirit—what does one find? Certainly, a series of lives, even in that one part of the great and infinite duration which is lived in this world. As Emerson says in the paragraph quoted above: "The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth." These changes constitute a series of what are, practically, incarnations. The change of circumstances; the entering into new environmenth, the coming under the recasting laws of all influences—all these make up a series of new states which are to a great degree new and different lives. For the element of time does not count. It is intensity, not duration, that determines experiences. Emerson asserts that life is unnecessarily long, and he is quite right. A day, a week, may be so filled as to serve the purposes of many an ordinary lifetime.

The keynote of life—the only and the unerring clew to its labyrinthine experiences—is trust, absolute trust in God. "What is this saving faith to be and how can it be attained? Can we find any sure way of touching the spring which moves us so potently?" There is, assuredly, one means of attaining the saving faith; of touching the spring, and that is by prayer. For prayer is the means by which one lays hold of the divine life; enters into the divine spirit, and is as one with it. The most wonderful and radiant results come from the intense effort to purify the spirit by prayer before entering into sleep at night, for sleep holds the body passive, while the spirit is for the time free to enter into the higher spiritual realm and be companioned with higher intelligences. Sleep holds the body and liberates the spirit, which then may, and often does, hold sweet communion with those who (by death) are entirely liberated from the physical world. To enter on sleep through the gates of prayer is to be led, for the time, into the spiritual world and into companionship and communion with those in the heavenly life.

Often there is wise counsel given; suggestions, intimations, that lift up the level of human life into closer connection with the divine life. These experiences during sleep—when the life of the spirit is more intense than in waking hours, because it is liberated into its own world—are a vital factor in that law of growth by which the soul "quits its whole system of things * * * and slowly forms a new house." Let life be, indeed, "a putting off of dead circumstances day by day." Putting off those that are old and dead, one enters into those that are new and supremely alive. It is the process by which man builds "the more stately mansions;" by means of which he leaves his "low-vaulted past" and comes out into the luminous and golden days of the life radiant.

LILIAN WHITING.

"THE LIFE RADIANT."

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"The moment one realizes himself as a spiritual being, belonging of right to the spiritual world; one whose true interests are in and of that realm, and to whom communion with the Divine is the very breath of existence, the one elixir of life, that moment he asserts himself aright. From that hour his life becomes a significant factor in true progress."

"One attracts to himself from the unseen world companionship of the same order and quality as that of his own spirit, with the exception that in proportion to the purity of his aspiration does this quality of companionship come to him of a still higher order than his own."

"The physical universe in which man finds himself is not only surrounded by the spiritual universe, but the two are so absolutely interpenetrated that he may live in both, and, as a matter of fact, whoever lives the life of the spirit does live now and here, as an inhabitant of both realms. The spiritual universe is the reservoir of energy. 'The things that are seen are temporal, but the things that are not seen are eternal.'"

Such thoughts as these can only have an excellent and uplifting influence, and this new volume by Miss Whiting teems with such spiritual riches.

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Almost anybody can tell some kinds of facts from the past, but facts of that sort this woman fails to mention. She does business with the facts that only two or three persons know and they usually have a vigorous desire to keep them dark.

Her special stronghold is the recovery of stolen goods, or things that have been lost, and the range of her operations seems to have no particular limit. For instance, there was the case the other day of the doctor's wife.

She had lost a valuable brooch. As usual in such cases, it was one to which she was attached for particular reasons, outside of its intrinsic value.

It happened that she had not worn it for several months, and supposed that it was in the case with the rest of her jewels. When she had occasion to use it, it could not be found.

There was a commotion in the house. An inventory of the jewels showed that the brooch was the only article missing. That seemed to dispose of the theory that there had been a robbery, at least by any one outside of the house.

There was, of course, the usual suspicion that some of the servants had taken it. The house was searched from top to bottom. Every nook and cranny was ransacked. The brooch could not be found.

Because it had been a gift from the doctor, his wife was unwilling to tell him that it had been lost, until every possible means of recovering it had been exhausted. In this dilemma she thought of the soothsayer. Straightway she called on that remarkable person, and, without making herself or her errand known, received an appointment for the next morning.

This miracle worker does business with many of the usual accompaniments. You write your given name on a slip of paper and turn it face down on the table. Then you write whatever question you desire to ask and turn it down also.

The soothsayer's eyes are closed. She folds up the papers, with the writing inside, and rubs them on her head. Then the trance begins.

The doctor's wife had asked simply where her pin was. The clairvoyant began by describing the pin. Then she remarked that it had not been stolen, and that Mrs. Doctor's suspicions of her servant were groundless.

In a certain room of the house there was a chiffonier the top of which extended back a little in the rear of the glass. On this ledge, behind the mirror, the pin was then lying.

Mrs. Doctor got home as quickly as she could. She knew the chiffonier very well. It was in the doctor's room. It had already been searched, but no one happened to look behind the glass. There, sure enough, the brooch was found.

When the doctor came home his wife asked him about it. He remembered at once having picked up the pin just before they went away for the summer and put it there to tease his wife. Then he forgot all about it.

Now, says the doctor's wife, how did that woman know all about it? She was never in the house and couldn't have known anything about the chiffonier in the doctor's room.

Then there was the case of the Angora cat. It belongs to the daughter of a banker, and had always been kept in the bank.

Not long ago the bank changed its quarters and the kitten disappeared. There was a commotion of search, all in vain.

The loss was advertised in all the city papers, with offers of a reward, but with no success. The cat did not come back.

Thereupon the banker's daughter said she would consult the clairvoyant. The banker is a practical man and had no faith in such things, and he forbade it. The girl was not so skeptical, however, and she got one of her friends to make the visit to the soothsayer for her.

This friend went at once, and wrote on the slip of paper the simple question, "Where is the cat?" The clairvoyant went into her usual trance.

"I hear the rattle of money," she said. "There is a great deal of it. It is in a bank."

She went on with some more remarks of that sort and then got down to the business of the cat. The questioner was told to go back to the bank at once, and to go up three flights of stairs to a vacant room at the rear of the building. There the kitten would be found shut in.

Just as soon as the banker's daughter heard the clairvoyant's directions she went back to the bank building and climbed the three flights of stairs. When she neared the vacant room she distinctly heard the kitten meowing.

The door was opened and there was the missing Angora, very thin and hungry. It had been gone for about a week. Now, the banker says, "How the devil did that kitten get there, and how did that woman know it was there?"

There is the case of the Colonel's widow's dog. It is a valuable setter, of which she is very fond. One day it disappeared.

Mrs. Colonel hunted everywhere she could think of. She asked all her friends. She advertised in all the papers, offering a reward, with no questions asked, for the return of the setter. No result. As a last resort she consulted the clairvoyant.

When the preliminaries of the trance had been gone through with, the soothsayer directed the Colonel's widow to take her carriage and drive seven miles out on a certain road which she indicated. At that distance there would be a house, which was carefully described, at the right of the road.

Mrs. Colonel was to stop there and ask for her dog. It would be denied that any such dog was there. Mrs. Colonel was to insist, and, if necessary, force her way into the house. There she would find her dog.

Mrs. Colonel obeyed orders. She drove the seven miles and found the house. When she asked for her dog she was told that there was no dog on the premises. She insisted and made an excuse to get into the house.

The reluctance of the residents to admit her only confirmed her suspicions. She stuck to it and finally got inside. Then she heard the whining of a dog, but could not locate it exactly.

She inquired where it was and was told that it was something else that she heard. By this time her blood was up and she would not be denied.

The whining kept up and grew louder. She finally located it in the cellar and demanded that she be taken there. The people in the house evidently began to be fearful of the results, for they let her go down.

There she found the dog, tied up. She released him and took him home. When the Society for Psychological Research has a day or two off it can come to Binghamton and get all the facts in this case without any trouble whatever.

Within a few days there has occurred the case of the fur circular. It was the property of the mistress of a private school. During the usual fall house cleaning and renovation it was put out on the line in the yard, whence it disappeared.

The owner made the customary hue and cry without finding her circular, and, as almost always happens, suspicion fell on one of the servants. The police were called in, but could do nothing. Then the owner went to see the clairvoyant.

The circular was stolen, was the verdict, but not by one of the servants, as was suspected. It was taken by an extremely dark man, who carried it away. The owner should go home and advertise her loss, offering a reward. On third day of the advertisement the circular would be returned.

The school mistress followed instructions. On the morning of the third day a farmer drove up to the house and inquired for her. When she saw him he began to ask questions about the circular. He had her describe it in minute detail, and when she had finished said:

"Your circular is out in my wagon."

It was, sure enough, the missing circular. When it had been delivered the farmed said he supposed the lady would like to know how it came in his possession. She said she certainly would, and he replied that on the day which she had given as the date of the theft he had bought the circular for $1 from an Armenian who had come to his house with it.

The Armenian had said that his wife had run away with another man, taking everything they had except this circular. It was now no good to him, and he would sell it for a dollar.

The farmer suspected that it had been stolen and thought the owner would be glad to pay a dollar to get it back. So he bought it and waited for the advertisement.

These are some of the more remarkable cases of this clairvoyant's skill in recovering lost or stolen articles. A great many more might be cited.

When it comes to the business of fortune telling there is the same old platitude that is the main stock in trade of most of them, but there is enough of solid fact in such cases as these to set Binghamton people to wondering what is the explanation.

The Churches on Divorce.

The Roman Catholic church, boldly asserted that through its priests it had the sole and exclusive right to legalize marriage, and if this state was entered into otherwise, by forms of state or the officiation of ministers of other denominations, such contracts were null and void. It has held to this arrogant assumption, and Protestant ministers, although receiving their right to officiate at marriages from the state, hold fast to the Catholic idea that marriage is a sacrament, and hence under the control of the church. Hence the constant wail of preachers about the awful state of morals indicated by the prevalence of divorces. Not that the churches care anything about the matter, only when marriages are sanctioned by the priests, they want them indissoluble.

An exchange side by side presents a screed of the Universalists, and the mandate of the Roman Catholic Cardinal Gibbons.

At the general convention of the former recently held at Washington, a resolution was passed condemning in strongest terms the increase of divorces, and counseling ministers to be careful to make inquiries and not join those together whose divorces had objectionable features.

The representative of Catholicism would withhold divorce from the laity. What the infallible priests have joined together must so remain. He grants the privilege for members of his church to mingle in society with those who have been divorced, but they must not accept invitations to the houses of divorced persons, nor invite them to their own homes.

We are not in favor of hasty divorces, nor in hasty marriages, but of two evils, compelling a man and women to live together, when they abhor each other, or allowing them to separate, it seems to us that common sense should maintain the latter course.

The causes which make divorce desirable may be disgraceful to one party, but that should not cast reflection on the other. It should be the object of every married couple to make each other's lives happy and home ideal heaven. But if their home-life becomes the very opposite, and hate takes the place of love, does policy of state or religion demand that because a priest has pronounced them one, they must remain helpless victims to their mistaken choice?

Where is the immorality of such mismated souls being granted divorce? Is it not the height of immorality to hold them in a union so repugnant?

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

FROM THE N. S. A. OFFICE.

A Card to the Spiritualist Public.

To the Editor and Friends at Large:—It gives me pleasure to again address you from this home office of the National Spiritualists Association, and to extend to you one and all the hearty fraternal greetings and expressions of good will of our board of trustees, and of all connected with this organization. We deeply acknowledge and highly appreciate the grand work of our spiritual press and the ever ready and kindly courtesies extended by the editors in our ranks, toward the N. S. A. and its constituents, and it is with much satisfaction that I hereby publicly announce that at the last N. S. A. convention in Washington, the president and secretary each made special mention of the help constantly received from the spiritual papers, and that the delegates with one accord passed a specific vote of thanks to the editors of each of the spiritual papers for efficient and unfailing service to this association.

It is now my duty to notify the public that the N. S. A. has appointed as special missionaries for the year—under salary, Mr. and Mrs. Sprague, and for a specified time, which will probably be extended, Mr. Max O. Gentzke, the able editor of the good German Spiritual paper, Lichtstrahlen. Mr. Gentzke's missionary work will be principally among the Germans, and his addresses are to be mostly delivered in that language. We trust that all who are interested in such work will aid our German missionary in every possible way. He can be addressed in care of the N. S. A. office.

Mr. and Mrs. Kates, who have for two years ably served this association a special missionaries, have decided to abandon that particular line of work for the present, but they may again take it up at a later period. It is quite possible that President Barrett may do much missionary work during the year, under the auspices of the N. S. A. Mr. Geo. H. Brooks, of Illinois, and Mrs. C. E. S. Twing, of New York, have been appointed general missionaries, without compensation from this organization.

Mass-Meetings.

From all that we can gather from different points, there seems to be a demand for mass-meetings in some of the larger cities, and especially where state associations exist; we therefore desire that all societies where there are state associations, that think it feasible to arrange for one mass-meeting or more in the state, during the meeting, to correspond, and co-operate with the managers of the state organizations to the end of holding the meetings mentioned; the N. S. A. will assist in the work, through the state board. In cities where no state association exists, where there seems to be enough enthusiasm and energy to unite in getting up a mass-meeting, the friends are invited to correspond with the N. S. A. secretary at this office, stating their grounds for believing a mass-meeting—or more—could be held in their localities, and pay its expenses, when, and what place, also what talent would be preferred.

Articles on Spiritualism,

from the secular and religious publications should be sent to our able editor-at-large, Mr. Hudson Tuttle, of Berlin Heights, O., that he may reply to, or consider the same, if he deems best; our friends everywhere can largely assist Mr. Tuttle in his grand work, by acting upon this suggestion. The work of the editor-at-large last year extended far and wide, and was productive of great good to our cause.

With the opening of a new year of work for the N. S. A., we find much to be accomplished, the officers are united in thought and action, and stand as a unit for effective humanitarian work. Our vice-president, who is widely known for his grand works as president of the Illinois State Spiritualist Association—Dr. Geo. B. Warne—is one who can attract and hold the trust of all good Spiritualists, honest men and honest mediums; we need to say no more in his behalf. Our two new trustees, Mr. Grimshaw, of St. Louis, and Mrs. Twing, of New York, are also well-known Spiritualists who honor us by their presence on the board. The work of the new year opens with promises of cheer and success.

Our retiring officers are also entitled to our good words and commendatory thoughts; vice-president, Hon. T. M. Locke, of Philadelphia, ever stood at the post of duty, ready to perform his work, lend his influence and do his part for the betterment of man, and the honor of our cause, we cannot say too much in his praise; Trustees Pruden and Kates also did their work and duty on our board with fidelity and clearness of thought, their judgment sound, and their opinion always expressed in consonance with the principles of integrity.

In the spirit of good will and justice to all, these words are given.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

What Is Religion?

At a recent lecture in Temple Israel, Dr. Emil G. Hirsch gave utterance to some thoughts that make very interesting reading. Among other things he said:

"The inscription, 'At home to Christians from 10 to 12 Sunday mornings, to Jews from 2 to 4 Saturday afternoons,' on a fashionable calling card and signed by the Lord, represents the idea many people have of God.

"So completely have religious ceremonies been placed around the Deity, that many people are afraid to communicate with God except at the appointed hour, for fear the telephone wires might get crossed.

"You might as well ask men to recite odes and idyls extemporaneously as to ask them to pray. Extemporaneous prayer is a gift denied to most men, for it is the highest kind of poetry.

"It is simply insolence to give the Lord information through prayer and then demand the remedy. In many religious centers, when a child is born, or when a girl becomes engaged, or when a boy returns from school on a vacation, they have the minister or priest tell God. This is simply insolence.

"You would not have to walk more than a thousand miles, and you might even enter some Jewish synagogues, and find religion preached as a release from pain, a means of escape from the fear of death. Such people would make religion a kind of opium den where they smoke the pipe and rush the growler. They want to make a kind of soothing sirup. But the dreams pass and the awakening is all the more racking. Pain is not punishment. Were it not for pain the world would still be in the hands of the lowest savages.

"Religion is merely the method to enable man to find himself. It is for all time and all people, in all places."

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"LET THERE BE LIGHT."

Mrs. H. P. Russegue brings the light of her inspiration to bear upon this important subject, and illustrates many important points in connection with divine law, vibrations, harmonious thoughts, electrical emanations, science and religion, the Supreme Spirit.

"God said, 'Let there be light,' and there was light."

This we have hosen for our subject to-night.

Who said, let there be light, and how, as the voices rang down the ages, God said let there be light, and there was light, and there is light, and the light is God. Nearly a hundred millions of miles away from the earth lies the center of this great system of planets, from which come to us floating upon ether, obedient to the law that is susceptible of measurement, of recognition, the rays of light that illumine this earth, that point out to us its beauties, its grandeur, its motion, and reveal its revolution. We recognize the fact, that there is a law, that projects from the center of this system a ray of light, that overcomes 93,000,000 miles of space, and can bring to us our knowledge of the relation that exists between this planet and the center of its system, in order that we may know its orbit, its journeys athwart the skies, and we listen to the great rhythm of nature that is singing the harmonies of God's divine laws, and feel that we are close to the great heart of the universe; yet we know, and know well, that these conditions could not exist, were it not that a divine law so tempers us, directs us, adjusts one particle of matter to another, that the vibration that brings to us the knowledge of the distant planet is as true to us as it is to the planet from which emanates the light.

Tesla tells us that a ray of light travels at the rate of 286,000 to 300,000 miles a seond; and yet with all this great rapidity that carries into the objective world, it is true that there is a power more wonderful that transmits thought, the spiritual emanation from the brain of man, over the earth, and he cannot measure how far out into space may be projected. These are forces that can be measured; you can learn the diameter and the circumference of a particle of matter; you can learn how closely these particles are allied to each other; the reason why some are octagonal, others are globular; the reasons why they are so mathematically adjusted one to another, and yet in and through all this knowledge, we are wont to consider these laws Holy, Holy.

Is it not true that any manifestation of power, from whatever source it may emanate, whatever foundation it may rest upon, whatever its beginnings or its ultimates may bring to us, has a force underlying it, that is supreme in its intelligence, creative in its activities, binding in its relationships, loying and tender in its ministrations, and in all these conditions of the outer world, we are able to see the handiwork of a divine law, and that law is spiritual in its attributes, spiritual in its sources, spiritual in its causes, spiritual in its effects, spiritual in its applications to us, spiritual in its associations with everyday common life. These facts science has established as truths that are uncontrovertible. They are truths that time cannot change, that circumstances and evolutions of life can by no means obliterate. They are facts that are born in nature, they are born of a spiritual law, and they are co-existent with Divinity; they are bound within the heart and life and spirit of God, and He commands them, He directs them, and we are the mirrors upon which is reflected the knowledge of His law. This being true, then it becomes our duty that our minds shall be made as clear, as perfect, as unobstructed, that the light shall shine perfectly upon our souls, that we may comprehend the mision of its truths.

Science tells us that in the vibrations of the air, none are of equal length; the vibrations are short and long, they are not of the same dimensions in thickness, they are not of the same dimensions in length, but they are adjusted one to another so perfectly, so accurately, that they bring to us the wonderful message, that when nature, the law and voice of God, is heard sounding through the corridors of nature, and He proclaims let there be light, all nature arises in response to the mandates of His will, and light shines upon us through the natural world. So when truth with all its majestic life falls upon our souls, it has only obeyed that same Divine voice of the Almighty Spirit, that proclaims to our conscience let there be light, and the moment our minds are opened to receive His lessons, His wisdom, His truth, the answer comes from the depths of our natures, and there is light.

So with the influences that go out from the human mind, there is a vibratory law existing between soul and soul. Your influences are going out every moment of your lives. Every heart throb is bearing upon the bosom of the atmosphere about you, its message to your fellow creatures, for good or for evil, for light or for darkness, for shadow or for shine; it is to carry a message for use, for helpfulness and strength, or a message to depress and enslave another life. As the vibrations of the air are changing, changing their position, changing their attitude one to another constantly, under the law in nature, so they are changing under the same law, or use of it revealed.

You cannot think an inharmonious thought, but that you have bred discord in the atmosphere about you, to the full limitation of your spiritual orbit. You cannot think a holy thought, that you are not sending out a helpful giving spirit to the world about you, you are illuminating the atmosphere about your spirit, and you are carrying out to the world an influence for good. How little a man is given to think for a moment, when he is in solitude, he is thinking thoughts that shall help the race, or injure it, that shall give to it help or weakness, that shall be morally helpful or injurious, that shall be physically injurious as well. How little we are given to consider, that all these influences that go out from us are obeying God's mandates.

But you say, you Spiritualists believe in no God, you believe in no Supreme Being, you believe in no divine life, you believe in no lights throned and enthroned in heaven before which we shall bow and worship; and I answer, you know not what you say. You know not what you accuse your fellow creatures of. No man or woman, it matters not how theoretical they may be concerning your faith, no matter how skeptical concerning your spiritual beliefs, if they believe in the Divine law that inheres this universe, that evolves its rays from age to age, and has portrayed the divine majestic spirit through the divine unfoldings of life; any man or woman who recognizes these facts, believes in a divine spirit, believes in a deific law, law in a divine life that must and always will exist for all time to come. Call this what you may, God is simply the term applied to the best you know. To the highest life that you are able to appreciate. To the highest divine condition you are able to measure, to the holiest attributes of goodness, and these things you call God. A Spiritualist, an atheist, the infidel, the religionist, it matters not to what denomination he may attach himself, the moment he realizes and acknowledges the divine, acknowledges a belief in a Supreme Spirit. Thomas Paine, branded as an infidel by theological behest, a man whose life record is one of well doing, a man who stands out in the history of America a bright and shining light, believed in a religion to do. He believed in one God, and that God was all embracing, all loving, all living, all powerful, universal. It is of no account what another man may think of you or of me, providing in that thought we are sending back to him or to her the knowledge of the high appreciation of truth, goodness and love. These are divine attributes, they are emanations of a divine spirit; and if they shine through our lives, so much more for the divinity of our living. Spiritualism brings us to the knowledge of what the light must be, that is best adapted to our needs. If we are spiritually enhungered, we seek the waters of life that flow from the fountain of God. If we are in spiritual darkness, we ask for spiritual enlightenment, and we look outward and upward to find that which shall make more beautiful our lives. Because a Spiritualist, does not make Spiritualism immoral any more than if a Methodist be immoral that Methodism is impure, or because a Calvainist is a criminal, does not incriminate Calvinism. It is only the truth itself, the principle, the spiritual perception, that is measured by the understanding of man, that gives the true status of any truth. The light that we seek most, is the light that shall make life best, that shall reveal to us its best uses, the best purposes to which we can devote our thought, our attention.

The influences that are passing out from every individual are based upon the same law as that which abides in nature. We may call it magnetism. We may call it any thing we please. We may label it electricity. We may label it spiritual force. We may call it by any name we please, it emanates from spirit. It is spiritual influence. It is spiritual truth carrying with it the power for good in every direction. You come in contact with your neighbor. If you are harmoniously related to that neighbor or attracted to him the emanations that pass from you spiritually are measured, and blend with those whom you receive from the friend.

It has been demonstrated by science and the instruments that science has created, that the electrical emanations from human beings are so forcible, so direct, so tangible, that they may be calculated, as you may calculate a mathematical problem, how they will reach you, and how you can impel them, the forces that attract them, and the forces that repel them, and they go on and are blending your influences for any good purpose.

You are all aware in daily experiences that if two, or ten, or one hundred men work harmoniously, your desires are better, your influences are more effective, your work is more conducive of good results, brings forth better ultimates, and you can establish the results of your undertakings with greater protection. If there be one inharmonious mind present, sending out the emanations from that mind to influence the plans you formulate, and you move on in an inharmonious atmosphere, you fail in the accomplishment of your desires, and why? Simply because in the one instance the influences are moving on with a mighty force, and the obstructions are taken away; while in the other instance, you are obstructed, and the emanations of your mind become entangled, one with another, with the discordant conditions to which they are subjected. These conditions are spiritual, they are intellectual, they are magnetic, they are electric, they embrace the law that holds man to man, and governs the relations of the human races. They are forces that every man should acquaint himself with, and the results that have come to scientific inquirers in the last centuries have given them a knowledge that Spiritualism has brought us to a higher plane of living, doors have opened to the mysteries, the human mysteries, that miracles have ceased, and the law has adjusted itself to human beings, until you are learning the reasons why these things exist.

Every family practically demonstrates these truths. You will find in a family of eight or ten members there are always some of the family who do not agree with you. Why? Because temperaments differ, because associations differ, because others have a different comprehension of the same truths, and the consequence is, that there will be a discordant condition that will bring you either to a more careful investigation of causes, or an abandonment of many plans which you have undertaken. On the other hand, if your minds are attracted to the causes of these conditions, and you recognize why discord is discovered in your midst, you will soon find the way to adjust them to a more harmonious atmosphere, and remove the foundations upon which discord rests, and the consequence will be to bring you better conditions. What must be the ultimate of these things?

I will tell you.

The human race is one family. The Father of that family is God. All men, whether of this age or any age who have lived, or whoever will live, are subject to that divine law, are subject to the behest of that divine intellect, that divine spirit that is evolving itself through the human progress of the race, and is becoming grander, mightier, more potent, in all his laws through the human being.

There is in our lives a broader, higher, and deeper knowledge of God than ever dwelt in human consciousness before. God is nearer to the heart of man because he has lost his personality. He is the universal spirit, the breath of life, the foundation and summit of all the universe or universes that exist, and in this knowledge we are coming nearer to the spirit, because its omnipresence is beheld through its great handiwork through all nature, throughout all life. God's spirit is the bridge of light that sheds abroad its rays over the earth, and the children of men are climbing to loftier heights of knowledge, wisdom, peace and love, nearer to the heart of the divine life. God is here, as everywhere, a power that is unfolding itself continually.

The day has come when science and religion no longer wage war with each other. They are at one with each other. One is but the reflector of the other, the administrator of the law. Science is only the hand of God writing upon all life his law, and revealing his purposes through his creating power. We have looked upon God as a created being, upon man as a created individual, because we have measured his life by the limitations of the body. There is no limitation upon the souls of men. There is no limitation upon the intellect of man. There is no condition in heaven or on earth denied to the understanding of man. The moment his mind has so enlarged, has so awakened to the spiritual presence, he is able to comprehend its import. It is important to-day that men think of their spiritual natures in such a manner as shall teach them that all things, whether low or high, whether they are gross or fine, whether they are in ignorance or in wisdom, the germ of the highest is in the lowest; the germ of the divine no man can annihilate, and it is our duty to find that power, and make the best condition possible of its development. The spiritual life of man again goes out in his conduct in such a way that it is felt and seen of men. Why you think not.

In your daily associations you meet a man, and you like or dislike him. How common it is to say, "I have taken the measure of such a man and I want nothing to do with him." How do you do it? The spiritual vibration of that man's life did not accord with yours, and you resisted him, and therefore judged him as an accountable being for the life he was living, accountable to conflict with you, and you resented his approach. On the other hand, you meet a man, and in his case you say you like him, "I trust him, I believe in him." Why? It is not the beauty of the man's speech. It is not because his pulse is in accord with yours. It is not because his features attract your admiration. It is because the spiritual vibration that vibrates from his soul accords with yours, and you judge the better side of him, because your spiritual influences blend with him, and you are spiritually attracted to each other. These are the laws that govern human relations, and they are the laws that you should understand more. Then the laws that so emphatically influence, that are so wisely talked of among men, would be more understood, if they could be applied for helpfulness and strength.

The psychological relations between man and man are so well marked, and so well defined, that the instruments in the hands of scientific men could tell, not by the color of your eyes or hair, but could tell by the emanations that are magnetic, that are from your heart and from your mind and from your spirit. For instance, two men that come together, both opposites, both opposed to each other's ideas, how do they meet? They meet directly opposite to opposite, and reproach each other. On the other hand, if they will meet, to blend their influences, there is a successive union and going forward on the part of both. So in families, so between men and women, children and parents, friend and friend, society, business, religion, commerce, everywhere, if these laws are understood, the world is richer, stronger, better, and there will come to you that light that leads to "peace on earth, good will toward men."

A STUDY IN THEOLOGY.

The Saint Speaks.

Praise to the Lord who saves my sinful soul
Safe while the ages roll!
Not through my deeds, nor any worth of mine,
But lifted high to shine
Through the full ransom of His slaughtered Son
Slain for sins yet undone.
Praise for my safety, Lord. All praise to Thee
Who graciously didst free
My soul from every sin and bade me stand
At thy right hand
And see the throng of sinners hurled below
To endless woe!
Oh, joy, to sing throughout the changeless days
Loud songs of praise
Before the Judge who turns away His wrath
And mercy hath
To save me for His glory; while black hell
Seethes with the pain of sinful souls that fell.

I see, amid the unredeemed throng
Children, span long.
My own, perchance. But I am safe above,
Rescued by love.
For honor or dishonor He made all—
Some doomed to fall
To show the greatness of His mercy given
Those saved for heaven.
Foredoomed to howl in quenchless flame to prove
His wondrous love
For the select few, destined ere the earth
First sprung to birth,
To all the glories of His heavenly place,
Saved by His grace.
The awful throne of wrath I bow before
All trembling to adore
Thee, mighty Ruler, God of torments dire,
The while my sinful kindred shriek in fire.

The Sinner Speaks.

"I can never be happy in heaven," she said.
"I hear through the anthems of praise
A cry from the depths, a sound of despair
From God's forgotten in torment there,
And the hymns that the ransomed raise
Are a broken music to me," she said.

"I take no joy in their heaven," she said,
"For my heart was ever a human thing
And it clung to the woeful ones of earth.
It has not changed in this newer birth.
I hear their grief though the angels sing.
I am sad for the souls in hell," she said.

"I have no place in this heaven," she said.
"I lean to them o'er the bitter bar.
The bliss and glory are all in vain
For my heart is rent with their hopeless pain
Prisoned in hell's black bonds afar,
And I am bound with their bonds," she said.

"I turn from your holy heaven," she said,
"For my soul yearns down to the lost and lone.
I choose to suffer. I cannot pray
While the lost ones call me. I cast away
My crown immortal and waiting throne
Because of the souls in hell," she said.

BEATRICE ST. GEORGE.

Wilmette, Ill.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

Base Assaults by Catholics on the Public Schools

THE CONFLICT OPENS.

The Citizen, of Boston, has frequently of late called attention to the increasing boldness of the utterances of Cardinal Gibbons and the bishops and priests of Rome in their attacks upon the American public school. In fact, they have become so bold that even the daily press is beginning to notice it. The Springfield Republican, commenting upon Gibbons' recent attack, says:

"There has been of late a renewed attack—nothing at all formidable, to be sure—upon the American public school system because of its 'godlessness;' or, as its friends would say, the absence of positive religious teaching. The Republican has no sympathy with assaults of this character upon the present state system of education.

"Take the state of Massachusetts, where the public school system has has reached as high a development as in any American commonwealth. What is the condition of Massachusetts today in the matter of crime? Homicides have decreased steadily in the past thirty years, and if this is not a favorable test of civilization, what is? Just over the Massachusetts boundary line there is a Rhode Island manufacturing city, Woonsocket, that on June 21 last had not had a single case of manslaughter in fifteen years. Having an exceptionally large percentage of factory population, that city's record is extraordinary. Of serious offences, too, aside from homicide, it has had remarkably few in the period mentioned. The case of Woonsocket is cited in this connection because in its educational system it is no different from the cities in our own commonwealth. If 'godless' schools are held responsible for crime and barbarism, where they flourish rankly, then the same kind of schools must be given credit for such phenomenal instances of the absence of serious crime as the Rhode Island city represents."

The Republican then goes on to show from official figures, that criminality is much less in Massachusetts than in certain countries where the schools are "church schools."

Commenting upon the above, the Standard, of Cincinnati, remarks:

"Those who are even passably informed on the methods of the papal dictatorship need not be told that the hierarchy never begins a move until it is ready, nor until the public is at least partially won. There could be no better sign that the outposts of Protestantism are believed to be captured, than an open declaration of its purpose by the Roman See. The one safeguard on which Protestants have depended more than on anything else, is free speech and an independent press. That this fortress has been captured, The Standard has been proving by example, showing that our secular press papers are open to all that favors the Catholic hierarchy and closed to all that is in opposition to it.

"Now, the press on which the Protestants of this Protestant country have placed their dependence, having fallen into the hands of the enemy, it takes no ghost come from the grave to tell that this advantage will be followed up, and naturally the first assault is on our public school system, with which the Catholic church has always quarreled, and which it has always declared was usurpation of the sole right of the Catholic church to supervise all education. Such is its contention now, and its first effort is to break down the character of its enemy—to keep alive its infamous slander against 'godless' schools. What the 'godly' schools of Catholicism are doing for God and humanity is seen in the one fact that in nearly every capital offence, punished on the gallows, the criminal is attended in his last hours by a Catholic priest.

"What Catholic education really is may be seen in the hordes of Catholics that come to this country from Italy, Austria, Hungary and other Catholic countries, and do more to degrade the standard of public morals than all native causes put together. What has put American morality so high above all foreign countries but our public schools, and where is there a country in the world, not blessed with a Protestant school system, that is not on an infinitely lower plane of morals and intelligence? The Catholic schools of this country, poor as they are, are infinitely better than in any other part of the world, simply because they can not otherwise face the light of day, alongside of our Protestant system. France herself, a Catholic country, has been forced to protect her children from the schools of the Catholic orders. And it is these so-called 'educators' who propose to supplant in free America the 'godless' schools which have been our bulwark against their superstition and mummeries.

"But the hierarchy has gone further than to assail our godless schools. It now assails the cardinal principles of our American Constitution, and through Archbishop Elder, of Cincinnati, openly proposes to divide the public schools among the various religious bodies, permitting the parents of the children to decide by majority vote in whose hands each school shall be placed. In a long 'interview,' evidently prepared for the purpose of furthering the scheme, Mr. Elder argues at great length this un-American, unpatriotic and reactionary measure.

"It is evident that the time has come for the war to begin on the public schools, and that, preliminary to that war, the secular papers, that ought to be their boldest champions, the so-called 'free' press, has been stricken dumb. While heralding the Catholic prelate's scheme to the word with every token of approval, the Times-Star has not one word to say against it, though it is an attack on a vital principle of our Government. No other secular paper has a word to say against it. Should Protestant writers or Protestant conventions protest against it, no doubt the protest will go to the waste basket.

The outworks have been captured.

BONE OF CONTENTION.

The Existence of a Man Named Jesus has been vehemently affirmed, and equally emphatically denied. Ancient libraries have been searched and high spirits consulted, in the endeavor to settle the vexed question, but it will not "settle," and the world will remain "at sea" in regard to this name which has figured so largely in the world's history.

LIFE OF CHRIST.

EVIDENCE AS TO THE LIFE OF CHRIST HELD INCONCLUSIVE.

Maintains There Is No Trustworthy Writing on Record to Substantiate That Anyone Ever Saw Jesus or Heard Him Speak.

I did make the statement by implication, as T. Darley Allen asserts, that the evidence tending to establish the actual personality of the Jesus of the gospel narratives is, to say the least, very meager and inconclusive.

That there was 1900 years ago a man by the name of Jesus, who went about doing good, it is not my intention to deny. Indeed, Jesephus refers to more than one person of the same name. We are, for the present, specifically concerned only with Mr. Allen's theological creation, "unique in biographical literature"—that stupendous individual's career—Jesus Christ as delineated in the gospels.

"History," says Judge Ladd, "in order to be entitled to credit, must have been written contemporaneously with the events narrated therein, or taken from writings made at that time, and it must or should be known who the writers were, that they were men of credibility."

Test of Reason.

In judging of truth and falsehood, there is but one accepted standard—man's reason, as applied through the various channels of intelligence. Civilized nations are such just so far as they apply this rule to all matters pertaining to life; a lack of it makes the savage. The truth of all history stands or falls by this application and this alone.

Under established rules of evidence, then, is there any fact about the birth, life and death of Christ that shines through the night of the past? What is the truth? Simply this: Not a single word can be found in any trustworthy writing which was written by a person who ever saw Jesus or heard him speak. The history of Christianity for the first century is almost a blank. The only record of his supposed life on earth is found in the gospels, in certain epistles ascribed to Paul, in certain statements by the earliest "fathers," in certain legends contained in the miscellaneous portions of the Talmud, and in a very few allusions by pagan writers. But not one of these sources is contemporary with the career of Jesus.

Is Position Tenable?

The "celebrated passage" in Josephus, which was long considered the chief evidence in the case, Mr. Allen is candid enough to admit, is not a subject for discussion. But, like Paley, whom he quotes, he believes that in the silence of Josephus concerning Jesus he has suppressed something. When we consider that the question of immortality is and ever was one of equal interest to all the human race, their position seems hardly tenable.

Matthew's statement that "many bodies of the saints which slept arose and came out of the graves after His resurrection and went into the Holy City and appeared unto many," should have been hailed with gladness. The enigma of the ages would have been settled beyond dispute. Whatever degree of prejudice might have existed among the enemies of Jesus, there was nothing to hinder the recognition of that company of resuscitated citizens, and the promulgation of the glad tidings of their continued existence. Yet, beyond that daring assertion of Matthew, there is not a word in any record.

As to Miracles.

Perhaps we should hesitate in deeming it strange that historians should omit to record the remarkable event, since "no reference is made to the miracles of Christ by any writer, Christian, heathen or Jewish, until nearly a hundred years after they are said to have been performed."—(Waite's "History.")

Mr. Allen affirms that the pagan writers, Tacitus, (A. D. 100), Pliny (A. D. 110), and Suetonius (A. D. 90) furnished "sufficient proof." Hardly; such an extraordinary event as the trial and crucifixion purports to have been should be proved by an extraordinary amount of evidence. Tactitus does not testify to the crucifixion, nor to anything about the Christians' origin or early history, any more than he does about the deities or heroes of any myth or superstition which he records from the stories which came to him from their adherents.

William Addis, M. A., in his "Christianity and the Roman Empire," speaking of Tacitus and Suetonius, says they show by their brief and contemptuous notices that they knew little about Christianity and cared less.

Light as to Acts.

Pliny's "letter" is interesting from the fact that here true history introduces, for the first time, the Christians to us. But not a word about the crucifixion. All that these writers say, nearly a century after the event, is an echo that cannot touch the question under discussion.

"What better evidence for the truth of the New Testament could be desired (?) than is afforded by the gospels and apostolic acts?" asks Mr. Allen. Indeed! It is stated in the religious encyclopedia of McClintock and Strong that one of the Greek manuscripts of the New Testament, the one called "Codex Bezae," or the Cambridge manuscript, "is chiefly remarkable for its bold and extensive interpolations, amounting to over 600 in the Acts alone."—(Article Cambridge MS.)

When were the acts of the apostles written? Let Rev. Dr. Davidson, the Christian writer, answer: "We cannot go further back than Irenaeus with certainty. * * * There is nothing in the apostolic fathers nor in any work anterior to the 'Letters of the Churches of Vienna and Lyons,' written probably soon after 177 A. D., to prove the existence of the Acts." And that "it has to be noticed that the earliest testimony is more than 100 years later than the events described in the Acts. We have also to take into account that Irenaeus was not critical." Do we not "desire" better evidence? When were the gospels written? It is admitted by many Christian scholars that 69 A. D. is much too early. Have we the testimony of eyewitnesses? Not at all.

Evidence Held Lacking.

"The Kingdom of God," written by Alexander Balman Bruce, D. D., professor of N. T. exegesis at Glasgow, contains this: "It would inspire great confidence in the synoptical records to be assured that they were compiled by certain of the men who had been with Jesus. But there is no sufficient evidence that any one of the first three gospels, in the form in which we have them, proceeded from the hand of an apostle. The most that can be said is that their reports are based on apostolic traditions, preserved either orally or in written form."

Taking into consideration, too, the many errors and contradictions, that they "were cradled in an uncritical age," compiled by incompetent witnesses, and their open confession of "pious frauds," who will claim in the face of this—persons acquainted with the veriest rudiments of evidence—that the gospels were produced under auspices that involved anything like historical accuracy?

G. L. GULLICKSON.

Dixon, Ill.

BOOK REVIEW.

Koradine. A Prophetic Story. By Alice B. Stockham, M. D., and Lida Hood Talbot.

Wisely planned and well executed is this volume, the product of two brains working together as one, for the accomplishment of a most worthy object. It is especialy designed to be instructive and helpful to the coming motherhood in the matters that pertain to the sacred elements and functions incident to the growing girl. The lessons taught are presented in the form of a story that of itself is very interesting.

The book is highly commendable in its purpose, and is worthy of wide circulation. Price $1.

ROBERT G. INGERSOLL.

Defended Against an Evangelist's Aspersions.

Rev. F. A. Strough, Evangelist, Cincinnati, Ohio:—

My Dear Sir:—The telgraphic news of last Sunday's proceedings gives you credit with the statement that the late Robert G. Ingersoll committed suicide; that the death of that distinguished gentleman was not caused by heart-failure, as indicated by report current following his demise. Such statement, coming as it does from a supposed expounder of "the truth, the whole truth and nothing but the truth," is more than a surprise and extremely illogical to any sane mind familiar with the life and teachings of that learned agnostic.

Col. Ingersoll's teachings, no matter whether they were right or wrong, were resultant from his own brain reasoning—a gift-power of God Almighty—and not reproductions of thought from the mythical past. Albeit to his credit, he was honest in whatever method of expression he employed. His life was useful and beneficial to his fellowman from early boyhood until the time of his departure for that (then to him unknown) realm of existence from which he now gives evidence of continuity of life.

While among us, Mr. Ingersoll's home was a bower of bliss, and the ties cemented under its protecting roof were clean, pure and sublime—unexcelled for virtue and refinement by any, and not equaled by many. All the beauties and blessings of life on earth were realized and enjoyed by the Ingersoll family and the extensive chain of friends with whom they fraternized.

The present was all that tender-hearted, sympathetic, loving, kindly Bob Ingersoll knew about. He believed in and practiced the art of making the most and best use of his now! The home, where happiness was complete, was his heaven! and as a ministering angel unto a psychologized and suffering world he dispensed kindness in messages of peace unto the souls of millions, who are yet happy in their liberation from the slavery that once obtained!

Without knowing more than he did concerning his future, and honestly advocating his peculiar belief, why should he have sought his end in an unnatural manner? The thought, much more the expression of it, is ridiculous in the extreme! I am curious to know what reason you may have assigned, reverend sir, as a cause for this unwarranted act? Surely crime was not chargeable to his account! Ill health was not his to complain of! Having lived an exemplary private and public life, the cause of the rash deed was certainly not attributable to the compunctions of conscience? Hence, again the question, Why?

As an evangelistic religionist, you, sir, should be a thoughtfully honest man—aiming to avoid utterance of any statement at first or second-hand, without at least endeavoring to analyze both its meaning and effect. Harm is sure to follow such failure, as is, or should be known by all of your calling especially.

In life, Mr. Ingersoll frequently expressed a wish that his finale might be terminated speedily. His wish, or prayer was answered naturally, the calumnious falsehood which you have uttered to the contrary notwithstanding! Believing you to be in ignorance of the real truth, and attributing to yourself the characteristic of honest manliness, it is with the hope of inducing retraction of this base slander that I thus address you, in the cause of Love, Truth and Justice.

E. FINLEY KITSON.

Buffalo, N. Y.

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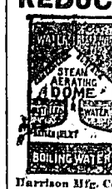
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CHRISTIANITY A FICTION. The Astronomical and Astrological origins of all religions. A poem by Dr. J. H. Mendenhall. Price 50 cents.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. Alice Gehring is now located at 7891 Winneconna avenue, Chicago.

Dr. J. H. Randall will lecture for the Spiritualists in Watervliet, Mich., Saturday evening, and twice on Sunday, Nov. 21 and 22, to which Spiritualists and all in favor of free-thought along all lines that will help to usher in the higher civilization are invited to attend.

Mr. Cochonour, by reason of sickness the last two Sundays, was not able to fill her engagement with the First Spiritual Church.

Mrs. A. Bassford, an aged Spiritualist, has returned from Quincy, Ill., to her daughter here in Chicago, Miss E. L. Worth, the medium. They are residing at 516 W. Madison street.

Mrs. Bartaw Stewart, aged 86 years, and a pensioner of the war of 1812, is critically ill at Greentown, Ind., and her death is expected before many days. In anticipation of the event she has laid aside her best dress for a burial robe and set aside a sum of money out of her savings, although the law provides $50 for her burial. Mrs. Stewart is a remarkable character. She can recite 500 hymns and quote liberally from the scriptures. But up to the time her children started to school she could neither read nor write. Her memory has returned in a strong degree in age and hymns long forgotten she can repeat now as clearly as if learned yesterday. She is a woman of great spirituality and no trial, however severe, provokes a complaint. For five years her sight has been so bad that she could only faintly perceive the strongest light. Now she can distinguish the figures on the wall paper. During the time she was blind she did not lay aside her labors as a weaver of rugs and mats. Her grand children told her the colors of the pieces and placed them as she directed. Mrs. Stewart attributes her conversion to a dream which left an impression for life. In her dream she thought she saw a door open and God was on his knees reaching for her and saying, "Come now or never."

Mrs. J. W. Getson writes: "October 18, Chesaning (Mich.) Spiritual Society and friends listened to a very interesting lecture delivered by Dr. Knowles of Grand Rapids. The lecture was followed by tests, which could not fail to deeply impress his hearers with the truth of Spiritualism. The society hopes to secure his services again some time in December, as a great many outside of the society are anxious to listen to him."

By the aid of a clairvoyant, Shan Smith, clerk in the Nethercutt grocery, has recovered possession of a watch which he lost several days ago. It was a few days ago that Smith missed his timepiece and, being unable to find it, and of a speculative frame of mind, he called in the clairvoyant one day and asked him to find the watch. The clairvoyant replied he could find it and would. He asked many questions, as to Smith's parents, his habits and peculiarities, then left the store. He announced he would confine himself in a dark room and after so long a time would be able to tell Smith where the watch was. He left the store and Monday returned. He said he had located the hiding place of the timepiece and demanded his money for his services. He was told the money would be forthcoming if the watch was found, and the clairvoyant hurried to the ice chest of the grocery. In the darkness he groped about the place and finally brought to light the watch. It had evidently fallen from Smith's pocket while he was using the ice chest and had laid on the floor for several days. How the clairvoyant came to find the watch is a mystery, but Smith and other employes of the grocery vouch for the story.—Logansport (Ind.) Journal.

Mrs. Davenport writes from Hopedale, Mass.: "I have lived 83 years on this planet. I have made as many mistakes as others, so I do not intend to criticise them. I believe in God, as my heavenly Father, and that he loves his children, and has made them free moral agents. Each ones makes his own heaven or hell."

The Times of Detroit, Mich., has the following dispatch from Muskegon: "Mrs. Ellen Leonard was shot and killed by Charles H. Easton. The murderer gave himself up and is in jail. The tragedy occurred at the home of Easton's aged father, whose housekeeper the dead woman was. The murderer had been turned out of the house a week before by the old man on account of drunkenness, and he asserted that Mrs. Leonard's influence had turned his father against him. He explained after his arrest that he thought she was preparing to turn the old gentleman out of his home also, after securing his property. The father and Mrs. Leonard were in the dining-room when Easton appeared with a revolver. Mrs. Leonard ran into a nearby bedroom when she saw the weapon in Easton's hand, but he followed her and fired two shots into her brain. The murderer is a prominent Spiritualist here, and says that he was told of the coming tragedy some weeks ago. He had all arrangements made to leave, the spirits failing to add that he would be arrested."

Isa Wilson Kayner, the well-known medium, is now located at Grand Junction, Colo. She is succeeding well in her work there, and has started a Children's Progressive Lyceum. She will make engagements for lectures and tests in near-by towns during week-days. Address her at Grand Junction, 145 West White, Col.

The Chicago Chronicle of Nov 3, says: "Springfield, Ill., Nov. 2.—Governor Yates this afternoon honored the requisition for Henry W. Baker, under arrest in Chicago and wanted at Boston on a charge of obtaining money under false pretenses. The requisition is not operative, however, until Judge Kavanagh passes on the habeas corpus case pending before him. Baker is a clairvoyant and is accused of receiving $500 from a woman in Boston under promise to invest it so as to return 100 per cent interest every thirty days."

C. M. Carter writes: "Allow me to say that I have investigated spirit photography sufficiently to be thoroughly convinced of its reality. While Mr. Weylie, the photo-medium of Los Angeles, Cal., was in Seattle, I went to his studio and had two sittings. On one picture there are two spirit faces, and three on the other. Two of the five I recognize, while the other three have many features of familiarity. In regard to the much discussed subject, The Great Psychological Crime, I will say that, limited as have been my opportunities of investigating Spiritualism, it has been sufficient to give me that grand exalted satisfaction that my hungered soul had so long ached for, and could not find through any other line of research."

An authoritative work on dreams has been published in Vienna, the author being Dr. Sigmund Freud, a distinguished scientist, and one of the best known specialists in Europe on the subject of nervous diseases. Dr. Freud has been studying dreams for years, and he now gives to the public the conclusions at which he has arrived in regard to their origin and significance. He maintains that there are certain psychological rules by means of which dreams can be interpreted, and, furthermore, that each dream, after a proper study, will be found to be connected in some way with the daily life, or, rather, with the thoughts of the dreamer while awake. According to him all the material out of which our dreams are woven was at one time a part of our experience. In other words, in our dreams we only see sights and persons with whom we have been or are in some way acquainted. Our nightly visions have ever been shrouded in mystery, and Dr. Freud admits that it may take us a long time to discover their significance. The events that occur during one's childhood, says Dr. Freud, furnish a vast amount of material for the dreams of later years, and the sway which such dreams exercise over grown persons may be illustrated by many stories. Moreover, we should never lose sight of the fact that dreams very often show the fulfillment of our desires. On this point Dr. Freud repeatedly lays stress, and at the same time he claims that the language of dreams would be better understood if their function in this respect had not been lost sight of.

Mrs. Ella Dare writes: "The Progressive Thinker is certainly accentuating the vitality of its name these days when multitudinous opinions are speaking in its columns. May the awakening be salutary."

Mrs. May Elmo has returned to the city and will be pleased to meet friends at her home, 40 East 31st street. She will hold public seances every Friday evening and Wednesday afternoon. Sunday meetings at Atheneum Building, 26 Van Buren street.

Dr. Beverly writes: "At Lakeside Hall some were turned away last Sunday evening for want of room. They came to hear Dr. Peebles previous to his departure for California. The Doctor was in fine spirits, and his talk for an hour was highly appreciated. Some came as far as fifty miles to hear our veteran echo the truth once more in his fearless way. Mrs. Dr. See had an extra crowd also in the afternoon. Dr. Temple, of Washington, D. C., was present to give tests and all were delighted for he is a fine psychic. During the New Thought Convention we expect President Barrett and others to speak for us."

Mrs. Mary C. Von Kanzler writes from Rochester, N. Y.: "There is much interest manifested, and the members of the First Spiritualist Church are encouraged. A lady (a veteran Spiritualist) has but lately gone into spirit life, and in her will she has left a bequest for four thousand dollars or more for the benefit of our cause in this city. The endowment is a gift to the First Spiritualist Church for this purpose. This season's meetings have been ministered to by Mrs. Messersmith, Mrs. Grenamyer and this present month by your correspondent. I hear much in praise of both the former ladies for their good works while here as speakers and mediums for this society."

Geo. H. Smith sends the following message from the spirit Bishop Dunkin, through Mrs. Gehring: "My Dear Friend George: I am very happy to come, and in this way respond to the many kind thoughts which have been borne to me on the inflow of the magnetic tide. After coming to this side, and my surprise had settled into order, I found my own place in this wonderful world of real living ties. I am satisfied. I would not exchange my home here for the grandest one on earth. My only regret is that I did not give more earnest study and observation to spiritual development while in the body. I now have opportunity to learn under wise and proficient teachers. Surrounded by new and more heavenly scenes, and associations, I find my spirit expanding and my soul elevated. I am stimulated with a holy desire to possess more knowledge of life, and its controlling laws. We are blessed with every opportunity for improvement and unfoldment. I never feel a need that is not supplied, and I never know a want which is beyond our power to obtain. All desires flow harmoniously with the will of wisdow. Now I send my soul's warmest love, and waft you a blessing from the eternal life. I now return to my higher home and its lofty duties. Be brave and patient to work and wait, and we will have many happy talks when you join us on this side."

E. D. Vandergrift writes from Springfield, Mo.: "The Brilliant Star White Cross Society has organized in this city with 34 members, with Mrs. Payton as speaker. We would be pleased to hear from some good trumpet medium."

Mrs. Scott Briggs writes from San Francisco, Cal.: "On the evening of the 5th, in commemoration of the late Mrs. Sarah Cook, C. V. Miller held a benefit seance and $45 was the result. Mr. Miller is always ready to give his services in times of trouble."

Rochester (Ind.) Sentinel: "It will be just as well for the cause of religion if the ministers of the gospel let Jesse McClure, the murderer of his own children, severely alone. He is not insane and the fiend who deliberately shoots the life out of his own innocent little children ought to be given punishment of the severest kind rather than flowers and prayers. This thing of strewing the pathway of cold-blooded murderers with flowers and chanting heavenly melodies to them only adds attraction to the curse of murder and we would have fewer lynchings if such attentions were prohibited." In connection with the above the Rochester Republican says: "The above is good sense. It is the doctrine the Republican has enunciated for the past fifteen years and we still contend that the teaching which says 'while the lamp holds out to burn, the vilest sinner may return,' is a dangerous proposition. When the clergy discontinue preaching 'forgiveness of sins" and enlighten the minds of men on the natural law of compensation, that 'whatsoever ye sow that shall ye also reap,' that if theft, rape, murder, suicide and other heinous crimes are committed there is no power in heaven or earth that will forgive the perpetrator, that will wash him 'white as wool' and send him onward and upward with a harp and a crown to sing praises with the blest, then will there be fewer simpering, shivering, senseless McClures to inflict the world with cussedness. We have been told by men who knew McClure in his boyhood days, and the fact are, that he is possessed of a vicious temper he has cultivated rather than controlled. The young man who will lie down in anger and wildly curse God, profaning, blackguarding and villifying, as McClure has done, is a fool who is allowing his disposition to lead him in the path toward the gallows or the felon's cell. We quite agree with the Sentinel. McClure has lived his life of wrath, selfishness, brutishness and murder, now let him stand up like a man and face the consequences, asking quarter from neither God nor man, and personally strive to undo his great wrong through the rolling ages that will wrap him in silence, solitude and sorrow."

Mrs. Hooker McEvoy writes from Boulder Creek, California: "More than a year has passed since I sent in my last communication regarding my spiritual work. I hope my silence will not be taken for proof of idleness, for on the contrary I have been in the midst of a great harvest of souls—souls who were floundering like a ship without a rudder. To such Spiritualism was like a beacon light, held in the hands of the angelic host. Owing to illness I left my work unfinished in Sacramento in July and came here to Boulder Creek for a rest in the Santa Cruz mountains—a most perfect place for health. Aug. 9, I again began lecturing, teaching and healing, and found many of the Boulder people who were ready for spiritual Spiritualism, and all of its grand philosophy. I gave many lectures on the street in the evenings, thus getting a a chance to teach the working men who do not attend the churches. I am glad to say that I found many who were liberalists and socialists, hence they were ready for Spiritualism. Socialism and Spiritualism are but little understood by the people, hence are not appreciated and endorsed as thoroughly as they should be. Ignorance is hard to educate and slow to awaken, yet time with her seasons of eternal progressive stages will awaken all and quicken them in action. I shall soon return to Oakland, the paradise city, for a short stay with friends and co-workers, and then back to Sacramento to resume my unfinished work there. The itinerant workers find many inconveniences in their travels, but in the end they derive much satisfaction from the result of their work. Otherwise they could not endure and keep moving on steadfast in the truth of ever progressive eternal life ever standing for the liberty of every soul in the universe."

R. C. Quay writes from Williamsport, Pa.: "The spiritual labor being done here through the inspirational powers of Charles Theo. Schneider surpasses any worker I ever heard. His labor, which is with skeptics, through his clairvoyant and clairaudient powers accomplishes a grand work. His last night's lecture on Soul Culture, was delivered with face transfigured and eyes illuminated. Tests were recognized, mingled with rejoicing and tears."

Aug. Recht writes from Brooklyn, N. Y.: "It gives me great pleasure to state that Mr. Jacob Rassmussen, the president of the Society of Spiritual Truth, (Crosby Hall, 423 Classon avenue) and Mrs. Carrie Gerlach were married Nov. 4 at the home of Rev. Frank Mason. Our society is in a very flourishing condition and the audiences are intelligent and appreciative. The platform was occupied Nov 8 by Dr. J. Wyman, Mrs. Henderson and Mr. Rasmussen gave a number of tests."

V. Fell, M. D., writes: "In your last issue I notice with interest the brief note of Bro. O. M. Ambler, relative to efforts to increase the circulation of your (or rather, our) Progressive Thinker, for, after taking it from its birth, and having specially endeavored to increase its circulation by handing it to my neighbors, and sending it by mail to my friends as well as sending in lists of names occasionally to the office, I can't get rid of the idea that it partly belongs to me, and I to it. How I wish for the success of our beautiful philosophy, and that every subscriber would do likewise. It will pay you big, my brother and sister Spiritualists, to follow my example in this regard. In a retrospect of the past 84 years of my life, but few recollections give me more pleasure than does the thought of my having aided to extend the circulation of your (I should say our) excellent Progressive Thinker, and no paper or periodical affords me as much interest and comfort as I get in its perusal. I think I voice the sentiment of all Washington Spiritualists in saying that the late N. S. A. convention, in increasing the salary of its excellent secretary, Mrs. M. T. Longley, did well. Her labors have been very heavy, giving her little chance for recreation, but every duty has been faithfully met, although draughts have not unfrequently been made on her time in the way of lectures, to the delight of her Washington friends."

E. B. Hardenburg writes from Grand Junction, Colo.: "Mrs. Isa Wilson Kayner still holds two meetings a week, Sunday and Thursday evenings, and great interest is being awakened. Being the first Spiritualist medium who has ever delivered a series of lectures here, she has had many obstacles to overcome, but is doing grand, good work. Her public and private work has proved to so many the return of dear ones that she has many followers now, and will no doubt leave a large membership for a society should one be organized. The people will try to keep Mrs. Kayner all winter at least, for the interest is increasing rapidly."

E. B. Estes, 904½ Tacoma avenue, Tacoma, Wash., writes: "As president of Tacoma Spiritualist Church, I would kindly request you to put any of the good mediums and lecturers headed this way in communication with us, as we are very much in need of a good medium; in fact, this state as a whole I consider a good field for a few more good mediums."

Hatfield Pettibone is at present located at Petersburg, Illinois.

Wm. Broadie writes from New Orleans: "The Temple of Light Spiritual Association has been disbanded and reorganized under the name of the New Orleans Association of Spiritualists (chartered by the state), with Mr. F. V. Muller as president. Mrs. Nellie S. Baade, of Detroit, Mich., is occupying the platform in a very creditable manner, to good audiences, nearly taxing the seating capacity of the hall. Meetings are held every Sunday and Wednesday at 8 p. m., at Typographical Union Hall, 321 Camp street."

Mrs. I. A. Cross writes: "The Hyde Park Occult Society wishes to announce that our friend and brother, Dr. J. M. Green, has promised to speak for us for four consecutive Sundays, beginning Nov 22. His subject for that evening will be 'The Spiritualism of Tennyson's In Memoriam.' Meetings held at Alliance Hall, 328 East 55th street, at 7:45 p. m. Anyone who has ever heard Dr. Green's talks, knows what to expect; one of the most soul-uplifting and spiritual often heard. Don't miss hearing him; it will do you good. He is a Congregational minister, but preaches good Spiritualism. Now don't forget to keep our bazaar in mind also, and wait to buy your Christmas presents of us."

The Lynn (Mass.) Spiritualists Association will entertain visitors from neighboring societies at Cadet Hall, Saturday, Nov. 28! Services will commence at 2 p. m., and continue through the afternoon and evening. Mr. and Mrs. George W. Kates and other good talent. Exercises by children from the lyceum. Concert by Chase's Orchestra. All members of chartered societies will please apply to secretary for free tickets. Public cordially invited. Visitors can remain through the entire services and go home on the regular Saturday night theatre trains.

Dr. E. H. Denslow and family have stored their household goods and have gone to South Bend for a short time, when they expect to travel for a season at least. The doctor and wife are very highly esteemed by their many Sturgis friends, who regret their departure and trust that they will soon decide to return and make this their permanent home.—Michigan Democrat.

G. Hamilton Brooks writes: "Mrs. N. S. Noyes, of Boston, Mass, will speak for the Englewood Spiritual Union at Hopkins' Hall, 528 West Sixty-third street, the last two Sundays in November and the first Sunday in December. Mrs. Noyes is a very brilliant and interesting lecturer. You will feel well paid for coming. She always has a large audience."

E. H. Vandenburg writes: "The third annual convention of the State Spiritualists Association of Iowa, is to be held at Clear Lake, Jan. 21 to 24, inclusive. Great preparations are being made to make this one of the very best conventions ever held in the state. Our talent is among the very best that can be secured. Rev. Moses Hull and Mattie E. Hull, of Whitewater, Wis.; Will J. Erwood, of La Crosse, Wis., and Mrs. Eva McCoy, of Marshalltown, Ia., are among those who have promised to be present. We shall be pleased to see every Spiritualist who can possibly attend be with us through the entire meeting, and we promise them a hearty welcome and a feast of grand truths."

Mrs. E. W. Crumb writes: "I am very glad that I yielded to the impulse as I did to send for a copy of your paper, and have that which reviews the book, The Great Psychological Crime. It must contain thought food at least. I have gained my knowledge through the teaching of a very intelligent spirit (apparently), calling himself Selah. He never has put me under control any more than any person does who talks to you in this life, but he has told me how at times to secure the right conditions so I can hear him, as a person might tell you at the phone to shut a door to keep out other noise, or to put your ear close to the receiver. One of the first requisites he gives as a means to obtain sympathy with higher intelligence, is to use the morning hours, and in full light, even out in the sunshine and fresh air; or to have doors and windows wide open; to fast, if possible, and take good breathing exercises before listening with the psychic ear, for such it is. For years I have lived almost a hermit's life in order to avoid vibrations which would be disadvantageous to my studies. The trouble is, all do not discriminate as to their own relative position. We can command only those below ourselves. The average harmony of a circle determines the possibilities for demonstration, and music and good songs raise such to higher planes, securing better results. I have developed alone, seldom sitting in any circles."

Charlotta Leon Swanson writes: "Sister and brother mediums, we should listen to our spirit friends. They are the ones that know what is best for us. In the next five years there will be many more mediums developed for our spiritual work. We will need them all. If you have a desire to serve our heavenly Father, take the sittings in your own home. There your spirit friends come. The spirit guides will do the developing if you are qualified for it."

"Is the New Thought New?" will be the subject of Mrs. Cora L. V. Richmond's lecture next Sunday, at Masonic Temple, Hall 309.

Mrs. Elise Stumpf writes: "The First German Spiritualist Society has rented a nice cozy hall in New York, where it will hold meetings every Sunday evening at 8 o'clock. These meetings will be conducted in the German language, to give the Germans who are not able to understand English sufficiently, a chance to investigate. This society was organized three years ago, and held forth in Brooklyn until now it is branching out and will hold two meetings a week—one in Brooklyn every Wednesday evening at 8 o'clock, in the home of the president, Mrs. Elise Stumpf, 127 Putnam avenue, and one every Sunday in New York, 168 W. 23d street, near 7th avenue. Occasionally we will have English speaking. All are welcome."

E. J. Schellhous writes: "The cause of Spiritualism in Kansas City, Mo., is progressing quietly and steadily. There are several mediums here and quite a number of Spiritualists, but as in most other places, they are not over-zealous of distinction as such. W. W. Aber (3422 Tenth street in this city) is holding materializing seances, Monday, Wednesday and Friday evenings for visitors; and on Tuesday evenings, of each week the intellectual seances for the production of matter for publication. These are conducted by the same band that gave to the world Rending the Vail, Beyond the Vail, and the Guiding Star (now in press); works of a peculiar character inasmuch as they were given by the spirits in materialized form in plain view and hearing of all present, in speech, writing on tablets and on the typewriting machine, and executing portraits in crayon and oil with exquisite skill and in the time of from one to five minutes. The seances now being held are witnessed by many visitors coming from various parts of the country; from Seattle, Boston, from Maryland, Florida, Tennessee, Iowa, Illinois, and nearby states. Among them are earnest and thorough investigators who invariably require the strictest tests, to which Mr. Aber cheerfully submits. None has ever left without being fully convinced of the genuineness of the manifestations and the medium's fidelity to the cause."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

WILL J. ERWOOD.

Notes and Reflections for the Good of the Cause.

My "Johnny Rabbit" control has been again in evidence, with the result that I am away out of my regular beat, and trespassing upon the Minnesota territory. When I wrote last week I was in Osceola, Wis., where an unusually large attendance responded to the call for meeting. The last night the hall was not large enough to hold the people who were anxious to see "a real Spiritualist." If I did not fear that I might try the patience of the readers, I would cite some of the amusing incidents of that trip, but they are only what any worker will meet with at almost any point where our philosophy is not known.

At one point, visited recently, a certain gentleman (?) who had never been at any of our meetings, sized the situation up, and then concluded that there was but one thing that would be suited to my peculiar style of beauty, and that was a nice warm coat of tar, with the necessary complement of turkey feathers, and then the whole topped off with the proverbial rail. It is needless to say, I disagreed with him, in his diagnosis, and the interesting event did not come off. Another gentleman (?) who had but recently received the baptism of religions fervor, came up to me and taking my hand lovingly in his, said that he felt moved to speak to me, but I mustn't get mad about what he said. I promised I would not, and he proceeded to inform me that he thought I was a very smart young man, but he know I was on the wrong track, and that I would surely lose my soul, and then he assured me that he expected to meet me over there—I have been try to figure out where he expects to go.

Cupid has been busy since my last writing, and yours truly has been called upon to tie the knot for four progressive and aspiring young people. Mrs. L. M. Woods, a child of that Spiritualist centre, Wonewoc, Wis., was married to Mr. Morris Williams, of Milwaukee, at LaCrosse. The event was a quiet one, only a few friends being present. Milwaukee will claim this couple as citizens.

My visit to Princeton, is in response to a request for the same kind of service, and Monday evening, two of the best known young people of this town were started on life's pathway in double harness. They were Mr. John Grahek and Miss Ida Pearson. Both are well known and liked by all who are favored with their acquaintance. The wedding took place at the residence of Mr. and Mrs. Louis Pearson, and was a pretty affair indeed. Roses, smilax and carnations played a prominent part in the decorations. A splendid repast followed the ceremony, at which the "parson" distinguished himself by sampling everything passed his way. Mr. and Mrs. Grahek were the recipient of many beautiful and costly presents, from loving friends who wish them well.

Spiritualism in this town is respected more than it was when the writer first visited here, which fact is largely due to the ministrations of Brother and Sister Kates, who have been here a number of times, and especially is it due to Mrs. Tryon, of Minneapolis, who labored here continually the whole of last year. Many good words are spoken of these workers who have been with the Princetonites.

The Progressive Thinker of Nov. 14, pleased me greatly, and especially is this true of the two items noted therein, viz., "Reflections on The Great Psychological Crime," on the editorial page, and "An Optimistic View of the Book" by E. W. Baldwin. Both bespeak fairness to my mind. Why should anyone desire to condemn a thing in toto, when perhaps the thing condemned is the one thing needed by many. What if these symposiums do raise a storm? Storms clear the atmosphere and make it possible to breathe. Who has not seen the summer day, when the humidity was so great that one could scarcely breathe freely? Who has not, on such occasions, welcomed the rising of the storm cloud which gave promise of the lightning's flash, and the thunder's roar, to be followed or accompanied with the falling rain, and then the sunshine and pure atmosphere, after all?

When I read "true, high and deep wisdom treats matter on its merit, and not on its source," in Brother Baldwin's article, I said, Amen! or as the fellow once said, "them's my symptoms, too." Truly, none can deny that there have been certain manifestations of mediumship that were criminal to say the least. The mistake has been, too many of us have been inclined to revere the term "mediumship" to the extent that we cared not what it was, so long as it purported to come from some spirit, and through mediumship. When will we begin to understand the religion, or science we are teaching.

Well might the world cry out, "Physician, heal thyself." We preach the purging of the ranks of all that is detrimental. Yet when some one comes along and tries to do their mite in that direction, we raise a remonstrance that is heard to heaven. When we come right down to the matter, I believe every intelligent, instructive control who comes within speaking distance of earth urges individual culture and development, and intimates in no uncertain manner that they desire the medium to reach that plane of development wherein they can work in co-operation with the friends of the "Summerland."

The writer of the "Reflections" before referred to, takes a most estimable position in the matter, when he says it will have an educative effect upon mediums, to have these matters understood. And the point is well taken, as to the wisdom of sometimes withholding the name of writer or "control." Bah, I get positively weary, sometimes, of listening to such as the following: "Did you know that Christ is my main guide? Or. "Henry Clay, Abraham Lincoln, Aristotle, Moses, and Elias and the whole of the twelve disciples are in my band?"

Don't tell me we do not see such things. I know whereof I speak when I say I have met mediums who never had, according to their say, a lesser "guide" than Abraham Lincoln, and the way they ordered them around beat everything I ever saw. Yes, by all means let the light be turned on. Let us learn what there is in mediumship, even though we have to call on outsiders to do the turning.

We have been altogether too cocksure of ourselves, at times, and have seen nothing of fault with "we-uns"; but the other fellow, oh, my! Candidly, I do not believe the great majority of Spiritualists really want their mediums to become the self-controled, cultured exemplars of true Spiritualism as much as they should. I know people who would rather listen to something which comes in a subjective state, than to the same thing coming through conscious inspiration.

But we are growing. Our minds are gathering up "bits of knowledge by the way" and we are weaving it into a fabric which will clothe us in the right material ere long. Sam Walter Foss says, "we are here and all born little, just because we're here to grow." 'Tis a comfor to know there is a chance even for "Spiritualists" to expand mentally and spiritually, till they reach the fullness of manhood. Have we not been too much like others, in that we measure manhood in pounds and ounces avoirdupois, instead of deeds and achievements spiritually and mentally. By all means, Mr. Editor, keep an open page for awhile, that we may have the scintillations from the great brains and minds in our ranks.

The N. S. A. convention for 1903 has become a thing of the past, and the reports of the work done are being spread o'er the land with varying effects. Undoubtedly beautiful and inspiring lectures, convincing tests of spirit presence, were given to the hungry souls who assembled at the night meetings. The legislation of the day meetings was in all probability carried through in as effective a manner as possible, and the delegates on the floor had the privilege of voice and vote in all matters pertaining to the welfare of the cause they loved. But notwithstanding this, the work of the convention is criticised in no small degree. This simply proves that we as Spiritualists have not risen to the heights we claim for ourselves.

Is it not a sad commentary on our growth when we hear impassioned and eloquent pleas for more humanitarian and brotherly love—the words flowing like golden streams from the lips of the orators, and, then, ye Gods! the same lips, perhaps the following day, pour forth a flood of invective—of accusation—of charges and counter charges?

I will not say that everything done at the convention suited me fully, because it would be untrue, but I am not going to spend the time between now and the next convention kicking against the work done, and I hope there will not be so much of it from others.

Conventions are especially designed for the transcation of business—for the discussion of ways and means to advance the cause. It is really too bad that we must indulge in the painful personalities which so often appear in the columns of our papers. I fail to see the Spiritualism in it.

Brother Barrett was elected president. He undoubtedly received the majority of the votes cast, or he could not have gotten the position. It must have been the popular wish of the convention, as were also all other selections of officers. Then let the majority rule, by all means, and let us not spend our time in rebelling at the decision of the majority.

While I did not expect matters to take just the turn they did, by all means let us uphold the man selected by the majority of the Spiritualists assembled at the convention. He is time-tried—has been weighed in the balance and not found wanting. He does not always do everything according to my way of thinking, but that is no reason why I should try to place obstacles in his way, or that of the N. S. A.

I am sorry to read of "star chamber" sessions, political wire-pulling. They don't spell "Spiritualism," Mr. Editor. I have before me the last two numbers of The Progressive Thinker, Nos. 728-9, in which are the letters of Brothers Hull and Warne. Both of these men I esteem highly. I have listened to them when on the platform and my being thrilled with admiration for each. Their soul-stirring sentences have rung in my ears for days at a time, and many a time have I thought, if ever I could be the power these gentlemen were, I should be content, but frankly confess I feel that whenever I read such things as "star chamber" wire pulling, etc., it disappoints me.

Both these gentlemen have greater experience than I. I admit I am "green" but I would rather be "green" with the feeling that sometime the suns of life might ripen my mentality, than feel that I was over-ripe and liable to decay. Both Brother Hull and Brother Warne have been teachers to me in a sense—in the sense that I have watched their work for some time through the press, and personally. I hope they will dispense with these friendly tiffs, and fill up the space in good, wholesome advice to all of us, and with suggestions for the good of the cause which will compel the admiration of the world.

Let us not be too political in our methods, but inculcate spirituality in all things. Become examples of the principles we teach. Make the world know that we are moving ahead, and that the brotherly love, and humanitarianism of which we preach is practiced in our ranks. We must know that it is deeds that count, and not creeds, sectarianism, etc. We are all entitled to our share of sunshine, and in the building of the character which Spiritualism stands for, and which the N. S. A. is seeking to inspire. We need it.

"Somewhere in life the sun doth shine,
For each and every one;
And deeds are marshaled into line,
And works evolved and done.
And things which many count as naught
The richest harvests yield—
No victory e'er too dearly bought,
No truth too small to wield."

In closing let me say that truths are stars which illuminate the night of ignorance, and dispel the clouds of superstition and despair. May the N. S. A. live long to dispel those clouds by spreading truth.

WILL J. ERWOOD.

Princeton, Minn.



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Do you desire to receive Communications?

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with every instrument. Many who were not aware of their mediumistic gifts have, after a few sittings, been able to receive delightful messages a volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. O. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

I. F. K.: Q. Why do so many Spiritualists disbelieve the Scriptures? Have they not a perfect right to believe their spirit friends told the truth two thousand years ago, as well as our spirit friends tell us the truth to-day?

A. It is misleading to say that Spiritualists disbelieve the Bible. It all turns on what is understood by belief. If it means the acceptance of the Bible as the infallible, inspired word of God, then a majority of Spiritualists might be counted as unbelievers. Yet all accept the book on its merit as they do the sacred books of the world and all books with less high-sounding claims, and test impartially for the truth they contain. The Bible is a record of spirit manifestations, The National Spiritualists Association has published among its other tracts one showing the parallel between the records of the Bible and modern spiritual manifestations.

A better and more complete answer to the position of the medium, "obsession," and how to avoid it, than is given in a postscript to the letter of this correspondent. It is so pre-eminently pertinent, that it should be a lesson to those who would excuse their misdeeds by placing the burden on their "obsessing influences."

"Like begets like. If I am a truthful man, the spirit friends who approach me will be the same. If I am a bad man, the spirits who will come to me are like myself. If I should go into a seance and receive bad results, I would never tell of it, for I should be revealing my inner self to others. Actuated by spirits, they could not go beyond my own desires."

J. M. Mathews: Q. When I attempt to argue against the idea of reincarnation, it is always thrown up to me, "Where is the justice in life, if this is the first and only earth life?" Can you help me?

A. Simply because the doctrine of reincarnation accounts for "justice in life," the object for which it was originated, is not the slightest evidence of its truthfulness. The sense of justice is strictly a human quality. In the broad domain of the world, outside of the mind of man, justice is unknown. Not only justice, but mercy, sympathy, charity, have no being in the trend of the universe. The elements go on in their remorseless courses; blessings may follow the shower and the sunshine, wreck and ruin the tornado. Toiling thousands in centuries rear beautiful cities, and in an hour the proud battlements and god-worshiping spires lie in blacked masses and the teeming populace smothered beneath the ashes. The heaving earth, opens its fateful jaws and cities fall therein. Tidal waves sweep far inland retiring with their spoils. Hurricanes sweep the deep, and woe be to the ship met in their career. There is no justice only blind forces seeking equilibrium. There is no restitution for injury done. The ship that goes down with its human freight, returns not, and the wind and wave make no apology.

Only with human beings who feel that others have rights which should be respected, and if not so respected, there is wrong inflicted, is there what is called a sense of justice. This leads to a belief that for every right action, which is an action for the greatest good of the greatest number, a common good, there must be a reward, and for every bad action, which is an action working detriment to the common weal, there must be punishment. Now as it is clearly apparent that these rewards and punishments are not received in this life, this is relegated to the next or spirit life, and the return or reincarnation of those spirits who suffered in this life, to more enjoyable phases, and of those who had its pleasures from the suffering of others, to a life of degradation, toil and pain. A plausible theory, but why necessary for such retribution? Who and by what arbitrary dictum is the matter determined? We at once become involved in an impenetrable fog.

How much more clear and consistent to think of a spirit, passing out of the earthly body, to go on in a higher and purer state of existence, where the errors of this life even the most heinous, are effaced by moral and intellectual growth.

Let us call attention to this vital consideration: Justice, meaning punishment to an offender, as by compelling his return after death into the state of an outcast or criminal, makes no restitution to those wronged by such culprit. It only degrades the sinner. Whereas every spiritual force in earth or heaven is for elevation of the fallen—for growth in righteousness.

Fail it may, and often fails, but in the end is triumphant. And in this growth of spirit in perfection of character whichleaves all failures behind—as a ship under press of canvas, leaves the lee-shore, treacherous sands and foaming reefs, with flotsam and jetsam of wreckage, for the distant harbor—are the ends of justice vindicated.

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Creation Versus Evolution.

J. S. Loveland presents his views in a clear and comprehensive manner, illustrating many points that will be of interest to the readers of The Progressive Thinker.

In reading the article in The Progressive Thinker of August 29, I was forcibly impressed with the statement of Elihu in the book of Job, where he declares that "Great men are not always wise. It is a notorious fact that men who have made great proficiency in certain departments of science are the most credulous, and the most unscientific when discussing topics outside of their special field of study. In nothing is this more marked than in reference to religious dogmas. In the mind of the mature man the teachings of the catechism, impressed in the nursery, shut out the deductions of the reason and leave him the victim of ancestral faith; and his great effort is directed in a vain attempt to reconcile the irreconcilable.

Another thing was recalled to my attention; and that is, that many persons when worsted in argument fly to the refuge of "great men," or the opinions of great men, to help them out of their difficulty, or to silence argument by the mere force of numbers. This course, I am sorry to say, is pursued by too many Spiritists. The names of men like James Hyslop and others are quoted when these men have no fellowship with, but on the contrary, despise and denounce our movement, or like Rev. Savage, keep well aloof in the popular Unitarian church.

In the article referred to, Eld. Myrick returns to his attack on me, and through me on the doctrine of evolution, and in defense of the exploded theory of creation, and the doctrine of design. And he resorts to the shallow sophistical method of quoting distinguished men as authority. And assuming their opinions as of sufficient force to outweigh positive demonstration; and, worse than that, he puts their opinions or inferences forward as scientific! If the term science means anything it is knowledge. Now, do any of these quoted men, does the Elder himself pretend to know anything about the creation of anything or the design or intent in that assumed creation?

Says the Elder: "I myself do not know, and say it freely. But I believe it to be so." Here is your science. It is the science of the savage—of the child—of the superstitious believer in relics—and of ignorant Catholics who think the votes of cardinals have made one of their number the infallible vicegerent of God upon the earth. The Elder puts me in mind of a negro preacher in the south. Speaking of the Bible, he remarked that he could not read it, "but," said he, "I believe it, every word of it." The Elder doesn't know, but he believes the creation story.

But one word more about these great men. They are always the biggest and wisest to the one quoting them, whatever may be their real status in the field of science. One, ignorant of the facts would imagine that all the distinguished men of science endorsed the Elder's faith. The general reader knows better. I will not tire the reader with a long list of names. One is sufficient for my purpose. Not one, mentioned by the Elder, stands higher as a scientist than Haeckel; and probably no one of them has ever spent half the time in studying this question of Creation and Evolution as he has. He has met and refuted all their arguments, while his own positions remain unassailable.

The Elder quotes me as follows, "Logical reasoning brings us face to face with ever-living, ever working nature, but nowhere shows us the faintest trace of a creative or working God." "But," he says, "it is in no sense of the word representative of the view of acknowledged men of science." The Elder is badly mistaken. It is "the acknowledgd view of men of science," who occupy no second place in that field. I stand by my position.

I must go one step farther. I submit that the men appealed to are not scientists at all when making the statements quoted. They have abandoned science entirely, and have turned metaphysicians, and, like all theological reasoners, base their assertions not upon science, what is known, but upon assumed premises which are not known, but as the Elder confesses are simply believed.

The whole superstructure of their position, and the entire strength of all the pretense of creation and design rests upon two unproved and unprovable assumptions. They are, 1, Matter is dead, entirely destitute of life; 2, Life had a beginning, outside of, and independent of matter. Neither of these assumption is known to be true, hence, they are outside the domain of science. They belong to the realm of unscientific metaphysics.

I suppose the reply will be that God is a living being and therefore, as he is eternal, life always was. Very well. As God always existed, and is a spirit and not matter, there are a few questions that must be satisfactorily answered before we resign ourselves to faith.

1. Is the life of God organized or unorganized? It must be one or the other. If not organized, how could it organize anything else? And, if of itself an organizing power how could it spend an eternity in doing nothing? And, how could an immutable being be induced to act after so long a time spent in pure self-contemplation? The thing is impossible in itself.

2. If matter is, in itself, dead, will the Elder, or his distinguished scientists please inform us how a living God could create a dead world? As you assume God—the living God—to be the "Great First Cause," please explain how the stupendous effect—matter—happens to be dead. Is matter eternal? If created, what was it from? Nothing, or God? In either case it can have no properties, or attributes but what came from God; and if death is one of its properties then death is one of the divine attributes; for all that is came from God; either that or it is self-existent and God is not the Creator. Take which horn you please of this dilemma.

3. Is any portion, any particle of matter now alive? If so, how came it so? When, how and by whom was it made alive? As an absolutely dead, or inert substance could not make itself alive, then there must be a perpetual omnipotence at work making dead matter alive. Is this what your God is doing? Is he busy in changing dead matter into flies, gnats, poison plants, reptiles, etc.? Dignified work for a God! Must be delightful!

4. What is the grand design? What is all this made for? You answer, "for his glory." Very true. No other motive could be possible to an intelligent personality. All must end as well as begin in his own conscious purpose. No being but himself was in existence, hence, outside of himself there could be no motive, no impulsion. There could be nothing else on which design could terminate. Whatever he might create must, in the nature of things, be a showing forth of his glory. In other words, it must be a manifestation of some feature of the divine nature. As the creed of the N. S. A. expresses it, "The phenomena of nature, physical and spiritual, are the expressions of infinite intelligence." The entire physical and mental universe is simply a portrait of the creative God. It pictures him as he was and is, and forever will be. He could design nothing unlike or opposed to himself. All the destructive forces of material nature are only so many manifestations of his nature. In the animal kingdom, all the ferocious beasts, birds, reptiles and insects display nothing but the attributes of the eternal. He created them. They bear his image—they are his "expressions!" The rattlesnake, the cobra, the hyena, the carrion buzzard and all the swarms of insect pests are constantly showing forth the glory of the creator, they are the partakers of his nature; and, with the thieves, robbers, murderers, etc., among the humans, constitute a character of infinite perfectness and goodness. But the creative God of "infinite intelligence" must possess all these lovely attributes, as they all issue from him, they are his "expressions." They are wonderful proofs of "design," and as an old Methodist preacher used to preface his sermons, "If there is design there must be a designer." Elder Myrick believes in design, and hence, if the mosquito stings him and communicates the yellow fever, or the rattlesnake bites him, he must piously concede that they are the results of God's design; and with Pope he can sing,

"If earthquakes fill high heaven's design,
Why not a Borgia, or a Cataline?"

No wonder the author of the Pentateuch made this God proclaim himself a "man of war," for his whole creation is one fearful scene of continuous struggle and warfare. And it is war to the death.

But the most astounding phase of the question is that it is God warring with God. It is all included in "the phenomena of nature." At one time he is engaged in prayer, while again, or at the same time, he is cursing in the most profane manner. In fact, this God or "Infinite Intelligence" is perpetually at war with himself. His attributes are exact opposites. Vengeance and love are both manifestations of his nature. He "makes good and creates evil," and yet he is "angry with the wicked" he has created. And yet "the wrath of man shall praise him;" and how he can be "angry" with what praises him is very curious. But, according to the faith of Elder Myrick, all this was "designed"; and if so, then we must concede with Pope, that "all partial evil is universal good," and the California State Spiritualist Association endorses Pope's declaration that

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

Now, if this world is designed, is the body of God, the evil is only partial and glorifies him, as it is intrinsically good. Hence, if the rattlesnake should bite Brother Myrick, causing his death, though it would seem an evil, as his church would lose an efficient pastor, his family a kind head, and the press an able contributor, yet after all it would be a "universal good," and God would be glorified thereby because it was part of his design. And his fellow preachers would say that it had pleased divine providence to take him away.

But some of my readers will say "this is all bosh." Very true. But it is the very kind of bosh you will find in the nursery where the child girl is dressing, rocking and fondling a bunch of rags called a baby, or bitterly crying if it has a porcelain head and gets broken. Or the boy has driven some tacks into some wooden blocks and is marshalling an ox team. Or, perhaps has purchased some toy cars and is running a railroad on his own hook. This is childish, you say. But the New Testament Jesus says, you must become as a little child, or you will fail of the kingdom of heaven. Do you insist that you will not tend rag babies, nor drive wooden oxen into the future, remember, that, according to "Divine Inspiration," OF SUCH IS THE KINGDOM OF HEAVEN. You must "become a fool for Christ's sake." Hence, as it is sometimes amusing to see children with their toys, or riding a broomstick for a horse, so also is it to see children of a larger growth, following, not Paul's example of "putting away childish things," but the more reprehensible one of becoming "a fool for Christ's sake."

J. S. LOVELAND.

A Wonderful Boy Medium.

To the Editor:—Inclosed please find fac simile of map of the Arctic continent, drawn by spirit of U. S. Grant (as surveyed by him) through the hand of Milton Berry, an eleven-year-old medium of Brooklyn, N. Y., Oct. 24, 1903. Judging from the squares drawn in said map, I have no doubt of its being as nearly correct as the size of the map will admit.

This medium was developed in family circles, and is clairvoyant, clairaudient, trance speaking, writing, painting, musical and psychometric.

When playing the piano, writing, painting and map-drawing, his right arm is paralyzed, and he says he can feel the spirits using his arms and hands; both arms being affected while playing on the piano.

His guides tell him there are seventeen Indians and fifty white spirits in his band.

He is quite rapid in his painting—using water colors. The time occupied in each spirit portrait being from three to five minutes. He has painted nearly all of his spirit guides with their names attached, among which are a number of the presidents, celebrated musicians, (French and Russian) painters, poets, inventors, reformers, historians, orators, etc.

Columbus, one of his band, has painted through his hand what he claims to be the only perfect picture of him that has ever been produced; and this is vouched for by Lincoln, Washington, Grant and others, who are all anxious that it should be photo-engraved for the benefit of humanity.

Shakspeare also claims to have painted his picture, which he says is more like him than any heretofore produced.

Notwithstanding the multiplicity of his wonderful mediumistic gifts and numerous controls, he shows no symptoms of any of the horrible effects of mediumship named in that wonderful book, "The Great Psychological Crime."

Onset, Mass. H. C. HERVEY.

OBSESSION.

The Interesting Experiences of an Investigator.

(Continued from No. 729.)

In my last article I mentioned the desire of my wife for a boy baby of her own. We will let this matter rest for a while, but we will not drop it entirely. You shall know what occurred a few months later, but we must observe what happens in the meantime.

The band of grand spirits of which she spoke, soon arrived. More of the opposition came also. I could hear the commands of the grand ones. They said they must wall me in. I could hear some that was said about the wall, and knew that there was much work being done, but I could not see the product of their work. About this time one of the evil ones got control of my tongue, and much to my surprise, the first thing he did was to upbraid me for chewing tobacco, and advised me to quit. I thought this pretty good advice if it did come from a devil, and concluded to question him. He told me a rambling story, and finished by saying I was a very good medium. He was not alone in his demands for me to quit using tobacco, for those whom I considered grand advised me likewise. I said to them that I had used tobacco for more than thirty years, and that I had made several efforts to quit, and had failed but was willing to make another effort, and if they could aid me any in my effort I would be pleased to have them do so. To this all consented and the fight against tobacco commenced.

I had the habit of smoking as well as chewing tobacco.

I now agreed to give the obsessing spirits a chance to tell why they insisted on being present, provided they would be careful not to interfere with the rights of my wife and those who were assisting her. This had the desired effect for a time. My wife got control, and was much concerned when I would be trying to cook for myself, which I now did. So I said, "We might as well set up housekeeping again."

When I would be eating she would come into my body and seem to be eating with me. This I supposed to be all right, thinking that she might thereby get energy enough to materialize.

My wife was not as tall as I am, and when she would be in my body while eating, her feet would seem to be sticking out at my ankles, and if in while standing or walking, her feet would be in my own, and her face would be out at my neck, and this would cause a choking sensation which gradually disappeared. When I would be in bed she would be in my body, and seemed to sleep with as much composure as when she was alive and well. These feelings were not slight or shadowy; they were strong and real to me, and when she controlled my tongue and talked, I would speak in a feminine voice like her own, and quite as loud as she did when alive.

Mr. Stephens, the trumpet medium, whom I have mentioned, continued to give seances at my rooms, and at one of them I asked Billy Jacobs, who is one of Mr. Stephens' controls, something concerning my development. "Harmony, harmony," was his reply.

Someone in the circle then asked a question concerning me. His only reply was, "Mr. Dailey is true to the cause." Of course this had a tendency to make those in the circle feel that all was not well with me concerning my development. Fearing I might be ostracised by my friends, I now asked my guides if we had not better make an effort to convince them that we were all right? I was advised to ask my friends to come in, and was promised trumpet work or materializing. Accordingly I invited those I desired to form a circle, and made an effort to get something to appease them, but my efforts were futile. When I made inquiry of my guides concerning the failure, I was advised to keep right on and make another effort. This I did on several occasions, and at one time a man in the circle said he saw a small form build up upon the table around which the circle was seated, yet I was unable to get anything afterward in my rooms, although I made several efforts. The form that appeared on the table I believed to be that of my brother Albert, whom I have already mentioned as being dead. He was the younger, and although he died before I was four years old, yet I can remember him quite well, and can trace him readily.

There now arose another trouble. One of those whom I had regarded as an obsessing spirit objected to my brother coming to me, saying, "If Albert comes, I go away." I said I wanted to do what was right, and so long as my brother was good I could not drive him away, and while this was not satisfactory to him in the least, yet I said it would have to be so unless I was convinced that my brother was in the wrong. So the matter remained until I discovered there was trouble between my brother and my wife, which continued for some time and then my brother was compelled to retire, and those whom he had driven away returned and all went on as before.

Mr. Stephens now made his last visit to my place.

At the end of the seance he gave, I said to Billy Jacobs, "Will you please say who it is that is trying to impersonate my wife?"

His reply was, "Mr. Dailey, don't you be surprised at any thing." However, I prevailed on my friends to make one more effort and see what I could get.

The Spiritualists of Jonesboro had an organization at this time, and had a suite of rooms in which they met. Mr. Stephens gave a seance in one of those rooms soon after I was declared obsessed, and I attended. The seance had not been in progress long when Billy Jacobs said, in words as near as I could understand him, "Mr. Dailey, if you can't manage your controls, I will have to ask you to leave the room." I did not retire, and the seance was soon over; so you see I was opposed by those concerned in Spiritualism on both sides of life.

My next experience was with a healer from a neighboring town. He attended our meeting on Sunday, and when I asked those assembled to give me aid and see what I could get, he assumed authority, and stated he would look after me. I said to my guide, "Look out, for I believe he is going to lay hands on me." He soon approached me from the rear and gave me a reading. I could not see what passes he made, nor do I remember whether he touched me or not, but all he did was contrary to my wishes and at his own risk.

My next encounter was with an old-time Spiritualist, the oldest in our society. On stepping into a blacksmith shop I found him and others inside. He approached me and said: "There is no doubt about this man being controlled by spirits of some kind," and I could see that he was angry. I next met him on the street, and he said that he and others were talking of coming to my rooms to dispel the evil spirits. I said to him that no one would be permitted to come to my rooms on such a mission without my advice and consent. He then got very angry and went away. The next one to interfere was a healer who was a member of our organization. He made a lengthy speech at one of our meetings on the subject of obsession, and while he did not mention my name, I well understood that it was for me. To all of this I turned a deaf ear, for I believed that there was something at work in my development that neither the living nor the dead understood, outside of my band.

(To be continued.)

H. L. DAILEY.

Jonesboro, Ind.

WHAT IS PROPHECY?

Its Moral and Spiritual Uses Considered.

Prophecy is the art or science of reading causes and thereby judging effects to follow.

In human affairs it is based on the same principle. But in this case the reader must be sensitive to the causal vibrations governing the individual.

Much, however, is erroneously delineated because of conflict with his own vibrations—it being often difficult to separate the two, unless the reader or prophet has a thorough knowledge of self and is enabled to discern the difference.

But such can also prophesy for self, a possibility open to all who are curious to "lift the veil," and which constitutes the best safeguard against the errors of others or against the false hopes often given, when the subject is beyond reach of the causal delineator.

The latter obtains when the governing principles or forces of the subject have a more active vibration than those of the reader or professor in the art—individuals only being able to understand causes within their own scope or reach. And as human nature can only be understood comparative to a knowledge of self, the first requisite in prophesying is introspection, followed by tests of self-prophecy. As our causal vibrations are a synonym with the "cause upon us" or destiny—the life's plan upon which we are erected and must follow out to reach individual perfection—they must have their specific influences and affect sensitives accordingly. Now, when rightly interpreted, and their meaning is understood, prophecy becomes an accurate science. But we should be better able to judge what we feel ourselves, or are inclined to do than an outsider—and feeling and inclination are the tell-tales of their underlying forces.

The boy who feels like becoming a merchant feels what is best for him. But when a parent's vanity insists upon educating him for some titled profession, failure must follow in the majority of cases.

Of course, a boy and even a man may feel like doing something wrong. But reason is there to right it—reason based on justice or that which is in harmony with justice—conscience and intuition.

Now, the man without conscience is not intuitive, and consequently can never become a prophet—unless a pretended one—for in comparison to a feeling of ill-will or prejudice against another, or selfishness governing, intuition is darkened, and the wrong course in life is pursued—however gratifying it may be for the individual operator. But there are many things in life, pleasing during their indulgence, which end in misery. And a whole life's plan thus destroyed is almost irreparable—at least, on this mundane sphere.

Self-knowledge should be an accompaniment of education—beginning in childhood with object lessons that point a moral; and as is largely done, but omitted at the very period of life where their efforts are the most powerful—namely, from youth to manhood. What is then neglected is seldom invited till middle age or when the soul hungers for spiritual food. Worldly habits, false teachings and egotism have by that time taken such root, that they are difficult to be subdued or thrown aside. But better late than never—only that it often takes as many years to change the acquired individuality of the forces as it took to create them. It is then when the reformer's feelings do not comport with his higher sense of reasoning—his intuitive promptings, and as originally founded—for the soul's combat for superiority begins as soon as the man of matter has surrendered to the new state of things—the intention of obeying the cause upon him.

Life is frequently begun anew under these circumstances, and the man of matter at 40 may be a man of spirit at 50—a genuine medium or a prophet, according to the bent of his energies for a higher ideal as a mortal.

There is hope for all in self-knowledge—hope for renewed health, strength and a brighter future. Not only that he is enabled to see his way clearer as a mortal, but also as a spirit, and that immortality is a fact—such being the most gratifying results of prophecy.

ARTHUR F. MILTON.

Charleston, S. C.

How a Woman Paid Her Debts.

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MAN'S IMMORTALITY.

Man Is a Condition of Life, Not Life Itself.

My brother J. T., of Duluth, Minn., as well as many others, use as an argument against immortality that if man had a beginning then he surely must have an end. This argument is logical and sound; man had a beginning and will have an end, but man is a condition of life and not life itself. Life has always existed and will never have an end. The universe is full of life, the time never was when it was not. All life does not possess the same degree of development.

Unconscious life is the lower condition of life, while the conscious life, or that which is conscious of self-existence, belongs to a more developed class. All life does not possess the same degree of development. Life like everything else in the universe, is subject to the law of progression, and progression signifies change; there could be no progression without a change. In that great sea of homogeneous conscious life which exists in the universe before the condition of man is reached, (although this sea of life is composed of innumerable separate and distinct lives) all have one common will. This immortal conscious life while in this condition knows not good from evil, it knows no sin; it feels no sorrow and has no pain; it transgresses no law, therefore suffers none of the penalties attached to law. It is not subject to the law of suggestion, but acts wholly upon its own volition which is common to all. This conscious life principle constitutes the negative force in nature. When this negative force meets the positive force in the physical organism of the mother it at once becomes subject to the law of suggestion and when a new physical organism is suggested by the parents it commences to build one for itself. While this immortal life principle occupies the unfinished physical form of the child in the embryo condition, it is subject to the suggestions received by the mother, and the unborn child will always be marked both physically and mentally by the suggestions received by the mother during this period. After birth, as the brain of its own organism begins to act it gradually comes under the influence of the suggestions emanating from its own brain.

Man has a dual nature; he has two separate and distinct mind powers, the first is evolved by that immortal conscious life principle that voluntarily took upon itself the responsibilities of a human existence, thereby placing itself under the power of suggestion.

By assuming these responsibilities it placed itself in a position where it was made possible for it to obtain unlimited expansion in knowledge and power. Through the human condition the spirit becomes individualized. After the spirit, which is but another name for that immortal conscious life principle, has once taken upon itself the condition of man, it will ever afterwards have an individuality peculiarly its own and unlike any other individual in the universe. The mind emanating from this immortal life principle we shall designate as the creative mind; it operates the involuntary muscles of the body, it pumps the blood through the arteries over the entire system and forces it back through the veins. It expands the lungs, taking in the air, then contracting them and thereby throwing it out when no longer of use in the purifying of the blood. It throws off the dead tissues of the body and replaces them with new. As before stated it operates all the involuntary muscles of the body. It never sleeps but performs its work day and night, whether the created mind, that which emanates from the brain be awake or asleep, active or inactive. It never had a beginning and will never have an end.

This is our immortal mind, the I AM of our being.

The other mind of man is the created mind—that which emanates from the brain. It controls the voluntary muscles of the body, it operates the organs of speech, the movement of the limbs and all muscles controlled by will power. This mind grows and developes with the growth and development of the brain, it lives while the brain lives and dies when the brain dies; this is our created mind and therefore our mortal mind.

That creative mind, the I AM of our being, will continue to exist through all the endless ages of eternity, and while it will undergo continuous change during all this time it will never lose its identity or individuality. A thing does not necessarily lose its identity by a change; the boy does not lose his identity in matured manhood, neither will man lose his identity though he should become a creative power among the gods, which he is destined to do if eternal progression is the law of the universe which it seems to me all thinking people must admit.

A thing cannot lose its identity through progression, it can only be lost by retrogression, and retrogression is not the natural course of nature, but progression is the universal law. That intelligent being now called man has undergone many changes in the past without losing his identity, and it appears just as evident that while it will undergo many radical changes in the future it will never lose its identity. It is reasonable to believe that our memory will eventually run back to the time when intelligence first dawned upon our mortal vision, which we believe was long before the condition of man was reached.

JAMES L. DOW.

Manhattan, Kansas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

My beloved daughter, Mrs. Inez Settles, passed to spirit life at her home in Clinton, Mo., Nov 1. Deceased was an ardent Spiritualist and reader of your paper. She was a medium of no small ability and has held communications through the planchette with departed friends. For many years she was capable of writing with a pencil beautiful discourses from the unseen world. She was 32 years old and leaves a husband and little girl, her parents and two sisters. MRS. W. H. BLEDSOE.

Passed to spirit life from Thornburg, Iowa, October 3, 1903, G. R. Biddleman, aged 85 years. He was a staunch Spiritualist. With him belief and faith had passed into knowledge of the continuity of life. He sensed the presence, and often spoke of the departed loved ones being by his bedside. He was ripe for the harvest and ready to go.

MRS. A. C. BIDDLEMAN.

Asa B. Roff, a pioneer Spiritualist, of Watseka, Ill., passed to the higher life, October1. He was highly rspected and a faithful worker in the cause. The funeral services were conducted by Margaret E. Skeels, at the home of his daughter, Mrs. H. H. Alter; at the grave by the Masonic fraternity.

Mrs. Emily Webb passed to the higher life, Nov. 4, 1903, aged 85 years. From the earliest years of Modern Spiritualism Mrs. Webb and her husband were staunch supporters of the cause; both were mediums and their home was always a center for the unfoldment of this great truth which is one of the richest legacies they leave to their children and friends. Funeral services by the writer. MARY WEBB-BAKER.

Spartansburg, Pa.

Suddenly, Nov. 7, Geo. Weatherwax passed to the higher life, from White Pigeon township, Mich., aged 75 years. Mr. Weatherwax was one of the pioneers of White Pigeon and was highly esteemed by a large circle of friends. His wife and four children survive him. He was an avowed Spiritualist, and the funeral services were conducted by the writer in accordance with the expressed wish of the deceased. The interment was in Woodlawn Cemetery, Sturgis, Mich. DR. E. H. DENSLOW.

Mrs. Sarah A. Vankirk, passed to the higher life from the residence of her son, Chas B. Vankirk, 4754 Greenwood avenue, Chicago, Oct. 17, at the age of 82. Funeral services took place at the residence, Oct. 20; from there to Milwaukee, Wis., where cremation took place, and the ashes were interred there in Forest Home Cemetery, according to her wishes.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; namo poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock,

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society, Masonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8 Lyceum, afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and investigate.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

Spirit Church of Universal Brotherhood holds services Sunday at 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. Conducted by Mrs. G. A. Cowen, psychic.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

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MINA M. YANG.

Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

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But Thermal and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bathrooms, and at smallest expense.

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Invented and patented eight years ago, the demand has been so great that over 300,000 Cabinets are sold annually, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements.

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In your health, feelings and complexion. It is the most remarkable invention of the twentieth century, for it makes the sick well; the weak strong, and it has done that which physicians and medicines have failed to do.

Every one knows that disease is due to the presence in the blood or vital organs of poisonous matter. The Quaker Bath eradicates that poison, and it is impossible for those poisons to remain in the system of a man, woman or child who properly uses the Cabinet.

It removes all obstructions, thus allowing nature to do its best work. The blood is made pure, rich and healthy. Gives it a free course through the human system, thus giving the tissues new and fresh nourishment, and after a short treatment of this method old men and women grow young and vigorous; weak men and women gain their normal strength, emaciated individuals recover their lost flesh; aches, pains and congestion disappear and a new human being develops from, in many cases, total wrecks.

Understand, we don't ask you to take our word for it, although we enjoy the highest reputation in the financial world, are responsible. Send for it and try it for thirty days, and you'll be surprised and delighted. Thousands of remarkable letters have been written the makers from users, referring to the cure of various diseases after doctors and medicines have failed, a few of which we print here which will be interesting to those who suffer.

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Believe in and recommend it. Alice B. Stockham, M. D., Chicago, says of those famous Thermal Baths.

1. "It cleanses and promotes the healthy action of the skin as no other bath can do, thus relieving the other excretory organs.

2. "It equalizes the circulation of the blood, removes all local congestion of any part, which is one of the most important things to be accomplished in the treatment of disease.

3. "It is the quickest, easiest and most effectual means of purifying the blood known to man. It washes the body inwardly and outwardly of its impurities.

4. "It soothes and equalizes the nervous system, sweeps the cobwebs of care from the brain, leaving it clear and refreshed, and equalizes the flow of the nervous fluid throughout the body.

"For the above reasons these baths are especially useful in the treatment of all diseases arising from impurity of the blood, inactivity of the skin, local congestions or inflammations, or unbalanced nervous action.

"It is invaluable in drug poisoning, scrofula, consumption, diseases of the skin, dropsy, remittent and intermittent fevers, coughs, colds, catarrh, croup, gout, rheumatism, neuralgia, malaria, diseases of the liver and kidneys bronchitis, etc.

"Many eruptive diseases are healed by it. A lady told me she had salt rheum all over her body—a ten-cent piece could not be laid on a spot free from eruption. She took these wonderful baths daily for three months without any drugs and cured herself. She gained in strength, flesh and appetite, and besides, found herself free from many minor ailments."

It is important to know that the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin and cure rheumatism, (they offer $50 reward for a case that cannot be relieved.) Cures most obstinate cases of women's ailments, la grippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity. Splendid for children.

It Will Cure a Hard Cold

Often with one bath, and for breaking up symptoms of la grippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known

And even those enjoying the best of health should use it at least once or twice a week, for its great value lies in the marvelous power to draw out of the system impurities that cause disease, and it is truly proving a godsend to humanity.

One of Kansas' Most Prominent Physicians Sold Over $400 Worth of These Cabinets and Says:

Gentlemen:—I have been selling the Quaker Vapor and Hot Air Cabinets for home use for several months. I have used one myself right along, and will say that if every family had one and would use it according to directions, there would be very little, if any use, for doctors and drugs. The Quaker cleanses the whole system of its impurities, equalizes the circulation of the blood, thereby builds up the weak tissues and muscles, restoring health, beauty and strength to the body, and saves its cost in curing one severe case of cold or La Grippe. Your new Quaker is so easily cleaned and so perfect in construction that I can say it is the only Cabinet on the market which I would be willing to recommend.



I hope that people will all try them and be convinced. Yours truly, DR. E. L. EATON.

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John H. Shauch, Marlboro, N. J., writes: "I doctored and doctored with no benefit. Four years ago the examining physician at the Long Branch Hospital told me I had that incurable disease, locomotor-ataxia, and would never be well again. I read of the wonderful cures of the Quaker Cabinet and decided to try it. Used it several weeks and am to-day well and strong, and better than for years. No pains, no aches. Take no medicine. It is certainly a godsend to me. Am fifty-four years old."

Rescued From the Tomb, Cured Dropsy, Kidney Troubles, and Many Other Ailments.

Mary L. Willis, Cloverdale, Ala., writes: "Life was a burden to me. I almost despaired of existence before I saw the Quaker Cabinet advertised. Tried it and am alive and well and happy. Feel ten years younger. It cured me of dropsy, kidney troubles, congestion and many other ailments."

Terribly Afflicted with Kidney Troubles For 30 Years. Tried Many Remedies—No Relief. Unable To Work. Life was a Torture.

Mr. L. J. Morrison, Pellville, Ky., writes: "Have been afflicted with kidney troubles for 30 years. Have tried many remedies but received no relief. Was unable to perform any labor for 12 months. My kidney trouble had also caused muscular rheumatism, nervousness and general debility. Life was a tortue. I ordered the Quacker Cabinet and immediately began its use. After taking a few baths I was able to walk a few miles, and today I am enjoying life and health better than for many years."

His Mother Sick For 10 Years With Heart and Kidney Troubles. Wonderful Improvement In Two Treatments.

J. D. Archambean, Perry, Mo., writes: "My mother had been sick for 10 years with heart and kidney troubles. She was in bed when the Quaker Cabinet arrived. She took two baths and it was wonderful to see the improvement. She says she feels like a new person and is today enjoying better health than ever before."

Afflicted For 30 Years With Eczema. Suffered Intensely. Tried Different Physicians—No Benefit.

Mr. James Fleming, Sac City, Iowa, writes: "For 30 years I was afflicted with eczema. Suffered severely. I tried different physicians but little effect. Finally my attention was called to the wonderful cures by the Quacker Cabinet. I tried it and it has done far more for me than all other remedies. It also cured my husband of Sciatic Rheumatism. When tired and worn out a Hot Air Bath refreshes and makes you sleep like a baby."

Doctors Told Me Two Years Ago I Had Bright's Disease—Could Not Live A month. To-day Am Well and Strong—Do My Own Housework. The Quaker Treatment Saved My Life.

Elizabeth Coleman, Bokoshe, I. T., writes: "Two years ago Dr. Burgoin told me I could not live a month, that I had Bright's and Kidney disease. He recommended your Bath Cabinet and sent for one for me. It saved my life. I do all my housework. Have 9 in family. I can recommend them as the grandest thing on earth."

A Minister's Son Cured of Dropsy After the Doctors Gave Him Up. Terribly Bloated—Could Not Walk. Cured in Two Weeks by This Marvelous Treatment.

Rev. J. G. W. Henderson, Westron, La., writes, Nov. 18, 1902: "My Little boy had dropsy so bad he was past walking—so badly bloated the doctors gave him up. They said they could not cure him, but if he did not die, it would take them at least 3 years to cure him, but Thank God the marvelous Quaker Cabinet Treatment cured him in two weeks. Worth $1,000.00 to us."

Cures Female Ills, Kidney Troubles and Dropsy. More Good in 5 Weeks Than 3 years Doctoring.

Rev. Fred D

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We Have Just Begun the Charming Narrative, By Mrs. I. L. Lewis, of Bethel, Vt., Entitled, **"THE LIGHT AMONG THE HILLS."** If You Miss an Issue of The Progressive Thinker This Winter You Will Lose a Spiritual Fortune.

The Progressive Thinker.

VOL. 29. CHICAGO, ILL., NOV. 28, 1903. NO. 731.

Here and Hereafter.

So accustomed has Mr. Dawbarn become to advancing into the higher realms of thought that he has been properly designated as the California Philosopher, and he will bear that title as long as he lives on this earth plane. This series of articles from his pen will be read with deep interest.

PREFACE.

A very talented author, in a work just published, condenses all that Science knows and guesses up to date. He assures us that neither mentally, morally, nor physically has the human race varied, to any great extent, in the last ten or fifteen thousand years. The change in that time, he tells us, has not been more than from that of a Bushman in Africa to his Zulu neighbor.

Such progress as the world has gained has depended altogether upon invention and the use of mechanical appliances. Any such advance was impossible in the past, for there was a cultivated contempt for what are called practical things. Even Plato denounced them as debasing geometry. So Physical mechanics was counted as merely a branch of the military art, and despised by philosophers.

The real obstacle to progress was the very limited senses of man. His five senses give him a very inaccurate and unreliable notion of the world in which he lives, so that until he had invented new and better senses progress was impossible. These invented senses are really all we have to-day in which we surpass the past. Man's machinery for seeing, hearing and even feeling is far better than anything with which he was endowed by his mother Nature. For instance, some four thousand stars were about all the ancient man was able to see and count. The man of to-day could do no better were it not that the eye of the camera he has invented shows him hundreds of millions. And he has even invented new senses, and it is the knowledge gained through these new senses which largely constitutes the Science of to-day. A few such items will be alluded to as showing both the author's claims, and also his effort to destroy all belief in immortality, which destruction seems to be the real object of his book.

He is specially eloquent in describing what he calls "the world beyond our senses," and elaborates the divisions of space by the scientist into micro-microns, which bear, he tells us, the same relation to an inch that an inch bears to fifteen miles. This is not merely to show how far the man of science has traveled but to explain that by such careful and accurate weights, measures and analyses he has discovered that all things are merely electrical. Every affinity is merely a question of positive and negative electricity. This he declares accounts for attractions and repulsions, but it seems rather hard on the lad and lassie who fancy that love is all in all. They are evidently mistaken, and should be taught that love is merely an expression of electricity. Perhaps meters may be presently invented that will measure the quantity of electricity in a lover's kiss.

Still our learned author is apparently disgusted at the limits to his scientific investigation of natural phenomena. For instance he runs against "critical points!" which block his progress. Nature occasionally and in the most arbitrary manner changes her method of advance, whereupon the poor scientist proclaims it a "critical point," and makes a hop, skip and a jump across the intervening space. For instance, we can mentally halve anything, but half a molecule of water is no longer water but gas. There is the same result if you try to halve the molecule of say, suger, cotton or salt. When you break up their molecules you have merely oxygen, hydrogen, carbon, sodium, etc. So the molecule is itself evidently one of Nature's critical points, a fact of which we shall presently see the import.

Science has discovered, so our author tells us, that life is nothing but a series of fermentations, a different kind of yeast plant for each organ in the body. He repeats the old claim that without phosphorus there can be no thought. He defines nervous substance as "matter which thinks." He acknowledges that there is no longer a dividing line between plant, animal, vegetable—animate and inanimate objects, because, as he declares, "all matter lives."

The remarkable truths gathered and presented in this book, as well as its astounding omissions and conclusions will be the subject of the following chapters by the present writer, for the author makes a fierce attack upon "spirit return." He declares that if spirits really exist they could certainly and easily make use of the newly invented sensitive instruments, and thus give positive proof of their existence.

CHAPTER I.—INTELLIGENCE.

The stars of Cosmos appear to be a compilation of th same sort of "world stuff" as our own little planet, such, at least, is the lesson taught by the spectroscope, and astronomy confirms the tale. Some of such lessons are founded on solid fact; others are mere theories with which the facts seem to agree. But all these investigations and conclusions rest upon the knowledge we gather through our limited five senses, supplemented by artificial ones invented and manufactured by Homo, whereby he sees, hears and feels at distances impossible to normal man.

Neither the natural nor the invented sense reach out into the Hereafter, although man is immersed in that Hereafter as in the ocean of eternity. Normal man is deaf and dumb and pulseless to the invisible, but from what certain abnormal men and women have told him he fancies he can map out his own future. The trouble is that although spirit return may be accepted as true, yet it is always, and always must be a meeting between an abnormal mordent must be perpetually on his guard, for in every spirit communication he is listening to echoes from the hereafter that are unprovable by his every-day experience.

The writer proposes to take our normal life and experiences in this little world, and start our investigations from this end of the line. In other words, we will see what the Here has to say about the Hereafter, instead of listening to what the Hereafter has to say about the Here. All religion and all spirit return have consisted of inspiration and phenomena produced by the Hereafter.

Suppose for a little while we open our door and shut theirs. In other words we will keep to the strictly normal until we reach the dividing line. For a brief hour or two it is understood the physical, mental and spiritual man, as he is in this life, is to have the floor and make his little speech.

Everything in the Here, including the planet itself, may be said to be mortal, that is to say, it is always a blending of units into molecules which come and go, and some day drop apart. But as long as the molecular grouping remains we have the physical form. There come changes at certain points when we are surprised by a sudden change of form, as arbitrary and as great as that from ice to water. The changes within these points are called "evolution." Those outside are spoken of as having passed a "critical point," when without apparent rhyme or reason, form itself is lost in the change. So when we commence our study of the Here we find the incomprehensible unit is only known to theory until it has blended with its fellows into a molecule, when the scientist proceeds to subject it to his cross-examination. He declares it has poles which repel and attract, as with magnets of larger size. This is his foundation rock, for he asserts that it is electricity which is manifestng itself by polar attraction and repulsion, back of which he cannot go. If you assert there is something more manifested than mere attracton and repulsion, he hurls his dictionary at you, and retires into his den to write another volume on the potency of matter.

The careful student perceives that attraction and repulsion are weapons wielded by a SOMETHING, whereby it selects friend from foe. This something he recognizes as INTELLIGENCE, which stands back of attraction and repulsion, and yet is present and associated with substance and energy in every incomprehensible unit of Cosmos. That is to say, the student at his starting point goes back of the attraction and repulsion of the materialist, which for him are but forces wielded by the eternal unit.

A little further on in his quest the scientist is compelled to recognize intelligence as a factor in evolution. He cannot tell at just what station it got aboard the train, so he assumes it was manufactured in the baggage car while the train was running. By whom or how he does not pretend to guess, further than that certain molecules put their heads together and invented or evolved it. All this vivid mind play, which he calls "scientific imagination," is totally unnecessary and useless, for the intelligence at which he marvels was aboard the train when it started from its headquarters in eternity, and was associated in every unit with substance and energy. So our starting point is just a stage back of that of the materialist, who spends much of his time prospecting in Cosmos for "mind stuff," though so far without discovering a trace of it.

Let us start with a definition, so that our position cannot be misunderstood. Mind is intelligence in activity, after it has passed a certain critical point. Where there is no mental activity there is no mind. But intelligence is and has always been present long before the evolution of mind, but with only so much of output as the conditions will permit. But we do not call it mental activity until intelligence has given evidence that she has achieved the evolution of mind, which is itself a step in her wondrous uplift of evolution.

So our starting point in our study of HERE is the unit as an eternal and apparently indestructible trinity, and the scientist shall himself be our guide as we advance. That the planet was once "world stuff" in space 300 degrees below zero seems to be an astronomical verity. And geology tells us that it got hot by compression of its units into the little round ball called earth. And we all know for a fact that it is still hot inside, at least in spots. But the unit neither freezes nor roasts. If it be very hot or cold he and his companions keep apart as far as possible. But as soon as there is a chance, two or a dozen get together and start a molecule, whereupon Cosmos gets a new citizen. He would not be much to look at, even with a microscope warranted to stand temperature, but he grows, and evolution is born. The more molecules in one Cosmic spot the more substance, energy and intelligence to outwork evolution.

Some day that "world stuff" cools down. The process is going on now—out yonder—and the spectroscope confirms geology, and tells us of the birth of a new world. The scientist preaches of law and order which, he assures us superintend a planet childbirth in Chaos; but, if you will watch the process you will find he means "intelligence" every time. So Science has a foundation of scorched corpuscles for her igneous rocks, seething and bubbling in an atmosphere of rather wet units posing as steam, but full of the possibilities of all that can be and shall be in that planet's history, for Intelligence never lets go of its partners in the work.

What Intelligence, Energy and Substance are, no planet man knows, any more than he can think bounds to space or analyze electricity. But the time comes for that planet when the firm can evolute beyond the attraction of cohesion which is its very first manifestation. The firm has opened up a new department, and we find visible life on its bargain counter. It is a step up for Intelligence, with, perhaps, a trifle more of energy and less of substance.

(To be continued.)

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 730.)

Again it was autumn and the nearer hills glowed in the mellow sunlight like great bouquets, and the distant hills slept wrapped in a purple veil. Martha, now a tall, slender girl, sweet and pure in her dawning womanhood, stood upon the steps of the old weatherbeaten farm house, watching the gambols of her little brother and a pet lamb, with eyes bright with pleasure. She was startled when a voice just outside the gate called her name. Looking up she saw Elder Drake. He had not made an appearance for some time before, but now he bethought him of his flock among the hills, partly because the evenings were growing long and there would be plenty of time to work up a revival, and partly because at this time of the year the farmers sold off their surplus crops and stock, and sometimes had a little more money than was needed for immediate use.

The Elder came in and made himself very much at home. Martha noticed with a sense of uneasiness that he watched her keenly as she brought him his tea and pie and all the best food the house afforded.

After he had finished his meal and the table had been cleared, he said to Martha, "Come and sit down beside me; I want to talk to you."

Martha glanced appealingly at her mother, but seeing no sign of disapproval she reluctantly obeyed. The elder took the slender hand in his own—not over clean one. "You are getting to be a great girl," he said. "You are old enough to serve the Lord. Do you love your savior?"

Martha remained silent.

"Answer when you are spoken to," said her mother sharply."

"Sister Weston," said the Elder officiously, "will you allow me to wrestle with this poor lost lamb in my own way?"

Mrs. Weston, with a sullen look upon her face withdrew, and the Elder continued: "The Lord is coming in all his power and glory, Martay, and I can't bear the thought of your being lost in that dreadful day; but if you do not repent of your sins you will be one of that number that shall call upon the rocks and mountains to hide them from the face of the Lamb and of him who sitteth on the throne. Are you ready to meet that dreadful day, child?"

"No," said Martha decidedly, "and I don't know of any one who is. You and my father were afraid last winter when the northern lights turned the snow so red."

The Elder hitched his chair uneasily, then said in a severe tone: "My child, you should not talk about things of which you know nothing. The question now is, are you ready to meet that dreadful day? I see plainly that you are not. My duty calls me to wrestle with you in prayer. You must kneel beside me. Come," he said authoritatively, as Martha hesitated. With burning cheeks and throbbing pulses Martha obeyed, not knowing what else she could do. The Elder then proceeded in an ever-increasing volume of voice to rehearse before his Deity many of said Deity's good points. He then told him all, or nearly all, of his proceedings in days past and also the course of conduct that he, the Elder, expected him to pursue in the future. These trifles disposed of, he proceeded to arraign the young culprit by his side in terms sufficiently plain for the Lord's comprehension. Instead of a young and innocent girl who scarcely knew the meaning of the word sin, one would have supposed from the Elder's language that he had brought the Lord a hardened villain caught in a criminal act. After some half-hour of oratory before the throne of grace, he paused and in a voice hoarse from over-exertion said: "Pray for yourself now. Call upon the Lord mightily and he will hear and forgive your sins."

"Oh, I can't" said Martha in a voice trembling with terror. "Let me go! oh, please let me go!" and breaking from the restraining hand, she sprang to her feet and fled from the house.

Some time later she crept cautiously back to the house to see if the Elder had gone away. As she neared the door she saw him standing with her father the other side of a lilac shrub. Her father was strapping up his pocket book before replacing it in his pocket. Without a thought of eavesdropping Martha paused to listen, and heard her father say: "That money is some I saved to buy Mardie a new dress, but as it is all I have, I have let you have it."

The Elder rolled his eyes piously: "Thou shalt not muzzle the ox that treadeth out the corn, saith the Word. The girl is better off without her dress."

"I don't know about that," said Mr. Weston. "The girl has not had anything better than calico for years, and it is natural for a young girl to want to dress like other girls."

"I tell you, Brother Weston, it is all vanity," said the Elder decidedly. "Does not the Bible say, 'Come out from among them and be ye separate?' Does it not say a 'peculiar people?' I am surprised at you. Dress like other girls—indeed! You better read again what the apostle Paul says about women and their vanities."

And so the Elder had taken the money that was to have bought her a new dress—the dress she had wanted so long. All the sneers and taunts which her thoughtless comrades in school had hurled at her regarding her parents' unpopular religion; all the poverty of home and its furnishings rose up before her and her heart was filled with bitter resentment. Shaking her fist at the Elder, she exclaimed passionately: "I hate you! I hate you!"

Then once again she fled from the house but this time she took the path leading to Neighbor Brown's. At first Martha had looked upon Mrs. Brown with curiosity not unmixed with fear, but as Mrs. Brown had spoken to her kindly and always tried in little ways to amuse and interest her, Martha's heart went out to her, and the two were soon fast friends. Martha was not slow in perceiving—young though she was—that so far as education and refinement went Mrs. Brown was greatly superior to the other women in the neighborhood. To be sure she had received advantages that the others had not, but Martha only saw the woman and looked up to her and admired her. Mrs. Brown was always pleasant and agreeable, and in her room Martha found books, pictures and papers. The little girl was fond of reading, but at home she rarely had anything to read but the Bible, the hymn book, and their one weekly paper, "The Coming Conflagration."

Martha's mother looked upon stories of all classes as wicked," and if Martha showed any yearning for them she was sternly informed that whoever loves and makes a lie shall have his part in the lake that burns with fire and brimstone.

In Mrs. Brown's own home Martha spent some of the happiest hours of her life in good, wholesome reading, from which she gathered many noble ideas which greatly influenced her after life.

Mrs. Weston possessed a very sharp tongue which she did not fail to use upon all occasions, and it must be said that Martha was much more comfortable with Mrs. Brown than with her mother.

To-day Martha found her friend sitting upon a lounge with her lap full of old letters. She looked up as Martha entered the open door and motioned her to a seat beside herself. "What is the matter, dear?" she asked kindly. Martha burst into tears and sobbed out the story of her wrongs. Mrs. Brown listened attentively, and after Martha had finished, offered what comfort she could.

"Is Elder Drake a good man," asked Martha.

Mrs. Brown smiled and said quietly, "We will hope so. He seems very much in earnest; but you know, Martha, his religion and mine are widely different. It is quite likely he would think me very wicked."

A sudden idea struck Martha. Turning to her friend, sh said, "Will you please tell me, Mrs. Brown, what makes you a Spiritualist?"

Mrs. Brown hesitated and then said, slowly: "Yes, I will tell you. You are old enough to understand and I surely have a right to tell you if I wish to. A good many years ago I buried my first husband. He was one of the kindest of men, honest, pure and noble, but he was not a Christian. He would never have anything to do with religion." If anyone said anything to him upon the subject he would always laugh and say he could not see as the Christians behaved any better than he did. After he died the minister just the same as told me that my husband was in hell. For a time I was just about wild with grief, and then I began to study the Bible for myself. Your parents would be very angry with me if I should tell you the conclusions I arrived at, but they did not comfort me much, for I feared that I should never see my husband again. One night I was lying wide awake, thinking of these things, and I heard a voice say, 'Nellie, Nellie!' 'Frank!' I cried, and half sprang up in bed. The moon was shining in through the window and it was so light I could see every object in the room distinctly. I looked in amazement, for after I had spoken I remembered that my husband was dead. At the sound of his familiar voice I forgot for a moment, but there he stood right beside my bed. I could see him plainly in the bright moonlight. He put out a hand as if to touch me. 'Nellie,' he said, 'I am all right,' and the next instant he was gone—vanished instantly before my eyes, and the room was empty!"

Martha's eyes were big and bright as she turned to her friend and asked eagerly, "Did he ever come again?"

"Yes, once afterward he came, and a woman came with him. They both stood beside my bed and he spoke the words, 'My mother,' and that was all. I saw him distinctly, but the female figure was shadowy and I did not see her features. Do you know what a medium is?" asked Mrs. Brown abruptly.

Martha confessed her ignorance, and Mrs. Brown tried to explain; then she went on: "Some time after that occurrence I went to see a medium of whom I had heard. She, while in an unconscious condition produced this. Read it!"

Martha took the paper from her friend. It contained some dozen lines written in a peculiar hand. It began: "Dearest Nellie," and ended with "your loving husband, Frank."

"Now," said Mrs. Brown, "look at this," and she held out a letter yellow with age.

Martha looked at the letter and then at the other paper. "Why, the writing looks just alike," she exclaimed.

"Yes," said Mrs. Brown, very quietly, "the writing is the same. I cannot explain it, but I know that in some way my husband through that medium wrote that message to me."

As Martha walked slowly home in the gloden glow of a brilliant October sunset she pondered over what Mrs. Brown had told her. At last she paused and looked around her. The forests were ablaze with color. The sky was an intense blue and delicate golden clouds floated across the west. Down in the pasture where the lambs were bounding among the rocks, the brook with merry song and chatter ran chasing along, dark as night where the hemlocks dipped their robes in its waters, and white and shining where the sunlight streaming between the hills kissed it good night.

Martha drew a deep breath. "It is very beautiful," she said, "and I do not see what the Lord wants to burn it up for. Mrs. Brown don't believe he will, and Mother don't, either. If she did she would not scrimp all the time to get land and cattle just to be burned up. Mother just the same as said that God would destroy Mrs. Brown, but I can't see why she is not just as good as anybody, if she is a Spiritualist; at any rate she does not scold all the time."

Martha went on slowly.

"Mother says the devil does all the things, such as Mrs. Brown told me about. If he does and God lets him when he might stop it, then I don't see why God is not as wicked as the devil. Oh, dear," said Martha, twitching her shoulders impatiently, "I wish I did know what to believe. Elder Drake says one thing, and he knows it is so for God said so; and Elder Rudwin says it is not so; he knows, for God never said any such thing, and Elder Homes says that both the others are wrong. Oh, dear!" and with a sigh of despair Martha hastened homeward.

A few days later Martha went up to her father as they were alone together in the living-room and said: "Was there a moon last night, Father?"

"Moon! No, it was dark as a pocket, it was so cloudy. Why?"

"Because I saw a bright light upon the slanting wall opposite my bed."

"Pshaw!"

"I did, father," persisted Martha. "It was about the size of our looking-glass, and it was real bright. I got up and looked out of the window, but I could not see a light anywhere. What do you suppose made the light?"

"Wall, I dunno. A good many things happen that I can't explain, but I s'pose I could if I knew enough," with which sage reflection he left his daughter to her reflections.

(To be continued.)

THE GOLDEN RULE.

An Absolute Obstacle to Progress.

Truth is eternally golden. Error has an end.

"Do unto others as you would have others do unto you." Were this principle lived up to, strictly, the world would soon become wreck and ruin. After two thousand years of preaching it; no man has ever lived it. This is a pretty fair length of time for a trial.

A drunkard forces drink on others because he would have others force drink on him. The ruin has commenced. A rich man gives all his money to others because he would have others give all theirs to him. "Easy come, easy go." They make foolish use of it, and their energies are paralyzed. The ruin increases. Roosevelt hands the White House chair over to the world because he would have the world give him further untried honors. He himself is injured, and the world is thrown back a hundred years. Suppose two of the most honest, intelligent and cultivated persons meet. One proposes to the other, in the nobility of his soul, to do thus and so unto him. It might be the last thing he would desire. The meat for one is poison for the other. The "Golden Rule" was born of priestcraft. It is next to impossible, where one has a personal interest, for him to have a sound judgment.

You see the Golden Rule is, by its nature, utterly and hopelessly impracticable. Every day and every hour the world is wishing for things done unto it, which, if granted, would quickly make the whole structure totter.

The most sensible prayer the Christian makes to his Deity is, "thy will, not mine be done." This is the direct opposite of the "Golden Rule." It is an acknowledge that man is not yet all-wise; that he is so largely incompetent to be his "brother's keeper," that, were all his desires unto others obtained, it would be his own worst enemy. The world's desires are so very largely affected by bias, that, unchecked, disaster and destruction would engulf it.

Science never stoops so low as to use the term "Golden Rule." It sees deeper and acts wiser. That makes a good commencement for a new cycle of evolution.

The free thought element had gotten above the Golden Rule dogma previous to the reappearance of science. The Catholics, Protestants, and pseudo reformers are now the only supporters of this dogma.

Golden Rule is attractive by reason of its golden name. Gold is glittering, and universally desired; any sentiment built on its name is seized with ravenous avidity. Is it any wonder the people have gone wild over it?

The "Golden Rule" is the shibboleth of the Christian theology. No other bait is more tempting. It promises fullness and gives emptiness. It is life to the opulent, and death to the dependent. The "Golden Rule," stripped of its glitter, is a Pewter Rule.

Many otherwise cultured spirits, having not yet outgrown some of their old ways, return with the same old refrain of the Golden Rule. Some spirit teaching still needs reforming.

The Golden Rule, like all other rules, has its exceptions. Some of these are very beautiful. However, in analyzing principles, exceptions are not included. Else no principle could be questioned.

"Let the past dead bury its dead," and let the Golden Rule ignis fatuus become, as rapidly as possible, part of the burial.

E. W. BALDWIN.

Madison, Wis.

TWO LIGHTS.

It flashed out from the dark,
It blazed and shone
As an electric spark,
It came—was gone.
For one sweet moment, one,
To please it came,
From Sorrow it had flown—
Wild Passion's flame.

It dawned as Christians die,
Pure and serene;
Gently it swept the sky,
A holy sheen.
It warmed and cheered at noon,
Radiant above;
Glorious at sunset shone—
Eternal love.

—Sidney Heald.

Thinking the World Better.

There are said to be a few advocates of the new cult, sect or organization which has been formed in California, in Waco, Texas, and it is said that the methods prescribed for getting and retaining health and greater longevity are followed out. The matter seems to be metaphysical and psychological in character, as one of the plans of the membership is to have each and every member concentrate their minds daily, at exactly 12 o'clock (watches being arranged so as to take into account the difference in time), all over the country, and think of pleasant things, of things which they wish to do, and hope to accomplish, thereby getting a keener desire to live and having more of an object in life.

By thinking at the same time for 15 minutes it is argued that the minds and wishes of the members are brought in touch by subtle electric or magnetic currents, to the betterment of all; the eyes must be closed and the mind completely withdrawn from other thoughts during the 15 minutes mentioned. There are other things which members do, but most all of them are along magnetic or psychological lines.

It is said that there are two or three thousand members in the United States already, and the desire is to belt the earth with members as soon as possible in order to establish the thought currents around the world.

That life is long which answers life's great end—Young.

Why I Believe in Woman Suffrage.

I believe in woman suffrage because I am an individual, responsible for achieving the best possible results for myself physically, morally and spiritually. To do this I must be free to think my own thoughts, to mold my own opinions, to order my own actions, to direct my own course of conduct in accordance with the high standard laid down by the Great Teacher, unhampered, unhindered, untrammeled by unwise jurisprudence, unwise legislation, unjust laws, unprincipled policies heaped upon me without my consent, and which I am powerless to remedy without the right of suffrage which is my inherent right.

Individuals, known as men and women, make up the world's millions of human beings, who were placed upon this earth to work out all of the various life problems together—from the least to the greatest—irrespective of sex. Only when they have thus worked have we seen real progress, real success.

It takes many hundreds of years to correct the mistakes made in the feudal ages, when might made right. Back there, man got his ideas that an all-wise Providence had made him alone His divine agent for carrying forward the work of the world, first by brute force and later by his opinions expressed through the ballot. Since the ballot is nothing more nor less than the expression of an individual's opinion, it seems extremely ridiculous that any time or effort should have to be expended in proving that individuals known by class distinction as females have opinions and therefore they must give expression to them, just the same as those individuals known by class distinction as males.

Nothing more unreasonable, more unphilosophical, could be harbored in the brains of men than this old superstition of their natural supremacy. We shall yet see the educated heart, hand and brain—blessed trinity of the new generations of men and women—achieving together that for which they were created, when might no longer makes right, but right makes might.

ELIZABETH GOUGAR.

Joliet, Ind.

SPIRITUALISM.

J. C. F. Grumbine Offers Some Impressive Thoughts Thereon.

It has been some years since I have had the pleasure of writing for The Progressive Thinker, but during that time Spiritualism as the only science of life as I perceive it, has moved steadily on to triumph. It is true that changes and developments have come both to the platform and its speakers, to the cult and its media, but they have washed and purified rather than shivered or destroyed the rock upon which as a foundation the science or revelation of Spiritualism stands. Mediums with their variety of psychical phenomena and experiences have come and gone, yet recruits have taken their places to deepen the convictions and enlarge the range of facts upon which the demonstration of a future immortal life rests. It is true that Robert Dale Owen, the author of "Footfalls on the Boundary of Another World," has long since been dead, but other pioneer writers and workers are still with us, Andrew Jackson Davis, Dr. Peebles, Cora L. V. Richmond, Hudson Tuttle, and a host of others.

The spiritual movement as the key to spiritism is stronger, more formidable and impregnable than ever, for it is the life of Spiritualism, without which the demonstrations of spirits would mean nothing.

If as one reviews or retrospects the past there is a feature of the movement more emphasized than another it is spirit and not spirits, for the new scientist or Spiritualist is learning to establish the rationale of Spiritualism upon spirit as well as spirits, realizing that spirits could have no existence per se without spirit. Hence we hear in these recent years more of the spiritual life, spirituality, the spiritual world, in fine, of spirit, as the beginning and end of all that is involved in or evolved from the life that now is. This of course has never been denied nor yet has it been brought vigorously forward by the middle men of our cause, but the old workers felt and understood it and perceived in the spiritistic phenomena of media ground for the spiritual hypothesis. Hence, if at the present hour eyes are turned toward the reality and realization of the spirit within man, it is not because the demonstrations of spirits are denied or eschewed but logically enforced, for the conclusion is hidden away in the premise, and the meaning of life is discovered in the nature or essence of life itself.

The divinity of man leads at once to a consciousness of the reality and divinity of spirit, the content, essence, life of spirits. So that one naturally feels the immanence of spirit in matter and that matter itself is permeated with and could not manifest save for spirit.

The result of this has been the awakening of the soul to the realization of the distinction in the very nature of things between the personal and the universal, the material and the spiritual, the human and the divine—not in the sense that the universe is not governed from centre to circumference by law, nor that it is not as Pope so aptly expresses it in that famous couplet—

"All are but parts of one stupendous whole,
Whose body Nature is and God the soul,"

but rather than man is divine, eternal, infinite, omniscient, omnipotent in essence now and here, and he can therefore, if he choose, penetrate the thralldom of the senses and declare as well as express his divinity.

Man, as a compound of matter, is human, weak, impotent, ignorant, imperfect, subject to circumstance and condition, a creature of fate; but as divine, that is as potentially and essentially immaterial or divine he can, like water, rise to his highest level. And he becomes therefore master of his fate, a giant rather than a dwarf, a god rather than a mere bauble. His health, success and opulence are assured and secured on this and no other ground, for that is the reason why some men and women succeed more than others, some are healthy and others diseased and some are rich while others are poor. The law holds good under all circumstances and in all exigencies. But it is the consciousness of one's own power, applied or implied in a selfish or unselfish way, which leads to material and spiritual possession.

If the spiritual movement has done this and is doing this and will continue to do this, if as Theodore Parker said, Spiritualism will prove "Man's divinity lay in his pure humanity," the world will be the better and finer, and stronger for the revelation. This, I take it, Spiritualism has done for mankind and is doing, and freedom from political and industrial bondage and tyranny will follow. In fact all good things ought to follow. They cannot come too soon. We are ready for them—that is, some of us are, ready for this supreme socialism in which man is free to live his life, not as government dictates but as conscience orders.

Personally, so far as spirit demonstrations are concerned, I have been favored above most men and I have, so far as I know never been deceived. I know that spirits can and do manifest, and knowing this I have followed the trail and guidon back, far back perhaps, to immortality and divinity.

J. C. F. GRUMBINE.

THOUGHT.

Thought is force moving in immensity,
It exceeds in power the glowing sun,
Impelling man upward as cycles run
Enduring as the will of Deity.
It vibrates on man's brain unceasingly,
It is the author of all music sung.
It finds expression on man's willing tongue
Forever advancing resistlessly.
Thought is the lever that uplifts mankind
It forms the ideal to which men aspire,
The brotherhood of man upon the earth.
Thought develops activity of mind—
Before its light blind ignorance retires,
Because its weakness invites foolish mirth.

HENRY M. EDMISTON.

Important Facts, Illustrating in an Impressive Manner the Necessity of Watching Carefully the Movements of the Catholic Church Throughout the Whole World.

Col. Edwin A. Sherman, of Oakland, Cal., (the custodian of the key to Lincoln's tomb) and a bright light in the Masonic order, writes words of caution in the "Tyler," quoted by the Masonic Observer, of Minneapolis:

"I have a word or two of some timely caution to send you for our traveling brethren, either tourists or commercial travelers.

"It seems that a general decree has gone out from the papal hierarchy throughout Spanish America, and is especially enforced in the Central American states, for the people not to sell or give food, lodging or other accommodation, no matter how urgent and pressing the need, to anyone wearing a society emblem or jewel of any kind, and more especially a Masonic one.

"A member of Oakland Commandery, No. 11, of Knights Templar, has recently returned from Central America, and he relates the difficulties which he encountered when traveling through that country. He had been riding on horseback all day over a rugged road without meeting any accommodation anywhere on the way; and at evening rode up to a small hamlet to remain over night. He went to a house to see if he could obtain information, as there was no public place for entertainment. A woman came to the door, and he asked for some food, which he was willing to pay for, and she replied that while she had food, she could not sell or give it to him, as she was forbidden to do so by the priest. He thought it strange, as he had never seen the priest and knew nothing about him; while he wondered how the priest could know anything about him, he being a total stranger in the country. He urged his famished condition, and that he must have food in some shape or he would starve. But she was inexorable, and said that she was ordered not to give food to a heretic, and more especially to one who was a Mason, as she supposed him to be from the jewel he was wearing, which was the ordinary Knights Templar cross. She was deaf to all his imprecations for food, offering to pay her any price for it. At last, after a very long parleying, she told him to put that jewel out of sight and go over to the hut of an Indian, which she pointed out at a distance, and perhaps he might get something there. So he rode to the Indian's hut and obtained a meagre supply for his immediate necessities, and then rode on; but during the remainder of his sojourn in that country he was careful to keep his Masonic emblems out of sight, otherwise he was not only in danger of starving to death, but of being put out of the way in some other manner.

"The papacy is putting on the screws wherever it can do so, and is tightening up things all around, even to preventing commercial relations between countries where it can do so by denying the right of nature and hospitality to travelers who are suspected of belonging to any secret society, and more especially of Masons. Therefore, for their own comfort and securities when starting to travel in such countries where the rule of priest, either openly or secretly prevails, let our brethren keep their jewels and emblems out of sight.

"EDWIN A. SHERMAN.

"Oakland, Cal."

In another letter Col. Sherman writes:

"I will give a statement of fact as related by a brother and Sir Knight, one of the most promient merchants of San Francisco and of the Board of Trade and Chamber of Commerce, of which he was an eye witness but powerless to act, which he related at a banquet of the Knights Templar recently in that city.

"A few years since he was in one of the republics of Central America. While there, in one of the towns, a native, supposed to be a Mason, when on his death-bed, would not send for the priest, nor pay for absolution, nor masses to be said for his soul, died; and his wife had him buried outside of consecrated grounds. She, in turn, was taken sick, and would not send for the priest, and died also. The priest himself then went with a yoke of oxen to the house and hitched onto the body by the neck and dragged it through the streets of the town, followed by the little children, the daughters of the dead mother, who were crying piteously, and he dragged the body to the outskirts of the town and left it to be devoured by swine and the dogs. This our brother witnessed himself, and the expression of horror that went around that banquet table cannot be described."

There, Americans! There you have the delightful picture of Catholicism when it has the power! Behind all the sweet words and cajolery of priests, archbishops, cardinals and popes, about their love of American freedom, at the basis it is all love of the freedom which allows them to enslave mankind. Think of the blatant, thick-necked priest dragging the dead body of the mother by a chain around her neck, through the streets, with her weeping children following, and a procession of the blind dupes shouting and deriding. Out they go into the vacant country and there leave the mangled corpse for the hogs and dogs, fighting over the horrible repast!

HUDSON TUTTLE.

THE NECESSITY OF WATCHING ROME CAREFULLY.

Careful observers of political matters have noted for years the subtle and persistent efforts of the papal authorities at Rome to obtain official recognition by our government at Washington.

Since the close of the war with Spain these efforts have been especially marked, and it must be admitted that they have been far too successful. There was the mission of Gov. Taft to the late pope, Leo XIII., which was clearly of a semi-diplomatic character, although the authorities at Washington insisted that it was only a business scheme to settle the difficulty in the Philippines arising from the lands claimed by the friars. Doubtless with a view to allay suspicion the negotiations were transferred from Rome to Manilla.

Now comes a dispatch from Rome saying the papal representative has been recalled from Manilla by the new pope, and that the negotiations must be continued at Washington, if at all, and that the representative of Rome must be accorded some sort of diplomatic standing by the government of the United States, the pope hoping to further this end by making a special exhibit of Vatican curios at the St. Louis exposition.

Rome never wearies, and politicians never cease to fear Rome until they are forced to fear something more potential than Rome. In the determination of the American government no church shall dominate. It is quite time a very wholesome fear were brought to bear. These efforts to establish diplomatic relations at Washington are not directed to the winning of a mere hollow ceremonial. They are designed to affect the question of the temporal power of the pope, and to give Romanism a predominant influence and standing in this country. This means to complicate our relations with Italy, a friendly power, as well as to give the Roman See a hold on this nation which no church should be permitted to exercise for one hour.

It has been but a few weeks since Senator Morgan, of Alabama, through the columns of the Southern Methodist Review, exposed the devices of Rome as they were embedded in the Columbian treaty for the construction of the Panama canal. That great interest, and others of far greater importance to Romanism, are involved in this persistent effort to establish diplomatic relations with our government. It is time to put the priests and the politicians on notice that the American people will have nothing of this sort. We want none of this dickering with a foreign power which claims both spiritual and temporal functions.

The long and the short of the matter is, that the time has come in the history of the world when the Romish church must decide whether it will be a political or an ecclesiastical organization. If it chooses the latter it should be accorded the same rights and privileges (and no more) that are accorded to other churches. If it proposes to be a temporal power and claim political authority its emissaries should be caused to understand that the American people will not tolerate for a moment any meddling by foreigners in the affairs of this government, and that our government has relations with the king of Italy and that it distinctly declines to recognize the temporal claims of the pope. The Italian people have put the king on the throne, and it has never been the policy of this government to take sides against the people of any country who seek to choose their own rulers as against the pretensions of despots.

The efforts of Rome to play the double role of both a church and a state is unendurable. For this cause France is now expelling some of the Romish orders. For the same reason Bismarck made issue with Romanism in Germany, and Gladstone sounded his note of warning in his notable work entitled "The Vatican Decrees." For this cause the American people will do well to watch Rome with the utmost vigilance just now.

Heretofore the United States has had less to fear from this quarter than have the European powers; but the day of our partial security from this peril has passed. The results of the war with Spain have brought on conditions that have never before existed, and we are now, more than all other governments, exposed to the machinations of Rome; and the danger is all the greater because the fears of our people are at rest by reason of our inexperience in dealing with the Jesuitism of Romish diplomacy and devilment. We will do well to take alarm in time, and learn from the experience of other lands what Vaticanism in politics means.

We hope our readers will draw the attention of their senators and representatives in congress to this matter, that being forewarned they may be forearmed. And we say to all our public men whose eyes may fall upon these lines that here is an issue upon these lines about which the people will not be trifled with. The days of the old "American Party," with more than quadrupled power, will return, and party lines be disarranged as they have not been since the revolution of 1860, if this dickering with Rome does not speedily cease.

The priestly lobby at Washington may seem strong with Cardinal Gibbons conveniently near, at Baltimore, to direct its movements. But the spirit of a genuine Americanism, which abhors a political church, is stronger, and it may be aroused on occasion.—The Advocate, Atlanta, Ga.

A distinguished clergyman last week, preaching to a large congregation, dealt with certain aspects of present social conditions.

His emphasis of the importance of morality throughout life was admirable and truthful.

His denunciation of the divorce evil was powerful and in the interest of the home and of the future.

But his attack on the American public school, one of a regular series of such attacks daily becoming more numerous, we feel bound to resent and oppose.

The public school of America does not need any defender. It underlies the country's progress, it is the ONE hope of the country's future. Only knowledge EXACT knowledge, brings progress.

But any clergyman or any religion that attacks the public school does need a defender, for such a clergyman or such a religion, if it speak with authority, confesses fear of knowledge, which means fear of truth.

In the attack on the public school it is stated that the public school, in which education in FACTS is separated from the inculcation of religious BELIEF, accounts for the lack of morality in the people. Crimes of one kind or another are pointed out as the results of the public school, in which spelling, arithmetic, geometry and other departments of fact are kept distinct from the religious training, which includes miracles and belief.

We shall show how unjust and foolish is the attempt to connect individual crime with the splendid, beneficent, national public school system.

The newspaper which contained the attack mentioned on the public school told also of a young army officer, named Murtaugh. This young man had disgraced himself through fraud and had been accused of conduct unbecoming an officer, and also of being a common thief.

It happens that this young man got his education in a religious school, a school in which religion is taught with geography, etc.

Would it not be stupidly unjust to hold that RELIGIOUS school responsible for this unfortunate young man's predicament?

That same newspaper contained an account of a young woman confined in the city prison, accused of forgery and other crimes. That young woman's education was received in a RELIGIOUS institution. Would it not be unjust to hold the good, earnest women who taught her responsible for her moral shortcomings?

Czolgosz, who murdered President McKinley, was educated in a religious school; he never attended an American public school. Would it not be a stupid crime to hold the RELIGIOUS school responsible for the murder?

The public school, in which all the children of the nation may meet on equal terms, is the nation's glory and greatest hope.

There are religious schools of all kinds, Baptist, Methodist, Presbyterian, Roman Catholic and others, in which children are well educated, and in which, in accordance with their parents' desire, religious teaching is added to the other branches of instruction.

These schools are well managed, they do great good, they should be treated with respect. They should be paid for by those who want them.

But the public schools also should be treated with respect, and especially by ministers of religion.

The Constitution of the United States forbids the recognition of any religion by the Government, which means that all religions should be treated alike, justly and impartially.

Common sense and common justice demand that when all the people are taxed for the education of childhood religion should be left out of the school course that no faith may be offended.

Wherever Protestantism, however indirectly, is made a feature of the public school justice and right are violated.

The Protestant, the Catholic, the Jew, the atheist—all forms of religions; all forms of belief, and of unbelief—should find in the public schools the most intelligent inculcation of the established FACTS.

Those who wish their children to receive an education in which facts and religion are mingled have the right to do as they please, but they should do it at their own expense.

The man who attacks the American public school, be he clergyman or layman attacks the welfare of this country, although he may not realize it, and he attacks also the standing of his own religion in the estimation of the great majority of American citizens.

MRS. CATLIN REPLIES TO MOSES HULL.

To the Editor:—With no doubt a great many others of your readers, I confess to having felt a good deal of surprise to say the least, at some of the utterances of Brother Moses Hull in a recent issue of The Progressive Thinker, relative to the election of president and vice-president at the late convention of the N. S. A., and was more than delighted with the manly and fearless reply of our vice-president to this uncalled for and cruel attack.

As one of the delegates to that convention, and as one of the sympathizers with, and one of the signers of that "star chamber" petition, I think I am in a position to know something of the causes which led up to this, and while I offer no apology for any action which was then taken by the delegates, I feel it is due them that their constituents should understand the why and the wherefore of their actions, and in doing this I feel sure I shall voice the sentiments of the Illinois delegation, since one and all went to that convention with the feeling uppermost in their minds, that notwithstanding their love and reverence for the noble man who had been its president for so many years, the time had come, when for the good of all concerned, it would be well that a change be made, but while we went with a pretty well defined determination to vote for Dr. Warne, the man the West had chosen, because they knew him to be a faithful, loyal worker, an honorable man, and representative that we might well be proud of, still we went without instruction, perfectly free and untrammelled to vote as our conscience dictated, and never once did Dr. Warne even suggest that our vote be cast for him.

Above all personality, however, there loomed up the one great principle, the safety and success of our N. S. A., and it took but a few hours upon the floor of the convention hall, to realize that we were surrounded by an atmosphere of political intrigue which certainly was not creditable to a "spiritual body." Experience is a good teacher, and one of the lessons learned by that visit to Washington was never to make up the mind upon any vital question until face to face with it in public discussion. To my certain knowledge, on the one hand methods were resorted, too as scurrilous as they were unjust, to prejudice the minds of the delegates, and a system of bribery, if so it may be called, was in vogue, such for example as the buying up of proxies, on condition that they vote for so and so. These methods may be permissible in a political gathering, but I think every right-minded Spiritualist should resent with indignation any such work in a body where the uplifting of humanity is claimed as a fundamental reason for its existence.

The result of this kind of work was an undercurrent, or rather an outspoken declaration by a large body of representatives, that if the office of president could be purchased by such unprincipled means, they would secede and form a federation of their own. IN THE FACE OF THIS GREAT DANGER, pacific measures were sought by those who had the welfare of the N. S. A. most at heart, and the advisability of again urging Mr. Barrett to reconsider his decision was quietly discussed with as many as possible to reach in the short time at our disposal, before the time for nominations; and I am proud to stand before the world as one of the "star chamber" actors in bringing about so glorious a result.

Never for one moment did the personality or nomination of Dr. Warne influence us in the matter; the safety of the N. S. A. was at stake, and before this all else sank into insignificance, and it shows the noble character of the man now our vice-president. Not one feeling of resentment was shown when our votes were turned against him.

Dr. Warne turned traitor to the West?

Nay, my friends, it was rather the West turned traitor to Dr. Warne, but only that greater good might come to the N. S. A. at large.

So far as the Wisconsin vote is concerned, I feel it right to say, that a personal inquiry as to the wishes of the Wisconsin delegation by one of the Western delegates brought out the reply from Mrs. Stewart, "We must first find out where Dr. Warne stands with regard to the M. P. I," and the much-to-be-regretted animosity shown by "our Moses" looks a little as though he had been somewhat upset in some cherished plan. We are glad, however, that he himself has declared that the Wisconsin vote was included in the twenty-five which were turned against the peace and unity of our national body, since after the fraternal spirit shown by Dr. Warne towards the M. P. I., when offering a resolution that money be appropriated for its support, certainly but few would have suspected such a result. That the pacific measure which prevailed was the right one, was fully demonstrated by the overwhelming vote which again placed for the eleventh time our revered president in the chair, and our only prayer is that ere another convention shall be called, as Spiritualists we may have outgrown all personal feelings, eschew political intrigue as unworthy the cause we represent and putting aside all personalities, stand courageously and loyally by the guns we have helped to plant, and rest assured when the time for retrospection of the work shall arrive, "Our Moses" will be found manning the great Gatling against the enemies of our cause, fighting for the noble principles of peace and harmony for which we ought to stand.

CAROLINE CATLIN.

TO-MORROW AND TO-MORROW.

"To-morrow," I said, "I will certainly live,"
But I spoke with a drunken mind;
"To-morrow," I cried, "to the poor I'll give,"
As I scattered my wealth to the wind.

But to-morrow came, and, her smiles were sweet,
And the wine was sparkling and red;
And my riches were rolled in a winding-sheet,
And the poor had to beg for his bread.

"To-morrow," I cried, "I will go to Christ,
For Tophet's too hot to-day;"
But to-morrow came, and the Styx was iced,
And the devil there was to pay.

And all my good is in after-now,
And the present is always here;
And I know how the voice of my present vow
Will sound in to-morrow's ear.

For to-morrow will ever a prospect be,
Unborn, in the future's womb,
Till I see it stand in God's chancery,
My judge at the crack of doom.

—G. S. Layard.

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The Various Religions of Christendom.

Are They Becoming More Materialistic?

The answer given to that question will depend largely upon the views of those questioned, being decided by what they consider religion. Judging from the plaintive wail that arises from the believers in dogmatic theology, and accepting their view of the matter as the correct one; it would seem that the religious emotions are waning, and that the materialistic idea of life is becoming more dominant.

It is always proper to view both sides of a question and especially one that affects the strongest emotions of the human soul; namely, that desire to do reverence, to worship some being, power or force, or whatever it may be termed, that is superior to the worshiper. That desire is one that is deeply implanted in human life, and the question for which a correct answer would be desirable is, are we, that is the professed believers in the Christian religion, becoming more materialistic in our mode of thought and action.

Viewed from the plane of development on which we are located, we deny the statement absolutely. The tendency of the scientific researches of the age is to reject every statement that cannot be proven, at least leaving it open to further investigation. To assert that dogmatic theology, founded largely upon myths and fables, cannot be a positive force in the uplifting, the resurrection of human life from the degrading influences of the mere animal emotions is not materialism, it is a manifestation of a higher spiritual power than could possibly come to the individual soul when dominated by any theories that have not been proven as established upon the truth. We do not deny the fact that, considering the phase of mental and spiritual development of Christendom as a whole, when those views regarding life's duties were formulated and accepted, they had a moralizing and restraining influence for good over the barbarous and semi-barbarous races to which they were presented as the law and gospel.

Those incipient civilizations were incapable of comprehending anything higher. It would have been the height of foolishness to try to have them assimilate that which a higher civilization would have comprehended. It would have been "casting pearls before swine." In the unfoldment of life to higher planes there has always been forerunners, advanced missionaries of those higher systems whose duty it was to present all of the truth that they could possibly receive. True there was also necessary a preparatory work in the life of the masses before those agents representing the higher could begin operations.

In that storehouse of infinite possibilities there are treasured gifts that will be given to individuals, nations or races when they are ready to accept them, and consequently to make a wise use of them; and until they are they will be withheld.

Modern believers in the Christian religion have arrived to a plane of spiritual development where the old forms of religious belief pertaining to human obligations here, and what is to be expected hereafter, fail to give satisfaction; they do not supply the imperative wants of the progressive soul, and consequently the law of reaction has set in, and to the superficial observer the appearances seem to indicate an entire rejection of all views pertaining to the spiritual obligations of human life. What formerly furnished food for the development of the spiritual life has become worse than husks to supply that which is required for further growth.

The eighteenth and nineteenth centuries were periods of great religious upheavals, revivals in which many new sects were founded. To assert that those religious commotions had not accomplished anything in the work of human upliftment would be false on the very face of it. They had their mission to perform. They were part of the great evolutionary program by which society was educated up to a plane where it could understand and accept a more perfect manifestation of the truth. That the work for which they were intended has been well performed is evident, and the apparent decadence of the religious principle in life is only the ebb of the infinite tide that with each successive flow, is bearing onward humanity to a higher and more perfect conception of what are its duties and obligations.

The vale of darkness is rent asunder and light is beaming on the pathway which human life is traveling, with that power never before experienced. It is not the question of professing religion which is of paramount importance, but that of practicing the right kind; of accepting as the truth the statement that pure religion is to visit those who are in affliction and to keep unspotted and free from the obsessing influences that are holding down to the lower levels, the agonizing struggling humanity, who not knowing the way to freedom are still held in spiritual bondage.

Whoever makes an effort for the betterment of human conditions on either the physical or spiritual planes of life employs a mighty power that is uplifting to the individual who makes the effort. It may not be known to the world who the doer of those good deeds are, history may not record their acts, emblazoning their names as the world's great benefactors; that will not be necessary, the records on which they are engraven are immortal.

We affirm that all of the great religions of the world and their special mission to perform, and life would not have advanced with that vigor that they have, if it had not been for the help which they gave. To complain that they fell into the hands of the ignorant, those who could not comprehend the high principles for which they stood, does not impeach them in the least. All of them reached down into the barbarism which existed at the time of their advent and tried to bring life's standard up to a higher level. That they at least partially succeeded will be admitted by all rational minds.

When we consider the standard of the civilization of the races which nominally accepted Christianity, it is no cause of wonderment that the high standard which it presented was not accepted, and that many of the beliefs of those dawning civilizations were mixed with it. That was an inevitable consequence, and exists in political or religious revolutions. America, when the revolution was consummated that largely separated it politically from the old world monarchies, still retained certain features of those systems. It was all right. The growth of all institutions that possess permanency is slow. The evolution from the lowest type of the prehistoric human, up to the highest type of the present has been consummated only through unknown ages of time; but the trend was upward and temporary obstructions could only retard it for a time; so while the high ethical standard that Christianity presented to the world has been overshadowed by cruder systems, they will in time be eliminated. Names count but very little in the long run, they are only external signs to help designate one individual object from another; and whether the coming civilizations will use the name Christian or adopt some other is of little consequence. They certainly will accept all of the truth that is in that system, and the errors will be eliminated.

Materialism is a negation, an absence of something positive. It is a condition resulting from a disease of the religious principle, and when that is healthy it is a force that manifests itself in the life of the individual or race possessing it; benefiting its possessor and also those who come under its influence. One of the prominent causes of the appearance of the present strength of religious skepticism is, it is composed of a class of minds who have become weary of being fed on the husks of dead theological systems under the name of religion, and are hungering and thirsting for the bread and waters of life. Not knowing of the method to adopt by which they can receive that blessing, in the intensity of their reaction everything that has the mark of religion is rejected; with such minds time will bring about a remedy; they will see as the higher perceptions of the truth dawn upon them that there is as much difference between dogmatic theology and religion as there is between the polar and tropical regions of the globe.

We assert that the religious systems of Christianity are not becoming more materialistic, but they are feeling more directly than ever the influence of that power which is eliminating the false and giving more perfect freedom for the manifestation of the truth. It is materialism to which they have been under bondage in the past, and with the increasing light that is dawning upon them they are realizing that idolatry, whether it is of the physical type or false mental conceptions, is not true worship.

That all of the conflicting sects that compose the religious system of Christendom will be recast into one mold is not possible nor desirable. Variations of thought can exist in regard to the working of any system without any antagonism existing between the different opinions entertained. The work of separating from that religous system the false theories that have been incorporated in the body is a slow and laborious one, but it will be accomplished, and the future will witness a growth among the nations that profess that belief of a spirituality that will be resplendent with the brightness that will come from a more perfect knowledge of life's religious obligations.

The obliteration of the arbitrary boundary lines that have separated the different sects, and their ability to recognize the fact that while no one of them possesses all of the truth, all of them have in possession some, is very strong evidence proving that they are becoming more spiritual in their belief.

This decadence of extreme sectarianism is one of the most encouraging signs that the spiritual sight of the race is becoming more intensified, its vision is clearer, it can more correctly discriminate between the rubbish that has encumbered religious thought and its actual needs. Sects and parties will rise and perform the work intended for them and then pass away as far as their external organization is concerned; the mistakes that they made will also pass with them, but whatever work they accomplished for the betterment of life will remain as a permanent inheritance, evidencing the fact that life is moving to a higher plane of religious belief.

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Mr. Lyman C. Howe: My Dear Sir:—Your valued communication of Nov. 28 has been read with pleasure and profit, and I agree with so much of it that I regret the more if we shall fail to coincide in all.

Your letter contains the first essential to any discussion, of any subject by any two individuals; whether that exchange be by letter or print or verbal speech. It displays that evenness of temper and graciousness of manner without which such discussion is neither attractive, educational nor helpful. This easy, even-tempered, smoothly flowing, initial letter reveals the solid basis of your influence and popularity among Spiritualists.

I shall have to confess that I am more apprehensive concerning your good nature than I am as to the result of your criticisms; for I am more easily vanquished by courtesy than by arguments. Nevertheless I am glad to feel that our discussion is to lie above the plane of personalities and disputations. I am also convinced that in the last analysis it will be found that if we differ at all it will be as to method alone, and not as to the eternal verities, the basic principles of Equity, Justice and Right.

You say, however, that this letter of yours is but a preliminary and as it does not contain specific criticisms nor specific questions, I will not attempt to anticipate you. I perceive that your mind has been trained to subtle comparisons, fine shadings and still finer analyses concerning the relations of mind and matter and of mind and mind. With your rare facility for combining accepted principles with your original interpretations, I fear that we are likely to be carried away from the theme under consideration, which, as I understand it, is the credibility and consistency and verity of The Great Psychological Crime.

Taking up your letter in the order of such questions as seem to me to be implied in it, I would like to say:

First—My own interest in this Harmonic Philosophy of the school of Natural Science, dates back nearly seventeen years. During this time I have known the author of The Great Psychological Crime personally and well. For all these years I have studied this unidentified author, as only the natural skeptic and determined truth seeker can study another individual who claims to possess an unusual knowledge and who assumes to teach other men a higher ethical standard.

This man who has boldly said of spiritual things, "I know," and of individual development, "There is a higher standard," has demonstrated (to my own entire satisfaction) a high order of intelligence, great moral courage and patient perseverance during this entire period.

From the viewpoint of the student who measures a "Master" by the life he lives, as well as by the learning he displays, I desire to voice my respect for and confidence in the author of this book. Not only do I bear witness of his intelligence, courage and integrity, but with both reason and conscience I have accepted him as my instructor, and have committed my own life to an extension of the noble philosophy he comes to present.

Second—These years of instruction in spiritual laws, principles, activities and forces have been also years of personal experiences and certain demonstrations on my own part. I also have acquired a sufficient amount of a particular kind of knowledge to justify my endorsement of the book and to raise my testimony concerning this work above the altitude of a mere belief, opinion or prejudice.

If this were not so I would not have assumed the role of editor, to protect the author in the seclusion necessary to the accomplishment of certain difficult tasks. Those who have known me best and longest will, I think, be the last to believe that my election to follow this exacting philosophy and life is due to an unreasoning credulity, blind prejudice or hypnotic command. I feel quite safe in saying that those who know me best will give me the strongest certificate for intellectual independence.

It is therefore by and in accordance with what I deem to be my sanity and my individual powers of reason and observation, that I vouch for the author of The Great Psychological Crime, endorse the motive of the book and commend its utterances to all lovers of mankind.

I do not specially take issue with you in that part of your letter wherein you say: "Observation has taught me that very few people are capable of rendering a just judgment in any case that bears against their strongest mental habits or infringes upon their most pronounced predilections. I am also persuaded that few people love the naked truth more than their favorite beliefs—whether such beliefs are of a religious nature or certain dogmas of philosophy, or long-accepted conclusions endorsed by authorities in science. In fact, there are many illustrations of scientific (?) dogmatism, quite as absurd as anything recorded in the history of religion. Prejudice is prejudice, whether it rules in eccelesiasticism, science or social life; whether it favors or condemns a school of thought, religious creed or spiritual hypothesis.

The point at issue—if there indeed be such—is not to be, as I understand it, a presentation of our own theories and individual opinions concerning, let us say, the widespread prevalence of prejudice in the human mind, nor the judicial incapacity of the average intelligence. I had been looking rather to certain direct questions and definite charges concerning the position and contents of the book to be discussed.

While I do not substantially disagree with your clever analysis of the subject of human prejudice and mental incapacity, you will see that I do not want to take anything for granted, nor make applications of your general statements, thus anticipating you, or possibly discrediting you.

I might say, however, in passing, that we must be careful not to include too many things under the word "prejudice," nor extend its meaning beyond its limitations as a "prejudgment." There might be danger of confusing many or all of our rational and logical deductions as mere prejudices. We needs must be careful lest we classify our vivid spiritual intuitions, or our patriotic zeal, or our religious faith as mere prejudices. A man may rest his faith upon certain facts, may entertain certain convictions, and may hold to certain conclusions, and yet keep his mind and heart open to new facts, other convictions and different conclusions.

Seventeen years ago I approached this field of peculiar knowledge a confessed skeptic, but with a mind open to receive whatever appealed to my reason, what did not interfere with the independent use of my own senses, what did not violate my own conscience.

If I have wandered from my own conception of an unprejudiced and independent investigator, I have no doubt that my error will soon become apparent to our audience.

If it be possible, let us also at the outset, prevent our discussion from lapsing into the purely metaphysical or the purely speculative. It appears to me that there are very simple guide lines for both a criticism and defense of the work under consideration, and that there is nothing in the book, as I see it, that would necessarily involve comparisons of your and my own individual opinions, nor an elaborate treatment of the doctrine of "Free Will," or a universal moral irresponsibility.

It is possible that I may not have caught your meaning when you say: "No mind, I think, can be accused of acting independently. Antecedents, circumstances, and a vast realm of occult causes may be and probably are modifying our thoughts, moulding our desires and directing our conduct while we fancy we are free moral agents."

This statement, however, is valuable to this discussion in that it makes an opportunity to refer you to the full treatment of this subject of independent choice and individual moral responsibility, as you will find it in Chapter V of Part III of the book.

The limitations of space and the point at issue will not justify extended quotations, but I invite our audience to a careful rereading of this particular chapter, in which the fundamental tenet of the Harmonic Philosophy is carefully and fully treated, which tenet is "Individual Responsibility."

I will say, however, that if by this above quotation you mean to imply that each one of us at any given time, represents his own past education, experiences and environment, we do not differ. That is to say, you at this moment represent the sum of your past life with its peculiar training and environment, with its individual activities, experiences, acquirements, ideas, impressions, beliefs and prejudices. This, however, is quite another thing from saying or holding that your daily life, with its immediate mental activities and moral standards, is not under the direction of your own will, reason and conscience.

To say that our mental and moral status is attained through many counter influences, does not mean that our rational and moral decisions may not therefore be free and independent. It does not matter what facts or opinions have influenced our character building, these influences in no wise prevent the free and independent decisions of a sane or normal intelligence.

I believe that my friend from Fredonia will agree with me when I say that all that which we know and designate as morality is absolutely dependent upon that character of "Independence" referred to and carefully analyzed in The Great Psychological Crime.

If our readers were to follow (what appear to be) your preliminary suggestions to their legitimate conclusions it would seem, to my mind at least, that your purpose is to excuse mankind in toto from the moral results of their own acts.

Do I understand this to be your position?

All the laws of men would seem to refute such an implication. For is it not a fact that the basis of civil, criminal and moral laws is individual responsibility?

If I am right in this, is it not also true that individual responsibility is dependent upon the ability of the individual to voluntarily exercise all those faculties, capacities and powers which establish his sanity and normality in the minds of men?

If I have correctly followed you, it would appear to me that you have confused the two universal but directly opposite principles that color all the higher activities of mankind, namely, the principle of "Influence" and that of "Coercion" as they obtain among intelligent human beings.

Whatever influence the book may have had on your mind by way of "Suggestions" is indeed the result of "Independent Suggestion," as the author has carefully differentiated this from "Hypnotic Suggestion." Why? Because the process involved does not in the least deprive you of your power to exercise any or all of your normal faculties, capacities and powers, IF YOU WANT TO. Indeed, it constantly invites you to so exercise them. Your letter assures me that the individual who is responsible for its charming and elegant diction was in full possession of his intelligent faculties and powers during its formulation. Am I mistaken in assuming that he would quickly and heartily resent the charge, if made, that he was not mentally or morally responsible for his splendid production?

However this may be, the thought will help us to understand the differentiation the author makes between the two kinds of so-called "Suggestion."

Independent suggestion appeals to and stimulates reason. Hypnotic suggestion SUPPRESSES reason and COMPELS obedience.

The one impels; the other compels. The one stimulates mental activity; the other paralyzes it. The one aids intellectual processes; the other suppresses them. The one invites mentality to normal action; the other makes such action impossible. The one conserves mental health and development; the other destroys it. The one represents the principle of INDEPENDENCE; the other that of COERCION.

It is true that the result of independent suggestion may be to revolutionize all our ideas and convictions upon any given subject. I have no doubt this may also be accomplished by hypnotic suggestion. But the point the author makes is that, even so, the PROCESSES employed are wholly different; and that the one is CONSTRUCTIVE and the other DESTRUCTIVE.

You say, "But is there really any difference, except in degree?" The author's answer would certainly be that it is not a question of "Degree" that he has raised in the book, but one of "PROCESS."

One expression you employ which enables me to present this same thought more directly, and perhaps also more clearly. You say, "I believe I am willing to accept and acknowledge any truth, when it is made clear to my reason," etc. I have not the least doubt of the truth of that statement. I believe you are open to the truth from whatever source it may come, so long as it is addressed to your "REASON."

But would you be willing to extend the same hospitality to even the same truth, if it were THRUST upon you by a PROCESS which PARALYZES your reason?

And this brings me to your closing reference to the author's definition of the term "Hypnotism." It is true that he limits it to that which has come to be known as the "Subjective Process," and he holds that this process involves a control of the will, voluntary powers and sensory organism of the subject to the extent of its operation at any given time. It is also true that these limitations exclude much that heretofore has passed current as hypnotism, and draws a sharp line of differentiation.

If this definition involves anything that is not true, this fact would be an important element in determining the accuracy of any conclusions he may have based upon such fallacy. I infer that this is one of the errors to which you refer. If so, I shall be glad to have you furnish me such facts or logic as you may depend upon to overthrow the author's position and demonstrate his error.

But just here let me correct what appears to me to be a misapprehension on your part concerning the author's position as to the ultimate destiny of the soul under the destructive principle and processes of nature.

You say, "By various expressions I infer that this means annihilation of the conscious individual."

By reference to Part III of the book, and more especially to the supplementary chapter on "Theories," the author makes it as clear as it is possible to express it in words, that the ultimate destiny of the individual is yet an open question with even the wisest of the Masters who have tried to solve the great problem. At page 393, under the subhead of "FIRST HYPOTHESIS," and at page 395, under the head of "SECOND HYPOTHESIS," you will find perhaps the fullest and most definite statement of the different positions of those who have endeavored to solve the problem of the final destiny of the soul.

In conclusion, you tell me that you have found what appears to you as radical errors in the book, and I infer from your letter that you will enter upon the specific subject of these errors in your next letter, which I shall await with increased interest.

In closing this first letter let me assure you that I fully reciprocate the spirit and purpose which impel you to this correspondence, and trust that our mutual efforts shall result in both pleasure and profit to our readers.

Most cordially and sincerely yours in search of Truth,

FLORENCE HUNTLEY,
Editor The Great Psychological Crime.

She Saw the End.

Mrs. Booth-Tucker, consul of the Salvation Army, had a premonition of death the Sunday before she met it in the Santa Fe wreck at Dean Lake. Lieutenant Colonel Addie described her showing the feeling to the large audience that gathered in the Salvation Army Citadel last night for the special services dedicated to her memory.

He had been down in Texas, but when he received a wire telling him that Mrs. Booth-Tucker was to pass through Kansas City, he hurried back there to his command to greet her. As she was to be in Kansas City only an hour, stopping over on her way to Chicago, he met her at Topeka and rode from there to Kansas City with her.

She inquired what song his division of the Army was using with most force just at that time, and he told her that it was her old favorite, "You Never, Never Can Tell," with new words he had adapted to the music.

She asked him to sing it to her, and as the words rolled from his lips, a far-away look stole into her eyes and, he said, she seemed to see from afar the fate that was awaiting her. When he came to the last verse she asked him to repeat it and joined in the words:

Time and place will cease to know you,
Men and things will pass away.
You'll be moving on to-morrow,
You are only here to-day.

Chorus:—

You can never tell when your death bell's tolling,
You can never tell when your end will be.
Cast your poor soul in the sin-cleansed fountain,
Come and get saved and happy be.

When next he saw her she was cold in death.—Kansas City Journal.

A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months and have made $315.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. C.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

AROUSED THINKERS.

All Along the Pathway of Mediumship.

The Great Psychological Crime, with its scarecrow headlines has aroused thinkers all along the pathway of mediumship to an astonishing degree! From the various opinions, favorable and unfavorable to medial powers and the exercise thereof, one is forced to the conclusion that the subject is not scientifically understood by all, IF FULLY BY ANY; and, of course the great masses know nothing about it, and their opinions are worthless on the subject! All Spiritualists agree, however, that spirits do manifest through certain attuned individuals; but the utility, genuineness of the manifestations and effects on the instruments used are debatable questions, and it is not wonderful that we meet with different opinions on the subject, indicating that the science of mediumship is but little understood; hence some call mediumship a GREAT PSYCHOLOGICAL CRIME, while others call it a CROWNING VIRTUE.

While we admit that many persons have been injured by tampering with mediumship, as people have been injured by tampering with other things they do not understand, and that it is a DANGEROUS THING TO MEDDLE WITH unless one knows what he is doing; yet that mediumship, as such, is a psychological crime is not to be conceded. The crime consists in not knowing how to handle the powers, and not in the powers themselves.

The great trouble with investigators is, they do not seem to realize that there is a difference between the physical and spiritual laws of life, and that you cannot measure the one by the other. Mediumship is but the spiritual nature of the medium intensified, and as soon as mediums learn the laws of development, or, in other words, how to subordinate spirit induction or inflow to the will of the medium, there will be less complaint of super-sensitive natures and overstrained nerves.

The psychological crime of which some complain, lies nearer to the door of those who visit and manage mediums than in mediumship itself. The great majority of people go to seances as though they are going to a Punch and Judy show, to see what they can see and criticise the manifestations. They go in search of frand instead of the truth, and when they witness a manifestation, however genuine, they dub it a fraud, not knowing the false from the true, and generally they condemn the true. Many go to a seance demanding that they be convinced and at the same time set their minds against the manifestations, little knowing that will force is the moving, combining power of the universe, and that thoughts affect the medium and retard or assist the manifestations according to their desire and intensity.

Many set their minds and draw themselves up into their sun-dried souls and say, in their minds, "Here I am, now convince me," formulating conditions to govern the manifestations, never dreaming that every spiritual manifestation is produced through spiritual chemistry. While they would not think of prescribing rules, bounds and conditions to govern a physical chemist who must have his laboratory and conditions to produce a chemical compound, but a medium must produce spiritual compounds and spiritual chemical results without a laboratory (cabinet) or conditions, or he is a fraud. After the fraud hunter demands conditions and fails to see his grandfather, or some other kin, with a cross eye or freckle on his nose, or some other like foolishness, it is all pronounced a fake and the medium a criminal who has obtained his pinched "fo' bits" by false pretenses and he rushes off to some blockhead to have the medium arrested. Such are some of the things mediums have to contend with, and these are what make the practices of mediumship hard on the mediums and produce a physiological crime.

Instead of going to mediums with kindness, willing to receive whatever may come with thankfulness and good will, they go there to doubt and criticise, and the medium comes out of the cabinet in a weakened condition, feeling his life flowing away because of the outside pressure imposed upon him.

Give the mediums kind and loving thoughts. Throw in their pathway the flowers of tender words. Sustain their physical as they sustain our spiritual and we will have less cause to doubt of their powers and the so-called psychological crime will be appreciated only as a figment of the brain.

The world is fighting all kinds of spirituality and spiritual manifestations, and especially those missionaries of heaven who come with outstretched hands and loving hearts that man may know that life is an eternal factor of nature and that individuality extends beyond the grave.

The laws of mediumship are the laws of our spiritual natures, brought to the comprehension of man, and if rightly understood they will harm no one, but greatly benefit all.

Mediums are a sensitive people, and should be treated kindly. They cannot be classed with dirt-delvers, stone-heavers or wood-choppers, no more than can poets, orators and authors be classed with the Micks and Paddies of the railroad.

Do away with mediumship and you will do away with Spiritualism. Had it not been for mediumship, Spiritualism never would have been born, and to abolish it, we abolish our religion.

The fact of spirit return is the only polar star we have to pull to. We never would have known anything about spirit return or a future life had it not been for mediumship. Mediumship brings the truth and beauties of heaven to every man's door and blesses every heart with the knowledge of eternal life. It teaches us how to live and how to die. How to close our eyes on the scenes of this world and open them on a fairer and better one; without it we would be groping in darkness and despair, with no hope beyond the grave and with no mission on earth but to eat, drink, revel and die, to furnish food for worms and mocking specimens of God's beneficence.

Mediumship is the foundation of our civilization, the basic rock of every church in the world; the salvation of man and the guiding star that points to the halcyon joys of the by and by. Wipe out mediumship and you resolve the world back to the days of the cave dwellers when man contended with his kindred beasts for mastery.

If we only would learn how to appreciate and handle mediumship, rather than how to criticise and condemn it, the world would be wiser and better from our efforts.

Liberal, Mo. G. H. WALSER.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By F. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"As Long as One Sticks to the Same Ideas, and Makes No Acceptable Improvement, He is Soon Spiritually Orthodox."

AN AFTERTHOUGHT.

Christianity, Materialism and Spiritualism.

The remarks on Ecclesia-phobia strike a chord that awakens reminiscences along lines of progress, and we believe it would be unwise as well as unfair not to acknowledge truth wherever found.

We who stop to think can well remember the rapid progress of orthodoxy fifty years ago, and the coincident wave of materialism, when Presbyterians would not deal with Methodists and vice versa. We can think of the time when the exchange of pulpits was not a matter of courtesy, and the unusual curiosity that possessed us when the Baptist minister came to our church of a different creed to preach for us.

We were almost struck dumb when we saw the pastor stop to shake hands with the young folks he happened to meet while on some errands, but it was (as we see it now) a step in the right direction and an indication of a broadening-out process that has resulted in better things.

Christianity passed through its fiery trials and bloodshed, and murder and crime were done in its name. One fact was patent to all who observed. The incentive to good living, pure thought and higher ideas was not lacking. Had it been, it would have been stamped out completely, but the good lives and the steadfastness of its believers who suffered martyrdom in many ways compelled the admiration of the world.

The reaction brought sympathy and strength, not only individually but collectively, and the cause finally prospered. Its work has been great. The backbone of all nations is religion of of some sort.

Now the scene shifts, and the canvas shows a picture that seems entirely out of proportion with its future history. Two children tipping the table, getting intelligent replies to earnest questions—it has heralded another wave of comment, persecution and scorn, but we have only to roll the canvas back a few years and find another expression of the same unseen powers that caused BURNING AT THE STAKE at Salem, Mass. Now we find the Christian world startled, aggrieved and angry that the fact is again evident that they do not know all concerning the next life. "Whom the gods would destroy they first make mad," seems applicable to the case in point.

The Christian world had suffered, borne all kind of sorrow, persecution and misery, and had recovered and prospered, was now a strong giant in force, but even at that could not pull not "whip into shape" men's thoughts. They would think in spite of priest or pastor, and the result was sectarianism until we had a new sect for every day of the year, and more coming. They traveled again the old lines of argument, which we are not at all interested in at present, and no matter what the "theory" evolved, it was not wholly satisfactory, yet all were living creatures, had our own daily duties, were usually in sympathy with other people, even though we did differ in ideas about our mode of worship.

The Christians now were in a position that required tact to handle. The churches were developing thinkers, and like many who "builded better than they knew," they were raising recruits for some advance they knew not of. They had commenced to broaden, to exchange ideas and a better place to start from could not have been found than the pulpit. Its power had been proven. A minister's words went further than a layman's because of the precedents established for years past, and it is just that it should be so. They have worked and suffered to make it revered and honored; the reward is theirs.

By these exchanges of ideas they hoped to overcome the intense wave of materialism that had been rampant among the people for twenty years past, and was rendering the work of the pulpit to some extent nil. The men were thinking for themselves. They would help support the churches, believed they were a good thing, would go sometimes with wife and family to "set a good example," but there it ended; they were thinking for themselves, and like bright men usually they quietly insisted upon that right.

I wish you to note the opinion of the orthodox church that I have held for years and still hold. It is a very necessary institution, and will be for many years to come. Not all people are leaders nor pioneers, and not all are able to stand ON THEIR OWN FEET religiously, especially not in any "new idea" as they term it; but as each day advances you will see a larger number of inquirers who begin by asking a vague question. Finally interest grows; the rest is easy. Never expect to be free from orthodoxy; it is impossible. I will speak of orthodoxy in Spiritualism later.

The more advanced in spiritual development among the orthodox and the more powerful thinkers of the day, were earnest in their prayers and desires for something to awaken mankind to a sense of their responsibility as free moral bengs.

I believe those who have the world's evolution in hand heard those prayers and answered through those children and their table in Hydesville. We are taught that always coincident with one's desire is the reaction that brings the fulfillment.

Little was it understood, as usual as we are all pleased to have results come in our own special channel of endeavor; as we all to a more or less extent have a plan to run the "universe," the little tips or knocks were misunderstood in the main.

Some were ready. That's always the case. Some people are always in advance, looking, hoping and digging for truth, no matter how it presents itself. They are constituted so they can appreciate it at once and without question.

These few, like the wise ones of all ages, grasped the news with avidity, and are still developing the line of thought that the intelligence made manifest by the table; whether in this form of life or in the next, it matters not.

The same old story has to be told about the subsequent history of the initial raps that Christianity tells only much to be regretted—the main and most powerful opposition has come from the so-called Christians and their churches. Only in the last few years have they allowed their attention to be drawn to the special phenomena, and that has to be discussed in the most unfriendly and caustic spirit.

If the ministers had to suffer at the hands of the public as a medium has to to suffer, the fact would be heralded by papers far and wide, and perhaps the law might intervene in his behalf.

Still the medium is occupying relatively the same place as the minister of some hundred years ago, and it is right.

One thinks sometimes about the charity they preach so much about. If one will keep in mind the events which brought orthodoxy to the front and to the attention of the whole known world, savored of persecution, you will find it comparative of Spiritualism. Many are the incidents of cruelty and dishonesty, the movement has been compelled to endure.

Yet, friends, all light comes through suffering. Nothing comes except by the law of sacrifice, or in other words you must pay the price first. It is well to remember this, as those who are to be the backbone of the philosophy will be compelled to stand firm as those of orthodoxy have in the past.

No wonder they object to leaving the church, when it has been one object of intense devotion for many, many years, and hereditary traits find the ground well fertilized for future attainment.

Who that was reared in orthodox churches does not remember the magnificent days of young manhood and young womanhood, and the sense of sanctity surrounding each move toward the betterment of the church; the hearty co-operation; then compare the bickerings of higher thought advocates who stoop to criticise another in print. Don't the "despised orthodox" see this and hesitate?

Phenomena are necessary sometimes. It was phenomena that called our attention to spirit return, but the catering to abnormal desire for special phenomena at all times seems out of place. Scarce a meeting or lecture given but what phenomena are advertised, and unfortunately it is not OUTSIDERS or SKEPTICS that get the "tests" as a rule, and the special work of special phenomena is hindered in its scope.

Those who are familiar with the usual public demonstrations should ADVANCE A STEP and study spiritual philosophy; make an effort to attain, and an honest endeavor thereby to raise themselves one step in the ultimate progression.

AS LONG AS ONE STICKS TO THE SAME IDEAS AND MAKES NO ACCEPTABLE IMPROVEMENT, HE IS SOON SPIRITUALLY ORTHODOX.

When Spiritualists show by their manner of living that their belief in the future life helps them to be better to their fellow men, they will attract attention. In this 20th century we will not be measured by physical miseries placed upon us by our fellows who do not believe as we do; but we will be compelled to live in a manner that SHOWS WE ARE IMPROVED, that our idea of attainment is not one of ability to criticise others' methods, but that we are charitable to others' opinions, and are strong enough to stand as an example of our belief that the stronger evidence of sympathy and encouragement from the spirit side of life is made manifest in our daily living.

To be successful, Spiritualists, you have no warrant for ridiculing another's manner of living, expression or desires. The words they use may be a heritage of speech—theirs honestly—and if you object to their mode of expression, "first cast out your own mote."

FRANK M. LIVINGSTON.
19 Winthrop street, Springfield, Mass.

BOOK REVIEW.

The Temple of the Rosy Cross. The Soul, Its Powers, Migrations and Transmigrations. By F. B. Dowd. Eulian Publishing Co., Salem, Mass.

This volume is interesting as an exposition of the principles and teachings of Rosicrucianism, by one who is recognized as an exponent of the Rosicrucian fraternity. It treats of the spiritual relations of the body, mind and soul, and the perfecting of each.

New Thought Primer. By Henry Harrison Brown. San Francisco, Cal. Price 25 cents.

An instructive exposition of the origin, history and principles of the New Thought movement.

Return to Nature. The True Natural Method of Healing and Living, and the True Salvation of the Soul. By Adolf Just.

The care of the body—water, human curative power, light, air, earth, food, fruit culture.

An exposition of the Naturopath system of cure and maintenance of health. Translated and published by B. Lust, 135 East 58th street, New York. Price, cloth, $2; paper, $1.50.

The New Thought Simplified. How to Gain Harmony and Health. By Henry Wood, Author of "Ideal Suggestion," etc.

Aims to be a plain and practical presentation of the New Thought principles, by a veteran writer in this line. Its style is graceful and adapted to the popular mind.

It is published by Lee & Shepard, Boston. Price by mail, 88 cents.

Soul Return. By Fred Max. Published by E. H. Bacon & Co., Boston, $1.25.

Claims to be a primer of soul science, not a manual. Interspersed with thoughts that are acceptable, there is much that appears purely fanciful to the ordinary Spiritualist mind.

LIFE.

A flood from force, that like unto
The little pool made by the rain,
Which sudden fell to overflow
Its dish, then ran out on the plain,

And found the stream of life—so pure
Conjoined they ran—as one, till wide
And deeper, stronger to endure
The constant gaining on each side.

And dangers grew along the way.
Could one look back and measure all
The pilot's ignorance, when gay,
And blind to sense of wisdom's call.

The pilots change when sailing in
God's Ocean Life will find its whole
Through freedom which this race doth win,
The home for hearts—life's crowning goal.

MARY J. SCOTT.

Buffalo, N. Y.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

A Memorial to the Mediumship of Our Host.

We, the invited guests bidden to celebrate the anniversary of the birthday of William W. Aber, cheerfully and gratefully appreciate his mediumship.

While there are many phases of mediumship, that of Mr. Aber as manifested in his materializing seances, is different from any other, as far as we knew, in as much as by means of it, spirits advanced in science and philosophy, can give to mortals such knowledge of a high and noble character as is not anywhere else obtained; as is evidenced by the production of the works, "Rending the Vail," "Beyond the Vail," "The Guiding Star," and a work now in progress; the contents of all of which were given by materialized spirits in full form, view and hearing, in manuscript, type-writing and oral speech—messages of such character as are, and ever will be of infinite benefit to earth's inhabitants when they have learned the lessons contained therein.

Through the mediumship of Mr. Aber, the vail that hides mortals from the spirit side of life is rent asunder, and they are enabled to enter beyond the vail and behold the conditions of life there, made by the faithful performance of life's duties in mortal existence; or, by the failure in the performance of such duties through ignorance or otherwise.

Through the same mediumship, we are able to obtain some knowledge of the higher spheres, in messages given by the more exalted and advanced spirits; of the grandeur and glory—the beauty and never-ending happiness of the dwellers in those spheres, and the exquisite drawings in crayon and painting in oil of the portraits of spirits who inhabit those beautiful realms, as given to mortals for their benefit and encouragement in the Guiding Star, that they may learn beautiful lessons from the higher spirit side of life; that when learned, will be of infinite value to them.

With a full appreciation of these productions, we take great pleasure in expressing our sincere thanks to our host, the medium, and congratulate him on his invariable success in his more than twenty years of successful mediumistic labor in the field of spiritual work; and acknowledge with grateful thanks the vast benefit his life work has done, and is being done, in the world.

We wish him a long life of continued success; and may he have health and strength to accomplish his work with comfort and satisfaction.

To the above expressed sentiment we cheerfully and gratefully subscribe.

E. J. SCHELLHOUS.

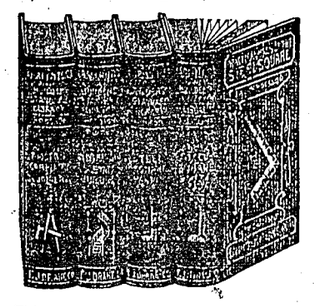
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The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, $1.00.

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The Burning Bush and the Father of Lies.

Some kind friend sent me a copy of the "Burning Bush," a paper devoted to evangelization. Chicago has many queer publications, but nothing that approaches this in farce and broad comedy. Religious? Pious? These words have no meaning when used to describe it. Its title page represents the arched crust of hell broken through so you can see the devil on his throne, spear in hand, and lost souls dancing around him in the flames. On top of this arch is a block on which a "revivalist" whose wide open mouth indicates that he is shouting for converts. On a scroll in his extended hand is written, "Can we lose our sanctification and still retain our justification? We certainly can."

To an ordinary mind this would be a conundrum it would have to give up, but the revivalist solves it off-hand. It may be important to the said revivalist whether he can be justified without being sanctified or not, but the sun will rise to-morrow just the same, however this knotty question is decided.

There is an article on Spiritualism, illustrated by a fine picture of the devil, the one ever-present cause of all spiritual manifestatons.

The author says: "There are only two spirits that ever communicate with the people of this world. One is the Holy Spirit, and the other is the spirit of the devil." When a writer comes to this conclusion it is a waste of time to attempt his enlightenment. Yet he demands attention for, imbecile as he is, he catalogues the usual offenses which make the stock-in-trade of his ilk, charges repeatedly disproven, which he knows are false and seeks to prejudice his readers by this lying—yes, LYING—for it is described by no other word. As published in the "Bush" it purports to have been delivered by W. E. Shepard, its publishing agent, before the Illinois State Spiritual Association or a portion of its members who remained because he "promised to pray for them." If this be true, why did not some delegate denounce the arrogant slanderer and his falsehoods then and there? If a large portion of the convention remained to listen to the "message" of this impudent evangelist, as stated in the "Bush," is it believable that the delegates quietly received his castigation? According to his story, Shepard had things his own way, and his hearers were beaten into lamb-like silence.

Another article had a blue pencil mark, and though not relating to Spiritualism, is so characteristic of religion-getters, that it will bear repeating.

It is written by this same Shepard to show how the convert may get the good things of the world by scaring the devil away. A monkey strayed to a neighboring house and saw a bowl of jam on the table. He would help himself, but the lady of the house was right there to prevent him. So he tipped the bowl over, and when the jam ran out he rolled in it and fled to a nearby tree where he spent the rest of the day scraping off the jam and feasting on it. As a moral Shepard remarks: "There is more than one way to get ahead of the devil. He would scare off everybody who wants to taste the good things of the kingdom. If we will only be watchful and quick, we can get in and help ourselves, in spite of the devil's scare. Get in the grace of salvation all over; get besmeared with it from head to heels before the devil can run you off; then climb into the tree of life and eat and feast and enjoy the blessing with all your might."

It does not seem possible that there can be a newspaper in the United States in this enlightened age that would publish such rot, and have a wide circle of readers, receiving and calling it evangelization! It sounds like the gibbering of some mould-encrusted mummy dug up from the charnel-house of centuries past.

Brother Shepard of the Burning Bush, you know suspiciously too much of the devil. Your advice to young converts, to not wait and deserve the bowl of salvation jam, but to seize a moment when the devil is off his guard, tip the bowl over and "besmear" themselves with it, shows plainly that the old master has a willing imitator in yourself. Do not worry yourself about the Spiritualists, and their public, individual or domestic relations, or the destruction of conjugal love by Spiritualism. Look at home—in your own evangelical circle. For every derelict Spiritualist we agree to find twenty preachers, with equal or greater offenses. You cannot in all the spiritual papers or books in the world find such depravity of advice as you give your converts. You have a double morality, you believe it right to cheat the devil, therefore it is right to cheat those whom he has deluded—sinners.

To the converted there are aliens without the gate. Hence comes the infamous doctrine that an unbeliever, an infidel, has no rights a Christian believer is bound to respect. Hence springs the slanderous stream of falsehoods which you call a "message" against Spiritualism. If it really is a "message," by whi&ch you mean it was "message," by which you mean it was inspired, do you think for a moment it known by fruit, or rather the fruit indicate the tree from which it came, does not this fruit, poisoned with misrepresentation, and pretentious, self-inflating piety, prove it to be from the father of lies, with whom you are on such familiar terms? HUDSON TUTTLE,

Editor-at-Large N. S. A.

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..SATURDAY, NOVEMBER 28, 1903...

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We desire to call the special attention of our readers to the notice pertaining to Mr. Hudson Tuttle's book of the above title.

In all the wide range of spiritual literature there is not, perhaps, a more instructive volume, or one that is more helpful to a seeker after the truth pertaining to the science and philosophy of Spiritualism, the basic foundation on which it rests, and the logical and ethical superstructure reared thereon. Every Spiritualist should have the work—and every inquirer would find it a rich mine of helpful knowledge concerning the most important subject that can engage the human mind.

Give Mr. Tuttle a helpful lift and thereby benefit him, yourself and the cause.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

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A Dire Disease.

According to the daily papers, President Patton of the Presbyterian Princeton Seminary, foretells a great defection in all churches in the near future. He characterizes Christianity as it exists to-day as "a dire disease," in an address at the centennial services of the New York avenue Presbyterian church. He ridiculed those who reduced Christianity to a mere set of morals and lost sight of the individual soul in their efforts to reform society as a whole.

"What I contend," he said, "is that Christianity must be more than ethical to be truly ethical. It has moralized the world not only by preaching precepts, but by speaking as one having authority, detailing dogma, and doctrine. And when you give up this dogma and doctrine you let go the guards against man's selfishness and evil."

One of the symptoms of the disease, he said, is a marked indifference in spiritual matters and a marked attention to the social side of religion. The regeneration of the soul is being superseded by the regeneration of society.

The world has been dosed and fed on orthodox "dogma and doctrine" from the days of Paul to the present, and the fact is prominent that instead of being a "guard against man's selfishness," there are no portions of the world where "selfishness" and colossal greed are more in evidence than in those parts where Christian "dogma and doctrine" have been most taught and preached.

"Salvation" itself has been practically made a selfish individual affair, and the "business," and the industrial system of Christendom, have been organized and conducted on the plan of selfishness and greed. Dogma and doctrine, as preached by the orthodox churches have bred the intensest form of greed and selfishness the world has ever known.

Yes—as its results show—it is "a dire disease"—a disease that stultifies freedom of thought and breeds selfishness.

And among the most potent, psychological causes of the "dire disease" must be recokoned the horrible, heartless dogmas and doctrines of Calvinism, subscribed to and taught by the president and professors of Princeton Seminary. It is only natural that the dogmas of a heartless and cruel God, a heartless and cruel election and predestination of a vast multitude of human beings to suffer eternally in hell, should beget heartless selfishness in those who receive and believe such doctrines. And so it comes, that the most heartlessly selfish, cruel, warlike peoples of the world are—Christians.

Truly President Patton is right when he says Christianity as it exists to-day is a "dire disease."

A late London religious paper contained the following advertisement:

"A clergyman of experience and moderate views, who distinguished himself during his university course in divinity and English composition, will furnish original sermons in strict accordance with the Church of England, in good print, at five shillings each. Only one copy will be given in any diocese. A specimen will be sent if wished. Sermons made to order on any required subject. Terms reasonable."

With manufactured sermons, aided by the prayer book, the labor of an English clergyman ought not to consume much brain force. We have been assured that there are sermon factories in active operation in the United States. If easily accessible, and sold at a moderate price, such prepared sermons ought to prevent plagiarism, an offense the New York press represents very prevalent in that city at this time.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

Letter From Secretary Longley

Certainly no subject is of Greater Importance to every Spiritualist than this: "The Decline of Spiritual Societies." While the adherents to Spiritualism are increasing, its meetings are not as a rule as well attended as in former days. The fact is, Spiritualism is diffusive in its aspect and tendencies, invading the churches, often taking possession of the Minister and manifesting itself in quarters where least expected. Mrs. Longley's article will be read with interest.

THE CAUSE

Of the Decline of Spiritual Societies.

To the Editor:—I have been requested to express my opinion on the decline of spiritual societies and the cause of such decline. It is a subject that requires a vast and far-reaching knowledge of the conditions of spiritual growth and of the various circumstances attending the cause of Spiritualism and its advocates in the different localities where societies exist, or have been. I feel that the conditions and causes for the decay of organized work may be very different in one section or community than in another, and that a special study needs to be given to this subject in its broadest sense.

Still, as one who comes in touch, through correspondence and otherwise with Spiritualists all over the country, because of filling the office of N. S. A. secretary, it may be deemed fitting for me to express my opinion on this most important matter, and I will briefly do so from my observations and experience.

To my mind, the chief cause of the decline of local work is lack of unity on the part of many who take hold of it, or who for a time only, show much interest in the cause at large.

Sometimes those who organize a society start in with too much enthusiasm, expecting the whole community to fall in with their plans and ideas, and being disappointed in this, and finding but a few who willingly take hold of the work, and that the expense is heavy and the glory slight, they grow weary in well doing and finally abandon the work, and we cannot blame them, for nothing is more discouraging than to have one's willing work only half appreciated and encouraged.

In many societies there are two extreme wings, a few who want to do all the work, and to always be the leaders, and a few more who want to do no work, but who would be very glad to share the glory, if not to claim it all; between these two wings there is always an undercurrent of inharmony, and this breaks out on every possible occasion. In addition to these there is usually a class that will help a little, and who want to gain no publicity or to share no responsibility from the work.

I feel that the lack of training, by the reading of good spiritual papers and other liberal literature, by meditation and thought on the part of those who have become Spiritualists through some evidence they have received from the other life, has something to do with the decline of societies, for they cannot always comprehend or appreciate a good lecture, and they feel dull and uninterested while the same is being delivered. I do not decry the presentation of phenomena on the platform if it is what it claims to be in verity, and is also of a character to dignify the meeting, as spiritual messages can easily be. It seems to me that the philosophy and phenomena go hand in hand with pleasure and instruction derived from each if they are properly presented and understood.

Frequently, the cause of the decline of a local society is the lack of good local mediumship and lecture talent, and the inability or unwillingness of the Spiritualists of the town to go to the expense of bringing such workers from other places; and just here comes in the lack of unified purpose and action, which leaves the care and expense upon a few zealous souls who go on with this as long as they can, and then drop the work from pure exhaustion or dismay.

Were it not for the fact that our zealous missionaries can organize societies and set them running with good prospects, as evidenced by the work of our special missionaries this year, I should feel that the tendency is to disintegrate rather than to unify in society work by Spiritualists at large, but we have the facts that hungry souls in every community are ready for organization, and that the tendency should be, and probably would be, towards cohesion, if they were properly educated how to take hold of Spiritualism and of society work, and keep at in a way that shall attract rather than to repel the community.

Spiritualism as a factor in the progress of the age should be studied by all who advocate its claims. They should feel it a privilege to come together in their communities and discuss the needs of humanity, the important issues of the day, and the work of Spiritualism in relation to them; to occasionally, if not regularly, engage a Spiritualistic speaker or medium to come to them with the word of truth and the instructive lesson, and to co-operate in all ways that will be for mutual good and for that of their fellow-men.

It is a fact, that very few active Spiritualist societies exist in this country, there are many struggling ones, but few active and well established societies, nor are those that do not charter with the N. S. A. any better off in point of membership, influence, work, and finances than our own chartered societies. I do not mean by this that Spiritualism is in the least retrograding, but I mean that society work seems to be on the decline, with but little good reason except that of lack of affiliation and interest on the part of Spiritualists at large.

From my standpoint the remedy for such decline, is a more active labor and affiliation among the Spiritualists of each community, more courage to stand up and be counted in the ranks, and a little more generosity in the matter of financial contribution; a little less desire on the part of some to control and manage everything, or to wear the "rule or ruin" air, and a little less of apathy and indifference on the part of others; in short a unifying of forces, and an increase of earnestness to forward the work of the angel world.

As to Spiritualism itself I have no fear of its decline. It will live if there is never a society to advocate its principles. Its apostles will continue to wander over the earth and proclaim its teachings. Its mediums will be constantly brought forth or developed in every town and village, and the home circle and the private audience will be held with the spirit world here, there and everywhere, despite all efforts to crush it out.

Spiritualism is an ever-living tree that is bound to grow, and to cast shelter all around, but this is no excuse for Spiritualists to grow indifferent to its work and to neglect their duty to it and to humanity, nor is it any reason why they should sit back and by their apathy make the work harder for the spirit world and its instruments.

MARY T. LONGLEY.

Washington, D. C.

"Spiritualism Outlawed."

Such is the startling headline to an article in the Troy, New York, Times. The writer, as usual, shows an ignorance which is pitiable, of the subject, yet there is one point which is of interest to all Spiritualists.

A bequest of $12,000 made in favor of Spiritualists by one of that class has just been declared void by the court before which it was tried, and this decision, being the first of its kind, will be an important precedent. Spiritualism came to this city from the rural districts, where the Fox family became noted for what were called the "Rochester knockings," but it received its greatest impulse from Andrew Jackson Davis, who published several books and had a large number of disciples. Some strange things were reported, and curiosity led many to investigate the claims of this new movement. It gradually, however, lost its importance, and although still holding an existence in some localities it has no legal recognition.

The case is not the first that has been tested. The National Spiritualist Association has vindicated the right of a Spiritualist to will his estate as he pleases, and the legality of such will. But such wills are always contested, and where sustained, the expense has nearly eaten up the bequests. It is far better for those who wish to help a cause or dispose of their wealth in any certain way, to arrange therefor before their departure. One of the best lawyers said that a will could not be made that could not be broken. Add the prejudice of a jury to the bigotry of a judge, the hopelessness of justice is apparent.

The work you propose to do, the cause you wish to help, do not wait, leaving to others not interested, to do it for you, but do it yourself; do it now, making a beginning to-day, and enjoying the effort and being made happy by the results.

If you doubt, look at the Seybert Bequest to found a chair in the University of Pennsylvania devoted to the study of psychical phenomena and especially Spiritualism. To secure the money, a committee was appointed and went through a farce it called an investigation, and though that was several years ago, there is no chair of psychical science and not a word taught relating to Spiritualism. The earnest desire of the noble philanthropist is as though never expressed. His fifty thousand dollars went to defame, libel, and bring disgrace to the cause he loved.

Catholicism on its Native Heath.

An American artist temporarily residing at Etaples, on the English Channel, in the north of France, recently wrote a friend, from whose letter we extract:

"I must tell you a characteristic incident in connection with our late tragedy in Etaples. In the frightful storm, the worst known on this coast, of September 8, among our fishers some thirteen lost their lives, and of course many families were left destitute. The foreigners and artists immediately got up subscription, and all gave according to their means. It was proposed to put the money in the hands of the village priest—of course a Catholic—to be used for these families, thinking he would have particular knowledge as to its wise distribution. Some of the people, however, asked it be done otherwise. We learned that in the Sunday sermon it was mentioned that money was being raised for relief of the destitute, and that one-half of it would be used to pay for masses for the dead!

"I assure you, so far as the artists are concerned, the dead were left to bury their own dead. Which leads me to remark, we can be thankful that in America the church and state question has been settled, I trust forever."

And yet religionists of all denominations, unless it is the Baptists and Adventists, with the unorthodox sects, Universalists, Unitarians and Quakers, have been laboring for years to get God, Jesus Christ and the Bible in the national Constitution, to the end that church and state may be again united.

The annual dumping of millions of European Catholics on American soil, is with the view of changing the present order of affairs. There is real danger of their ultimate success.

Not Gifted With Common Sense.

The Rev. Albert Froehlke, pastor of the German Lutheran Church of Neenah, Wis., has shown himself a laggard far in the rear of the march of human events. Comrade Ferdinand Sauer, a member of the church, and a highly respected citizen of the town, recently died, but before his death expressed a desire to be buried by his Post, and selected the pallbearers from his comrades. Mr. Froehlke refused to allow the Post to attend the church in a body, or admit the casket, draped in an American flag, or the body to be clothed in a G. A. R. uniform. Before he would proceed with the funeral services, the buttons had to be cut from the uniform and the badges removed and placed in the pockets. We do not know where Mr. Froehlke is from or where he received his education, but he is out of place on this side of the Atlantic Ocean.

Moorish Hate, and Reasons Therefor.

A recent traveler in Morocco, as related in the London Express, represents that "In spite of their proximity to Europe, the Moors are the most fanatical of all the Mohammedan countries. Christians," he says, "are hated by the natives throughout the entire country."

Why should they not be hated? The population of Morocco in the cities consists of Moors and Jews. They are mostly descendants of those who were expelled from Spain in 1492, by Ferdinand and Isabella. The fairest, best portions of the peninsula were theirs. They inherited the country from their old Phenician ancestors, who colonized it from Carthage more than 500 years before our era. When all Europe was sunk in barbarism they were collecting and preserving the literature of the earlier ages, while Christians were destroying it.

Jenkins, in his "Heroines of History," in his chapter on Isabella, of Castile, says of these Moors:

"They had become prosperous, amassed great wealth, beautified their possessions with every known luxury, and cultivated the arts and sciences to a surprising degree. Ingenious and inventive, they originated much that has been universally adopted by mankind. To them we owe the first manufacture of paper, and from them came the equally-appropriated invention of gunpowder. Astronomy, philosophy, and mathematics, made rapid strides under their direction * * Literature and poetry were successfully cultivated, but overburdened with legends and fairy tales that have since been inwoven in the poetry of all nations."

After the government was wrested from these people, their property was generally confiscated, their palaces were taken possession of, many of the wealthy classes, and even the royal family reduced to slavery, and their literature was burned on the public square of Grenada at the instance of Torquemada, and later by Ximenes; the Inquisitors represented the impossibility of their conversion to the Christian faith, then Ferdinand and Isabella issued an edict of banishment, declaring this was the only method of purging the land of such heinous offenders. The historian tells us:

"While Isabella was hesitating to sign the edict which would expel the wealthiest, most industrious and enterprising of the population from her conquered provinces, including the most skillful of her artisans, Torquemada, the Inquisitor-General, rushed into her apartment holding up a crucifix, exclaiming: 'Judas Iscariot sold his master for thirty pieces of silver. Your majesty would sell him anew. Here he is; take him; barter him away.' Then throwing the crucifix down before the astonished sovereign, he fled from her presence."

Says the historian:

"Without further hesitation, Isabella affixed her name to the decree, thus silencing the promptings of her own better judgment, and in the name of a religion whose teachers had possessed themselves of her conscience, inflicted a scourge upon the subjects who adored her, and whose cries of suffering, if they reached her ears, could not swerve her from what she deemed her stern sense of duty. She might have wept when she saw them streaming forth in little bands, after selling their property at immense sacrifice, not knowing where to turn from persecution, since all the world spurned them; she might have been touched with compassion for the sick and helpless, dragging themselves over the painful route; or pitied the young maidens, educated in luxurious abodes, and sent forth homeless; or, when the exiles reached the frontier, fainting with hunger and fatigue, or scattered through Portugal, Italy, Africa and even Turkey, their numbers dwindled away in consequence of murders, exhaustion or the plague, which strewed their pathway with the dead and dying—if she could have witnessed all this torture, tears might have welled up abundantly from the depths of her sensitive heart, but they would have flowed without a revocation of the fiat, any more than the lamentations of the Moors would have stayed her determination to make theirs a Christian land. 'Spain must be cleansed from heresy!' was Torquemada's warning admonition in Isabella's girlhood; 'Spain must and shall be cleansed from heresy!' he boldly demanded, when she ascended the throne. When we know with what unquestioning confidence the Catholics, to this day, commit their consciences to the keeping of confessors, we need not wonder at the religious errors that darkened the Queen's character, or why she should have yielded to the advice of grim and cruel monks, instead of regarding the dictates of her own truer soul."

Neither can they who are familiar with the terrible wrongs and outrages practiced on these pioneers of western civilization and learning, blame their descendants, though eighteen generations have intervened, for absolutely HATING all who bear the Christian name.

These outrages of Catholicism, in the name of Christianity, against humanity, occurred just four hundred years ago. Has that tyrannical and cruel organization changed its character or purpose since then? Given power, such as she then possessed, would not these same excesses and brutalities be committed over again? The Jesuit has changed his tactics, not his principles. He is the same selfish, overbearing oppressor as when first organized to prevent the extension of Protestantism. The whole machinery of the church is now in motion to colonize the United States, and subordinate the government and people to its rule, while Protestants seem careless and indifferent to its machinations and advances. Left alone until her end is attained, then the instrumentalities to banish Moors and Jews from Spain will be repeated in America against adverse sects and every shade of opposition to the rule of the pope will be compelled to go into exile, else adopt the oppressor's faith.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

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Spontaneous Phenomena.

They are often very startling and convincing, as they usually come with extraordinary force. There are many haunted houses where spirits exhibit their power and influence, sometimes very terrifying in its nature.

AN ILLINOIS GHOST.

As set forth in the Chicago Inter Ocean, down in Cumberland county, three and one-half miles north of Montrose, Ill., is an old log house about twenty-two feet square, containing one big room with shed kitchen attached to the rear. It is a weather-beaten, unsightly structure, but to-day it attracts vastly more attention than the most stately mansion that graces that section of country. It is haunted.

No native of Cumberland county passes it, night or day, without a shiver of dread, and to the stranger and casual visitor it is pointed out as the rendezvous of the spirit of a dead man whose soul finds no rest in its present state of existence. When alive he vowed that his spirit should visit the earth and trouble his son after death. He is now keeping his vow.

This house was formerly the home of Thomas Elliott, a widower and typical woodsman, a man of medium size, with white hair and beard. He had a son, a cripple, who lived with him. One of the son's legs is almost useless, and he is compelled to walk with the aid of crutches. The father and son often quarreled. One day the father told the son he would never forgive him for the imagined wrong he had done him, and many times before he died he repeated this vow: "My son, you have wronged me. If it is possible for the spirit to return to the earth after death, my spirit will come to haunt you and to torment you." The old man is apparently making good his promise, for, if the stories of brave and honest men who have spent several nights in the home are to be believed, the spirit has returned, and there have been weird and uncanny doing in the old house which have puzzled and frightened them and baffled all attempts of reasonable explanation.

The son is no more able to explain the antics of the ghost than are his neighbors. Neither can he escape its visits. Once he moved to Mattoon, hoping to avoid the unpleasant visits, but soon the supposed ghost followed him. He moved again, but his change of location was no bar to his uncanny visitor. Finally he gave it up and went back to the old home place on the farm, where he is now living.

If he is in any way concerned with the ghostly apparitions or by some clever manipulation is able to trick the spectators, his magic is so artful and cunning that no one has ever been able to detect it. Parties of men have frequently spent the night there, but none has ever been able to account for what he has seen. It is said that there is now deposited in the bank at Toledo a draft payable to anyone who will lay the ghost. But the ghost refuses to be laid. One night last summer a party of thirty-five men who are residents of that section went to spend the night in the house, but before morning all had been frightened away.

The whole story is authenticated by Orville Stevens, who lives near there. With two other men Mr. Stevens spent a night in the haunted house, and relates many startling stories of his experience. They all believed the story about the house a fake, but to gratify their curiosity they secured Mr. Elliott's consent to spend a night there.

Stevens avers that he was awakened by a noise like footsteps on frozen ground. Sitting up in bed, he listened intently. Sure enough, the noise grew more distinct, coming nearer and nearer, and apparently some one entered the house. Trembling with fear, he aroused his companions, who, hastily rubbing the sleep from their eyes, prepared to witness the seance.

First, two crutches belonging to young Elliott, which were lying on the floor, raised up, bumped together a couple of times, and then slid across the floor under Stevens' bed. One end of the crutches rested on the floor, while the other ends commenced to pound upon the underside of the bed. Next the stool on which the lamp was resting turned over, then right side up again, the light remaining in its position, apparently bidding defiance to all laws of gravitation. Then a chair out in the middle of the room commenced to do a clog dance. Jumping out of bed, one of the men took hold of the chair, but it slipped from his grasp and continued the dance. The man on the floor turned to Stevens and asked:

"What would you do if the chair should fly at you?"

"I'd slam the d—n thing back again, mighty quick!" was the rather profane reply.

The remark was no sooner given utterance than the chair, lifting itself, flew through the air and struck over Stevens bed, and he quickly ducked under the bed-clothing in hopes of avoiding his would-be assailant, who seemed to be unwilling to observe the rules governing a friendly combat. Then the bed clothing commenced to slip from the bed, going down between the footboard and straw tick. The men held on to the clothes, but they slipped from their grasp. Stevens jumped from bed and looked under it, hoping to catch a glimpse of the mysterious visitor, but nothing but the bed clothing was in sight. After this the ghost rested for a while.

After awhile they retired again, and for an hour or more perfect quiet reigned supreme. Suddenly one of the men gave a yell, and jumping from bed declared that something had him by the foot. The others protested, but he insisted. He returned to bed only to have the performance repeated. This time he decided to sit up the rest of the night, but there were no further manifestations of the spirit visitor.

Stevens says that these are things which he actually saw, and no argument can convince him that the age of spooks and hobgobblins has passed. He is firmly convinced that the ghost of the old man was in the room, and doesn't care to spend another night there.

One tale is told of a couple of large black dogs that frequently appear at midnight. They are apparently strays, as no one claims them or knows them. Elliott has endeavored to shoot them, but his gun hangs fire, though it shoots readily at anything else. His brother tried to shoot them, but his gun also refused to fire, the cap snapping, but the cartridge refusing to explode. The same shell was discharged when fired at a mark shortly afterward.

It is said that the picture of the old man which hangs on the wall will not remain straight no matter how often it is fixed. As soon as it is straightened it again leans toward the old man's grave.

MOSES HULL ON THE SICK-BED.

To the Editor:—I am impressed to write you of the condition of our Brother Moses Hull, and without consulting either himself or his wife, because he is too ill to be consulted, and his wife is too busily occupied at his bedside to be disturbed; but I feel that everyone will be anxious to know of his real condition, as it is known to some that he has been hovering on the brink of the other shore, and for a time there was but little hope of his recovery. For the past year he has kept about with difficulty, but owing to the great need, and his promise to Father Pratt to carry forward the work of the school, he has determinedly kept at his post. He has given way only occasionally when for a few days at a time he would be compelled to keep his bed; even then, getting out of a sick-bed and teaching or preaching when it seemed necessary.

He had been confined to his bed two days when he started to Washington to attend the N. S. A. convention. While there he was at his post of duty during every business session, but was obliged to go to his room and bed nearly every evening. His daughter, Mrs. Johnson, was with us at the convention, and on several occasions found it necessary to render him assistance. When Brother Barrett was obliged to cancel his appointments, Mr. Hull consented to fill them on his return home. This proved too much for him. He took cold with the overwork, and came home too ill to sit up all of the time; still, he kept at work until the following week Friday, when he was obliged to leave his class. He grew worse so rapidly that a physician was summoned. Since that time he has suffered enough to pass over a dozen times, and in fact he has said repeatedly, "If it were not for the school, I would pray to be let go on."

It is now fourteen days since anyone except his family has entered his room. I am told by the physician he is improving but that it will be some time before he will be about, and that he can never be well until there is a surgical operation, his trouble being bowel, kidney and bladder complications.

Everyone who reads this will feel a wave of sympathy for Moses Hull, and some will read it who know how, and are able to express their sympathy. I hope to reach the eye or ear of his friends who are able to understand his condition, and who will act from their hearts and judgment.

Mr. Hull gave up a good salary to take up the work of the school, to receive forty dollars per month. We have paid all bills in our power to pay, but not all the teachers. He is not now even earning his salary. Mrs. Hull cannot leave him to earn anything. The books do not sell themselves when he cannot introduce them. There will be a big doctor's bill, and the house must be run. Will his friends remember him now in his need and will they do it in a spirit that shows they appreciate the noble old man whose staunch integrity, loyal fidelity, and courage has been a land-mark in Spiritualism for nearly fifty years? I am not asking for charity for Moses Hull. I ask his friends to come forward and show by deeds their love for him.

CLARA L. STEWART.

Whitewater, Wis.

The above indicates that Mr. Hull is dangerously ill, and needs assistance. This office contributes $8, and hopes that Spiritualists generally will shower down upon him the assistance he requires at this time.

A Lawyer on Church Taxation.

Duane Mowry, Esq., a prominent lawyer of Boston, in "The Green Bag," a magazine devoted to jurisprudence, gives his reasons why church structures and church property should be taxed, as is other property. He says by omitting such taxation other property is made to bear the burden of government which should be equally shared by all that receives its protection. He gives five reasons, which to us seem unanswerable, why there should be no exemption of church property from taxation:

"First. Because the church performs no public office or function known to the laws of the land which entitles it to immunity therefrom.

Second. Because the policy of exemption from taxation of church property involves a union of church and state, which is at variance with the fundamental principles of our government, and wholly un-American.

"Third. Because such exemptions are inequitable, in that they favor a portion of the community, statistics showing that about one-third of the population are church members or communicants, only, at the expense of others not interested.

"Fourth. Because the policy of exemption of church property from taxation involves a liability to the accumulation of great wealth, to be held in mortmain by never-dying corporations, independent of the state and which may be used against the best interests of the public.

"Fifth. Because the exemption of church property from the taxation is wholly inconsistent with and totally opposed to the cardinal idea of the church, viz., that all means contributed for its support, as well all efforts in its behalf, shall be given freely and voluntarily, a tax imposed by government never being given voluntarily in the sense church offerings are obtained."

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Mediumship and Spiritualism:

THEIR VALUE IN THE WORLD'S ADVANCEMENT.

A Lecture, Given through the Lips of Mrs. Cora L. V. Richmond, Chicago, October 4, 1903.

Of course you know the usual definition of medium is anything which is the means of the conveyance of something from one part of space to another, or from one person to another. The air is the medium of sound, of light and of all those subtle forces that constitute the agencies of life. The earth itself is a medium for these agencies, and when it comes to science, a medium is either that which unites, or that in which certain elements are soluble that otherwise would not be so.

Medium, in its technical modern sense is one who is an instrument or a means of conveying intelligence from spirits who have pased through what is called death to those who remain in the mortal form. Of course any messenger is a medium. The telegraphic messenger is a medium, the postoffice clerk, the letter carrier; but in this especial sense, a medium is one who is employed to convey messages from the spirit world to those still in human life.

Spiritualism is the modern manifestation of mediumship and of the communion between the two worlds. Technically Spiritualism is the aggregate knowledge that is in the world growing out of this intercommunion between the two states through mediumship. In a larger sense Spiritualism is whatever pertains to a knowledge of the spirit.

But we maintain that Spiritualism is not a modern discovery or a modern dispensation. It is the modern manifestation of ancient power of the spirit in a different way. If you read in Paul's epistle to the Corinthians the chapter on spiritual gifts you will have just as good a statement and enumeration of spiritual gifts as you will find in any spiritualistic work of modern times. Showing that those gifts were in existence then as now.

A gift is something imparted or bestowed. Mediumship is bestowed; it is a gift to do that, without which gift a person could not perform the things done; it is the performance of certain things, the manifestation of certain powers over substance and intelligence, and this manifestation has never existed and does not exist in the world to-day, separate from mediumship.

AID FROM THE SPIRIT REALM.

There were never prophets, seers or teachers who had a knowledge of the spirit realm without the spirit realm being in existence and aiding in that seership or teaching. The different orders of intelligence in spirit states not only communicate to each other, but to mortals at need. This need is governed, as everything else in the universe is, by the Infinite purpose, and by intermediate intelligences who fulfilled that infinite purpose. Consequantly, when we speak of mediumship in the modern sense, we do not speak of it as a new discovery, as the only proof of immortality or the only manifestation of an immortal life. We speak of it as the modern manifestation—the only living testimony that is active in the world to-day concerning the future life.

We have heard about "independent clairvoyance." There never was a thought about independent clairvoyance until after Spiritualism had been in the world some time. We have heard about spiritual gifts, or a knowledge of spiritual things being unfolded by oneself. We know that the spiritual realm contains those who are a great deal wiser than the wisest upon the earth to-day; because they not only have the wisdom with which they were endowed while upon the earth, but the wisdom that has been attained since; and all these minds are more wise than the wisest human beings, or than one human being.

Mediumship, in a measure, is an adaptation to human conditions.

SPIRITUAL GIFTS COME IN CYCLES.

Spiritual gifts or manifestations come to the earth in cycles or periods, according to the needs of humanity on the earth, according to the cyclic state or conditions of the earth, and according to the religious and spiritual requirements. Consequently the Christian Dispensation was in response to a need. The Christ and the spiritual gifts accompanying the Christ were neither accidental nor out of the order of the divine economy, but perfectly in accord with it. The gifts that accompanied Buddha, which enabled him through that divine attainment to perceive what had been, were also in accord with this great purpose. Whenever the earth and its inhabitants are experiencing physical upheavals; whenever socially and politically there seem to be changes and transitions and cataclysms, there are also spiritual forces set into action to answer the needs of the hour.

Sixty years ago people were floundering between materialism, the materialistic schools of France, Germany and Great Britain, and a theology that had well-nigh become materialistic and had blotted out all hope. A little later the schools of theology sent forth their students with Darwin, Huxley and Spencer in one hand and the Bible in the other. The theological student was expected to reconcile the two, and many of the theological schools were extending into a liberalism that verged upon agnosticism. The eloquent liberal preacher, O. B. Frothingham, fifty years ago was confronted with the proposition of possible annihilation for the human race while preaching to his congregation in New York.

SCIENCE AND SPIRITUALISM.

Science seemed to undermine the foundations of theology and the literal kingdom of heaven; that which each especial denomination expected its followers to experience, was swallowed up in the larger proposition of whether theology could be maintained at all. Religion was not affected. Science was not affected. But the real spirituality of the race was however hungering.

Spiritualism came as much in response to that need as coal oil came in response to the need for an illuminating substance, as gas, electricity and other physical discoveries and manifestations came. The race needed a new light concerning an old proposition, a new manifestation concerning an old truth, and it came.

It came in the form of mediumistic manifestations of spirit presences. Of course neither the whole nor even a small part of the human race, except the few that dreamed dreams and had visions—also induced by spirit guardians could have any knowledge of the other world. Mediums were, therefore, selected, not with reference to any especial physical traits, not with reference to any intellectual traits, not with reference to any moral traits, but selected as adapted to give the manifestations that were needed to the world. In this there was perfect accord with the ancient method: Trance, visions, dreams and their interpretations, the gifts of tongues and the interpretation of tongues, of healing, of the pouring out of the spirit to teach wisdow or knowledge—these were all again made manifest. Even reviving that which was known among the ancient oriental countries, who consulted the "Mahatmas" and those endowed with such gifts, showing that these methods were again conformed to.

THE METHOD ADOPTED NOT WRONG.

If the method is wrong, then God is wrong, for He made it. If the spirit intelligences are wrong, from the poor sailor boy, who wishes to send a message to his mother, to the teacher who gives the highest words of wisdom and knowledge, then every method by which intelligence is manifest is wrong, because it is just as much in accord with the divine plan and purpose as any method of the universe.

These manifestations and these teachings have kept pace together. No "signs" and "tokens" or wonders have been given that were not accompanied by exalted philosophy—a philosophy that has culminated in the philosophy of life. So if the manifestation is wrong, then all methods by which human beings are permitted to receive knowledge from each other must be wrong.

SALIENT POINTS AS TO METHODS.

These methods are accepted we know in the human state. But the spiritual methods have not been universally accepted because people do not know about them. If you wish to know about astronomy, you consult the most eminent astronomer. If you wish to know about chemistry you consult the most eminent chemist. If you wish to know about railroads, you consult those who know the most about this subject. If you wish to know about Spiritualism, you CONSULT ITS ENEMIES. THAT IS THE USUAL METHOD. The people who do NOT know about it are the people who have the most to say about it. When Dr. Alfred Russel Wallace was chairman of the Psychological Department of the British National Association of Science, they were one evening discussing hypnotism, psychology and Spiritualism, when a man arose in the rear of the hall and said: "Mr. Chairman, I do not know anything about these things, but I think——" "Stop!" said the chairman. "Time is too short for you to tell what you don't know. There are plenty of people who do know something about these subjects, and we want to hear them." If you want to know about Spiritualism and mediumship, the Spiritualists who have known about it the longest and who are most eminent in its work are the ones to ask. Upon the lines of human evidence and human knowledge their testimony is the best.

MEDIUMSHIP DOES NOT DESTROY PERSONALITY.

Through medimusaip has come into modern thought the demonstration of the existence beyond the change called death, which both science and theology had abandoned offering any evidence of. Through mediumship has come the knowledge, a priori, that this evidence of a state being a continuation of personal intelligence, is also corroborative proof of immortality. So the gateways to the knowledge of immortality have thus been thrown open.

Mediumship does not destroy the personality, the personal life, the individuality or the individual responsibility of the medium. Human life, as you see it, is not very largely individualized at best. You can tell what paper a man reads in the morning by the politics he talks. You can almost always tell the church he attends by the theology he talks. You can tell his theories about business and who dominates him in business by what he says and does in a business way. You can tell how the father or mother dominates the children, or the children dominate the father and mother, by what they do and say. In fact man as a "free moral agent"—and woman, too (with the permission of man)—has hardly attained that state, and if the world is to arrive at the kingdom of heaven by exercising enlightened volition and persistence, which is the result of that enlightened volition, and is to accomplish the achievement of immortality, why, of course the world, as a whole, is a long way from that at the present time.

AN EARNEST PLEA FOR MEDIUMS.

But since that is not our theory; since we know that when there is an individuality it cannot be destroyed, the human states that do not express the fullest and highest unfoldment of that individuality are states of growth, of preparation, and the soul comes in contact with the dust to gain expression by different paths of experience. Why not mediumship? It is one of the ways by which the world gains knowledge and experience. A medium is in no sense a victim, any more than any other human being is a victim that lives and does anything or is made to do anything. No spirit band or controlling intelligence ever manifests through a medium that has not an intelligent wish and desire, as well as ability, to protect that medium's personal and individual rights and to maintain that medium's personal responsibility.

The manifestation through a medium is governed by laws, just as perfect as the laws that govern the material universe. An intelligence of a lower order cannot influence or dominate one of a higher order. A medium may be unfolded as such, or developed as such by wise spirits. Then a spirit that is not so wise may be permitted to manifest. But it is by permission. The sailor boy manifests to his mother and uses profane words as was his habit on earth; but it does not make the medium profane. If some one kills a person and seeks after having passed to the other world an outlet for confession to some mortal, and the guides of a medium say, "here is a a channel through which you may confess or speak to some mortal," that does not make a murderer of the medium. But it is a means by which that murderer gives expression to his pent-up longings for confession and forgiveness. Then it is also true, that those who commit murder who are not nominally mediums, are not compelled to do so by spirit power. The law of murder is a human law, it exists in connection with human passion. Spirits do not have human passions. Weakness in the spirit life is the result of not having conquered human passions waile here where you have all the material appliances for the gratification of those passions. There is no weaker or more powerless thing in the universe than what you here call an evil man or woman in the spirit life. If this were not true, even before Spiritualism came, the world would have been abandoned long ago; for every human being would have been killed off. If the good were not more dominant than the evil, and if the power and influence in spirit states were not in accordance with knowledge and spirituality, there could be nothing left upon the earth but chaos.

MEDIUMS LIKE OTHER PEOPLE.

Spiritualism is a movement, not an accident. Mediumship is a movement. Now we do not say that personally all mediums are wise, good and pure. They are what they are. But their mediumship has not made them any worse. In the majority of cases it has made them much better. It has given them the spiritual knowledge, that according to the life on earth and its unfoldment so must the spiritual harvest be.

THE GREAT LESSON THAT SPIRITUALISM HAS BROUGHT INTO THE WORLD OF MODERN THOUGHT IS THE LESSON THAT EACH INDIVIDUAL, EACH PERSONAL SPIRIT REPRESENTS IN THE SPIRIT STATE THE RESULT OF HIS OR HER LIFE ON EARTH. THIS IS THE FIRST WORD, THE LAST WORD AND THE WORD ALL THE TIME.

Spiritualism has conquered (to those who have received it, and many who have not nominally received it, but who have been pervaded by its spirit) the fear of death physically, and the fear of what may come after death in the way of a literal hell-fire. BUT IT EXPLAINS THAT YOU WILL HAVE THE HEAVEN OR THE HELL THAT YOU TAKE WITH YOU.

Over and over again, hundreds and thousands of times, spirits have said: "I am sorry that I did this when on earth. I am sorry I did not attain that." These messages are valuable to show to human lives, to teach human beings that each one takes into spirit existence that which constitutes the sum total of that one's personal nature. Excepting, as said before, that in physical life physical passions dominate; in the spirit state that succeeds it, that which was physical passion on earth, the dominating power, becomes, what it really is here, spiritual weakness.

The mediums who have given the messages of Spiritualism to the world for the last fifty-five years have been on the average just like other people. Anyone in the sound of the speaker's voice could be a medium if the gift were bestowed upon that one, if the spirit intelligences regarded it as wise or best. Where there is persistent opposition the spirits withdraw, because the opposition is not good for the medium, and the spirit world chooses to find a mesenger, or ministrant, or interpreter that will bear the knowledge of spirit life to the people without resistance.

MEDIUMSHIP AND PERSONAL LIBERTY.

A great cry has come up from certain people during the entire history of Spiritualism (it is not a new thing), "Does not mediumship take away one's individuality?" Not at all! An individuality that once exists cannot be taken away. If you are doing work for a firm down town you do the work that that firm wants you to do during the hours that you are employed. If you do not approve of the work you leave it. But while you are doing it, if you write, you write what they want you to. If you are selling goods, you sell the goods they want you to. If you are connected with any institution, you for the time being do their work. But the time you are away from such an institution you can follow your own pursuits and live your own life of usefulness. But you are a ministrant to all intents and purposes in the work of your employers. Civilization may be demoralizing, but that is what civilization does with men and women.

INTELLIGENCE NOT DESTROYED.

Now this intelligence of the medium that for the time being is either set aside or consents to give the message that is given, is not destroyed, the individual volition is not subjugated, the moral nature is not subjugated, but the message is given to the world. In every instance where the message has been of persistent value to the human race and the medium has continued to be a medium for the manifestation, there have been continuous advancement and improvement made in the intellectual and spiritual unfoldment of the medium. The most ignorant medium knows more about the future life than the most intellectual materialist on earth. And that is knowledge so much more valuable for the continued existence of the person, and what it brings, that the intellectualist would change his knowledge for it if he knew how. Such intellectualists and scientists as have started out to prove the fallacy of spiritual ministrations have remained to pray. Wallace, Flammarion, Crookes and three score men who determinedly started out to prove that the message from the spirit world might be explained within the known laws of the material universe without recourse to the spirit world have, after careful investigation, admitted their error and admitted the truth of the message. Now when Mr. Huxley said, about thirty-seven years ago, that one would not want to read all the letters that passed through the postoffice, nor care to know about all the messages from the spirit world, even if they were true, he betrayed the lack of the discrimination of the real man of science and investigation. The one letter that he wants in the postoffice, if his son is afar off, that will tell of his whereabouts and condition, would be one he would wait for day and night. Like the one message you wait for, when in the Philippines or South Africa your favorite son is a target for bullets. That message is the one you are willing to wait for. So when down into what is called the valley of death your choicest ones, your dearest ones have passed, and some one says to you there is a pathway opened, a process as justifiable as telegraphing, as justifiable as letter writing, by which you may know that your loved ones live, we say that the human being is not in existence that would scorn that way, or that would reject that message when it is known that the message can be received.

MINISTERS WRITING AUTOMATICALLY.

Ministers in their pulpits often receive their sermons through their own hands, writing them automatically, declaring a higher knowledge of the future life than any theological school has given. Men of science in the laboratory, through the mediumship of one endowed with these gifts receive the knowledge that enables them to arrive at a finality in experiment never realized before. All geniuses, all inventors know that they are but the instruments by which the inventions, or so-called discoveries are given to the world. By night they dream, by day they work, and when the dreams of the night reveal that which no experiment could discover to them, they know that an unseen hand has unlocked the invisible gateway that they might give the messages of new thought or invention to the world.

MEDIUMSHIP AND INDIVIDUALITY.

When that wonderful book was written, by which it seems the death knell of slavery was wrought, "Uncle Tom's Cabin," Harriet Beecher Stowe said: "I did not write it. It was written through me." When Dante in vision beheld the face of the one whom he adored in silence, and far across that stream that seemed to divide them, she held the white rose of immortal love. In the prelude to his matchless Paradiso, he says, "Even the words came from her;" he becomes the medium of giving that divine message to the world. And when we say this, with all reverence, Jesus said, "Of myself I am nothing, but as the Father gives me utterance." He became the message bearer of the love that upon Olivet shone and upon Calvary triumphed over the weakness of men. Men and women do not lose their individualities by being the bearers of loving and useful messages.

Physical consciousnes is not individuality. A great many persons know more when they are asleep than they ever do when they are awake. The setting aside of that which ordinarily controls the instrument, which is consciousness in the body, is frequently access to a higher realm than all the waking hours ever knew, and will gradually introduce that higher realm into the waking hours. The one standing before you, who as a child was the instrument for spirit messages and ministrations, even as now, passed and repassed into that realm and came back laden with messages and knowledge of the spirit life, enriching her knowledge and enabling those who spoke through her lips to give knowledge to the world.

The man to whom you loan your instrument to play upon, and who is a master, not only makes better music than you can, until you are a master, but he leaves the instrument in better condition for you to play upon. Twelve musicians can make more music than you can. A medium opens the avenue for intelligences, more than one, and because of that gives added and more valuable testimony. One writer of one book may interest you. An hundred writers on the same subject, but each giving their individual experience, must be more valuable. A medium as the mouthpiece for many authorities, for many spirits who each have their experience, even if the experience is one of sorfow that is permitted to be given, gives a most valuable lesson.

The treasures that you are to lay up for the future conditions of mind in spirit states are to be gathered here; you are told that you may lay up those treasures in your lives to-day for the future. Make the best of this opportunity, of the splendid philosophy that has come into the world through Spiritualism.

You hear it percolating through the pulpit; you read it from the men of science; you read it in the literature of the day. There is no human being who thinks that has not been taken forward more than half a century by the knowledge that Spiritualism has given and the messages that have been given through mediums.

There is not a medium of any value that will not bear testimony to what we have said. There are twenty mediums or more in this audience, and they know that their lives have been enriched; that their knowledge has been increased; that their individual and personal self-control is greater; that they are more valuable, even in their daily lives, to one another and to their families and friends than if they were not mediums.

We can well understand the opposition of the "learned professions" to mediumship. It does away with the business of the pulpit, excepting in exact proportion as the ministers of to-day preach Spiritualism—in that degree they are more successful.

It takes away from the practice of the doctors, unless they also employ clairvoyants and healers to diagnose their diseases and suggest what remedies are best, which we have known dozens of physicians to do. The power of healing in various ways has caused the medical fraternity to stop and question. It is no wonder that they are talking of regulating hypnotism, Christian science and spirit healing.

It has taken away the business of lawyers, by teaching people not to go to law, that there is a good deal better way to adjust these things. There is no Spiritualist worthy the name but what believes in arbitration; that is the final adjudication of every difficulty between people and races.

So it is not strange, with law schools turning out lawyers, medical schools turning out doctors and theological schools turning out preachers, that the world of the learned professions should object to your being your own ministers, your own doctors and your own lawyers. Of course it must. But the time is coming when you will be, even more than to-day.

No Spiritualist claims that the present status of Spiritualism is a finality. There is no finality in eternity. No Spiritualist claims that the present manifestations of mediumship are a finality. But the time will never come on this earth nor on worlds vastly in advance of yours when some intelligence will not exist higher than yours, who will have a message of love to give you, and will speak through the mediumship of some one; even when the Christs, even when the philosophers, even when the great teachers are no longer put to death. Nevertheless, physical death can be borne when one is the messenger of life eternal.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays onits foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

A SOLILOQUY.

On Thomas Huxley's Sepulcher, In England.

Some years ago, when in England, and at the grave of Thomas Huxley, I looked down into the yawning grave under a young and healthy oak in full leaf. Around the sharply cut rectilineal fissure stood men and women who bore some of England's most illustrious names. In the warm smother of wavering light, I stood on the rought graveplank and looked into the depth. Far down in the dimness I saw on the lid of varnished oak the formal handful of earth, a few bay leaves, and a white rose, and "Thomas Huxley" lettered on the metal plate. Then I raised my eyes from the dull chasm in the yellow gravel into the gleam of the sweltering July day, and, for a few seconds, was physically blind. Mentally blind I still am to all that the mystery means—the pulse of blood, the pent of breath, the throb of intellectual life all over, and only earth to earth, dust to dust, the rustling of clay clods upon half-hollow boards, the spade's sharp click, the shovel's prolonged grating, and then darkness and long months and years of unsightly and unseen decay.

This is, indeed, a tragedy of terrible moment, and one that, in spite of its frequency, never waxes stale. What the real significance of it is we are as far from knowing at this hour as we were when the earth's first dead man was wept over by the world's first mourner. Even that Thomas Huxley, whose name is now on a brass plate ten feet down in the grave, when alive, could throw no more light upon the mystery to which he has now succumbed than could that little village girl in the Finchley Cemetery, with the look of wonder on her child face and the posy of yellow buttercups in her hand. Much Science has answered, much philosophy has guessed. But, Why are we here? Whence came we? Whither go we? remain interrogatories utterly outside all mortal gnosis. We do not seem to be dowered with even the crudest rudiments of the faculty by which the problems of eschatology might be solved. The proverbial "desire of the moth for the star" is not hyperbole at all, compared with our desire to know the unknowable that lies at the source and root of birth and life and death.

What dark, rank leaves of hedereal gloom shall I lay on thy shrine, dread Thanatos! What dust shaken from the cerements of sepulchre, what ashes from the urns of races vanished from the world, shall I scatter upon my head ere I stoop before the cerie glory of thy throne! What dews from the hemlock, what ichor from the nightshade, must I drink from the chalice of Hecate ere I presume to invoke thee! What dull hatchments must impress me, what weight of the gaunt sarcophagus, what pallor of the buried shroud, what gleam of the white face-cloth, must lie upon my soul ere I am worthy to be thy neophyte. I sit in the shade of the cypress, and there pass dim and far visions of the gloom transmuted into glory by thy weird alchemy, O Death!

"Sure and certain hope?" Nay, in this connection, we have not sure and certain of anything whatever. The truth is, we do not know even what to hope for, our nescience is so profound. We can hope only on the relative plane of our experiences; but here we have had no manner of experiences whatever. We invoke the sphinx, but the sphinx is silent. We cry to God, but God is dumb. We lay our dead in the dust, and the weed that grows above them knows as much of death as we. We shed our tears in bitterness of heart. We go to the old home, and the old face is not there. There are voices, but one loved voice is hushed. There is hand-shaking, but there is missing one hand that was warm and firm and true; and we know it is mouldering ten feet down in the gravel—and this is all we know.

Piety and affection have, for long, through all the history of man, exercised themselves as to what to do with the remains of the dead. It is hard for the son to give up his father to the remorseless mould, to lay down in the merciless dust the knees that dandled him when a child, and to, unresistingly, allow the grave-worm to gnaw the tongue that "told his wondering boyhood legend's store." Ah, it is terrible to lay that gray head in the unfeeling earth, and to behold it never more. It is hard for the bridegroom to lay his young bride deep down in the clay, even before the orange flower in her hair had withered, and she had fairly stepped over the Rubicon between maid and wife. God, what is it to have to heap insensate sods and stones on that recently warm and throbbing bosom, to lose sight forever of that form which first inspired the intense poesy of Life and Love! Can not something be done to retain it on the bourn of mortal being, to guard it against disintegration, to protect it against decay? And, in response, embalming was contrived—a dread parley with Love, a tragic compromise with Death.

There is no leathern mummy in museum or neglected catacomb but was once a solemn centre of affectionate sorrow. To those who embalmed, the mummies of their dead were precious above all other possessions. We read in Herodotus that, in order to put down borrowing as much as possible, one of the kings of Egypt (Asychic) made a law that when a man borrowed he must mortgage, or put in pawn, to the lender, the body (or mummy) of his father. It was considered infamous and impious for a man not speedily to redeem such a pledge; and, if any individual was so unfortunate as to die while the mummy of his father was still unredeemed, his body was allowed to remain unburied, which was one of the greatest punishments which could be inflicted.

I never see a mummy but its mute and leathern lips preach me a homily, chant me a Jeremiad that would have choked Jeremiah with woe. I see maidens of the olden world—none of the modern world—with their astral bloom and erotic fervor—kiss those now leathern lips in rapture, aeons before Semiramis had left her cradle, Chiliads before Troy's Helen had been born. And maiden's kiss is the seal of the holiest sacrament which earth ever knew, which heaven ever attested. Albeit, in an instant from the dim bourn of the infant world, I collapse with bitterness and cynicism. I remember that the very grave and its sanctities have been desecrated and outraged by Mammon. These ancient lips, in regard to which I have been tragically sentimental, may be a modern fraud. For instance, it was discovered that seventeen of the mummies in the Berlin Museum have been fashioned at Alexandria by the deft hands of manufacturers of antiquities. A sum of no less than 800,000 marks has been recently disbursed by the museum for Egyptian relics, and the inquiry which is being pursued is expected to result in other edifying discoveries. Those lips on which I have been gazing, lost in a dream within a dream, may, in my own day, have been jabbering German; they may never have been kissed by anything better than a jabbering Berlin harlot who still plies her trade in the Strasse Talleyrand. Instead of uttering oracles ere Delphos had been built, that mouth, possibly, never did anything more eloquent than chew the tough integument of a German sausage. Ugh!

Never anyone yearned for high ideals, for realities, with more intense desire than I have yearned, and I can find them nowhere—only fraud and sham and mockery. And I am accused of mordant cynicism, blighting satire and biting sarcasm; and all this because I can find no altar upon which I can lay the sacrifice of my soul in safety. The earnest men of the old Nile valley embalmed because they believed in the immortality of the soul; now men do not really believe in the immortality of the soul, nor in anything whatever—except money. While in America the Hon. Joseph Chamberlain heard of the famous Trans-Atlantic professor who one morning addressed his class in words to this effect; "Gentlemen, this morning you will be required to write an essay. The time allowed you is five minutes, and the subject is 'The Immortality of the Soul.'" Five minutes spared from money-making is now-a-days sufficient for such an unimportant subject as the soul's immortality.

J. W. DINSDALE, M. D.

San Diego, Cal.

Vagrant Camp Followers.

In former communications to The Progressive Thinker, I have asserted that the continuity of life is proved by science and the sentiment of mankind, and that the same fact is abundantly proved by a multitude of credible witnesses who have received communications from the spirits of the departed. To my mind these truths are as firmly established as any fact can be established.

The philosophy of Spiritualism stands upon sure and safe foundations. Ignorance and superstition have in the past assailed it in vain, and will be powerless to injure it in the future.

This Spiritualistic philosophy appeals to the judgment and conscience of humanity; it offers the only rational solution to the vexed problem of life; and its tendency is to elevate all those who follow its glorious teachings.

It never, as yet made a single human soul worse; never caused human misery. It has ever and always preached the doctrine of hope, happiness and peace and good will.

Those who have thrown aside their earthly bodies are not dead; they have not gone to a distant land; they are ever with us.

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.
We meet them at the door-way, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro."

But there is a large army of vagrant camp followers of the Spiritualistic hosts, that greatly injure our cause among many. I allude to the men and women who answer sealed letters, slate writers and the like. In the spirit of honest investigation, I have for some years patronized these pretenders, more or less, and never once got any satisfactory results. Not long since I consulted one, and upon first blush I was of the opinion that I had received a remarkable communication and so wrote the pretended medium. Upon further investigation I found out that there was nothing remarkable about it.

If I could have the proof of the communion of the departed with the living, that many reputable people of my acquaintance have had, there is nothing under the sun that I would give more for.

Years ago, when the "Religio-Philosophical Journal" was published in Chicago by my cousin, S. S. Jones, I saw an advertisement in that paper, that a certain photographer located in the east could take exact photographs of spirits of the departed, for which service he charged in each case the modest sum of ten dollars. I sent him the ten dollars and requested the photograph of my grandfather, Thomas Pope, and informed him, incidentally, that I was a cousin of the editor of the Journal. I did not hear from him for about a month, when he returned the ten dollars, saying that the conditions were not favorable for a photograph of my grandfather. This incident is a fair sample of my experiences along such lines, except it is the only case where money advanced by me has been returned.

CARL C. POPE.

Black River Falls, Wis.

Faith Cure Wins Point.

Columbus, O., Nov 17.—The decision of the Supreme Court to-day in the Bishop case, on appeal from the Common Pleas court of Butler county, does not legalize Christian Science, but sets forth that there is no law on the statute books of Ohio compelling a person to summon a physician in case of illness or injury. There was no evidence before either court, the decision says, to prove that the Bishops, the defendants in the case were followers of that cult.

It appears from the papers in the case that Sylvia Bishop and her husband failed to call a physician to treat their child, who was severely burned and afterward died. They were indicted for manslaughter and acquitted of the charge by a jury at Hamilton. The state brought the case up on exceptions, and the Supreme court to-day unanimously overruled the exceptions.

The child of the Bishops was not treated by the parents and the claim was not made that their course was dictated by the fact that they were Christian Scientists. The case rested upon the proposition whether under the laws of Ohio a person was compelled by the statute to call a physician in cases of illness or injuries. The court held that while such a course was to be condemned, there was nothing in the laws to forbid it.

The decision is received by the Christian Scientists here as tending to sustain their views on the subject.

Scientists claim that it is encouraging to the creed, in so far that it lays down the proposition that it is not illegal under Ohio laws to fail to summon a physician. The decision is likely, it is said, to bring about legislation on the subject at the coming session of the Ohio general assembly.

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CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA."

Deafness is the direct result, in 95 out of every hundred cases, of chronic catarrh of the throat and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffled. But science has discovered a way to reach these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

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A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

ANCIENT INDIA, Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

ALL ABOUT DEVILS. It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

ORIGIN OF LIFE and How the Spirit Body Grows. By M. Faraday. Price, 10c. For sale at this office

THE FOUNTAIN OF LIFE, Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

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CHRISTIANITY A FICTION. The Astronomical and Astrological origins of all religions. A poem by Dr. J. H. Mendenhall. Price 50 cents.

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ANTIQUITY UNVEILED. The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

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A. SCHOPENHAUER ESSAYS, Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

MANY ITEMS reached us last week on Monday morning, too late for the current issue. Send your items in NOT LATER than the previous Saturday.

Geo. F. Perkins writes from 122 Mission street, San Francisco, Cal.: "I am making a desperate struggle. If any person having sent a dollar for reading and have not received it, will they kindly send date of birth in own writing, and I will respond as best I can. Give me a chance to earn a dollar."

MRS. A. E. Sheets, the well-known lecturer, is lying ill in Nichols Hospital, Battle Creek, Mich., where she has been since October 1. Her stay there will doubtless be prolonged, and she would like to receive letters from friends, as the days and weeks pass slowly. When able to attend funerals she will give notice through The Progressive Thinker. She has assurance of ultimate recovery.

Dr. Beverly writes: "At Lakeside Hall you will always find new and attractive features. Next Sunday at the after-meeting, Dr. Beverly's class will bring their crystal balls, and give each a short reading to demonstrate, that you can become psychic enough to see for yourself that the inner faculty contains wonders that are not dreamed of in the old philosophy. Speakers from the New Thought Convention will entertain us. Mrs. Dr. See at 3 p. m., and the best psychics till 10 p. m."

Prof. Ransby, trance platform worker, would like to hear from small societies between Cleveland and Boston. Address, General Delivery, Cleveland, O.

Mrs. F. H. writes: "The First Spiritual church of Cleveland, Ohio, opened it doors Sunday evening, Nov. 14. A good attendance and good music. Free door and free seats. A very fine and large lyceum is carried on by the society which meets in Wilson Hall, corner Wade Park and Dunham avenue."

Aug. Recht writes: "The Society of Spiritual Truth holds meetings every Sunday at 3 o'clock, at Crosby Hall, 423 Classon avenue, Brooklyn, N. Y. Lectures, tests and communications are given by Mr. Rasmussen and other mediums."

Kate R. Stiles, an eloquent lecturer and a test medium, has been interesting the people of Toronto, Canada lately. The World reporter says: "Those who listened to the communications from the spirit world were solid men and women, with more than ordinary intelligence, and firmly impressed with the soundness of their belief. The Toronto Spritualist Association was organized about ten years ago and has a membership of 300 to 400. A. R. McDonald is president and N. A. St.Clair secretary. Several of the officers stated that there were about 10,000 Spiritualists in Toronto, although only a small proportion had paid up. There are three associations in the city."

Sunday evening, Nov. 15, at the First Spiritual Society of Ottumwa, Ia., Harry J. Moore, the popular young orator, christened two children, boy and girl, of Mr. and Mrs. Wilson. The service was very beautiful and impressive, and was the means of interesting many, for five members were enrolled during the evening. The lecture delivered by Mr. Moore upon the subject of "Baptism," was an able defense of the floral christening. Mr. Moore traced the history of baptism from its earliest use up to the present innovation, with great accuracy.

The humble home of Thomas Cross, in the tenement section of the South End, was visited to-day by hundreds of people to see what many hold to be a striking Spiritualistic manifestation. On a pane of glass in a kitchen window can be plainly see what appears to be the imprint of a woman's hand, the palm, the fingers and thumb, and even the lines of the palm being distinctly visible. All efforts to remove the imprint have failed. Mr. Cross is a Spiritualist. He is employed in one of the cotton mills, but on Sundays, and when other occasions permit, preaches his doctrines. Mrs. Cross died two months ago. She, too, was an ardent Spiritualist, but the children, of whom there are six, three boys and three girls, know little of the doctrine. The oldest, a girl of 10 years, named Eliza, is skeptical of the faith of her parents, and Spiritualists interpret the appearance of the hand on the window glass as a sign to the doubting daughter from the mother. The hand was discovered by the girl as she was washing the window, and repeated efforts have failed to erase the imprint. Hot water and soap, acids and muscular efforts have so far served only to make the hand stand out more plainly. The fingers are spread wide apart and the knuckles are large as though the hand had been used to hard work. The more enthusiastic among the believers in Spiritualism who have witnessed the phenomena do not hesitate to say that they detect the mark on the third finger showing where the wedding ring was long worn. The merely curious who have visited the place have bent their energies to finding an explanation of the mystery and have even gone so far as to remove the window from its place to permit a more thorough examination. One after another have given up the puzzle. Mr. Cross does not attach great importance to the matter, as he says he is accustomed to receiving still more wonderful communications from the departed.—Fall River, Mass., cor. Boston Globe.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Pottstown (Pa.) Daily News says: "That there is an unknown quantity in creation, an undefinable, indescribable something, a mental telegraphy, through which the thoughts of men are transmitted without any tangible agency is admitted by the most practical, and those who doubt it do not attempt to explain instances of phenomena which cannot be understood upon any established hypothesis are simply agnostic upon the subject. Soothsayers of ages past have foretold the overthrow of kingdoms and there are today those who seem gifted with the power to penetrate into the midst of the days and years to be. One of these is now stopping in this town, Madame Demorest. A lady of striking appearance with a strong, intelligent face and head crowned with a wealth of hair just touched with gray, she would attract attention of even the casual observer, but her predominating features are her eyes. They seem to be looking into the great beyond and to fathom the innermost thoughts of those she addresses. The Madame is a pleasant conversationalist, and explains in a lucid manner the theory of the existence of spirit forms."

Dr. J. C. Phillips, the healer and psychometrist, writes from Milwaukee, Wis.: "I visited the Golden Rule Society (legally organized under the state organization) last Sunday. There was an attendance of about fifty persons. Dr. Knowles, of Michigan, was the speaker. He gave the members some wholesome advice regarding their work and how to be on their guard with the traveling fakes of the country. I was well pleased with the speaker's remarks, and hope and trust said society will be successful. Mrs. L. D. Everett is the president of said society."

Leslie and Henry Marsh, brothers, work on farms about a mile apart in the town of Tyre, near Seneca Falls, N. Y. On Saturday night they each dreamed that their uncle, Henry Marsh, who had left his home in Tioga, Pa., in a mysterious manner eight years ago, had died in Colorado, leaving them joint heirs to a large estate. After dreaming this both brothers, still asleep, got up and dressed and set out to inform each other of the news concerning their uncle. Half way between the farms the brothers met and awakened in the road. They were greatly confused, but finally exchanged stories and each returned to his bed. The brothers each received a letter yesterday from the surrogate of Weld county, Colo., informing them of the death of their uncle Henry and that they are the heirs of his estate. The Marsh brothers are Spiritualists and say that their uncle always believed in dreams. Neither of them had ever had any somnambulistic experience before.

W. F. Jamieson writes from his new home, Pentwater, Mich.: "Forty-three years ago I began my public career in this state. I am 'impressed' that I will end it in Michigan. After more than forty years' travel from Dan to—no, from Michigan to Mexico, Kansas to Kentucky, Connecticut to California, Massachusetts to Missouri, back and forth, to and fro, like the orthodox fourth person in the trinity, trying to do the world some good, by teaching the gospel of common sense; seeking ever to learn more about nature, especially human nature; having little difficulty in keeping happy, the cycle is complete. We left Cincinnati, wife and I, a few weeks ago, came by rail to Chicago, steamer to Michigan. Here I am willing to live—and die; perchance, 'to be' forever! Mr. Howe will then confront me with a 'scientific certainty.' I hope he will and I wish he knew it!"

Frederick Fuelner, who lives at 2500 Auburn street, Port Richmond, had a bad dream early in the morning, and when, to save himself from the clutches of a strangler, as he thought, he awoke about 2 o'clock in a paroxysm of terror, it was to find a man by his bedside gazing down upon him. It was only a flutter of his eyelids, and then Fuelner closed them tight and held his breath. The next moment he heard the intruder go into another room, and, springing lightly out of bed, he ran downstairs and out into the street, shouting 'Burglars!' at the top of his voice. Officers Kuster and Wilson, of Belgrade and Clearfield street station, heard the alarm, and running up with drawn revolvers, dashed into the house. In one of the downstairs rooms they found a large-bodied man under some furniture, and pointed their weapons at him. He crawled out and meekly held out his hands for the handcuffs to be snapped on his wrists.—Pittsburg Leader.

Augusta D. Treadwell writes encouragingly of her mediumship. She regards it as an exceptionally great blessing to be a medium, and heal the sick, comfort the sorrowing, and bring messages of love from the dear friends on the other side.

E. C. Thompson writes from Bridgeport, Conn.: "I receive the paper every week regularly, and I enjoy reading it very much, and just at the present time I think it is doubly interesting with all the different letters from all the different ones, on The Great Psychological Crime. You have truly stirred up a Storm Center, and I do not want to miss a single paper just now. Now there is one thing that I wish was different. In Bridgeport, a city of almost ninety thousand, we have not any Spiritualist meetings. There are several mediums in town and also many Spiritualists here, but no open or public meetings. There used to be a large and flourishing society here, but now it has gone, and what the people need is to have some one for a leader, but we can't seem to strike the right one. Last winter we had Dr. Noyes and wife here with us; they did a good work. What I wish is that some good live medium would come here, and get the society together again. If you know of any good one that is looking for such a place as this, I will do anything that I can to help him, as I think that there is a good opening here for some one who is willing to work. In closing let me say do you, go on with the good work that you are doing. I am a Spiritualist and am not afraid to stand up and be counted with The Progressive Thinker line."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Occultism, that strange knowledge which enables the wizard of the east to perform seemingly impossible feats, is losing some of its elements of mystery since it is being successfully taught in this country after the manner of ordinary education. It is the latest of all the modern popular studies, and may be described as the unfolding of the inner consciousness. The aim of the teachers of this as yet little known "science" is to bring out what is already within every one. It is not dependent upon suitable subjects, after the manner of hypnotism, but may be studied with success by any one willing to devote the time to it. The adherents of this new education maintain that there is no power, either of the body or mind, which cannot be fully developed by the practice of the drills which constitute the essential part of the study. But it must be observed systematically and faithfully. Before beginning the lesson the mind of the pupil must be filled to the utmost with the heart's desire, for, while the student is rising mentally into the desired realm, whether it be of music, art, or poetry, the creating power each one possesses is going forth through the unfolding of the inner consciousness. In order to eliminate all other thoughts from the mind a heavily traced black ball is fastened to the wall directly in front of the eyes.—Detroit Tribune.

S. C. Tracy writes of Mrs. Maggie Vestal, of Chesterfield, Ind.: "The messages I received were something remarkable, I being a resident of California, and here on a visit. The spirits came and talked to me for about two hours; told me all about Masonry and where they saw me, and about a certain law suit that took place in California six years ago."

Two thousand miles to consult a clairvoyant. Many people will say, "he's crazy," but nevertheless that is what Henry W. Moore, a New Yorker, who has made several millions out of steel and copper during the past few years, did a couple of weeks ago, when he came to Denver for the purpose of consulting Laska, the clairvoyant out at No. 6 East Fourteenth avenue, and getting his prediction on the result of the election in New York last Tuesday. This seeker after clairvoyant information is quite a plunger even for Gotham, and is said to never miss having a small fortune down, either on a big horse race or an election. When the nominations for mayor of Greater New York were made he was at his wits' end and as the result of repeated losses he had grown afraid of his own judgment. In his dilemma he began telegraphing in an endeavor to find Laska and upon locating the man of mysteries in Denver he at once took the train and started West. When he arrived at the Brown Palace it was hard to convince the bell boys that he was not John W. Gates, because every boy who did anything for him received a tip of from 50 cents to $5 and consequently he never lacked for attention. So much confidence had he in the clairvoyant powers of Laska that he had come west determined to wager his money on the size of the majority and he told the clairvoyant that he would do something handsome for him over and above the regular fee if he won. Laska predicted that McClellan would be elected by over 60,000 majority—his majority was 63,617 and Moore wagered an even $100,000 that McClellan would win by over 60,000. When the returns were all in and his money collected Moore's first thought apparently was to make good with the clairvoyant, and yesterday Laska received a draft for $5,000. This is high water mark for fees paid to any clairvoyant in the country and it only required, so Laska says, about three minutes' work. —Denver Post.

Prof. R. S. Ray writes: "The Spiritual Unity Society held its first anniversary entertainment and ball, Nov. 14, at Heuser's Hall, corner Wisconsin and Larrabee streets, North Side. It was largely attended and every one went away satisfied. There were several mediums from all sides of the city present who willingly gave their services. Many received loving messages from their dear ones from the other side of life through the message bearers. The musical program was exceptionally good; in fact the whole affair will be long remembered as an enjoyable event. There were two large tables filled with floral tributes presented by the friends. We intend giving another entertainment and ball some time in February, but it will be necessary to have a larger hall next time. Thanking one and all for their kind attendance and assistance."

Mrs. Flora L. Furse writes from Mitchell, N. D.: "Mrs. Emma M. Nutt-Moore, in her lectures in Mitchell, has given perfect satisfaction to the public. Her tests and improvised poems from subjects given by the audience are wonderful, and her lectures have been inspiring and she is making many converts to Spiritualism."

Laura C. Morse writes: "It has been three years since I was told through a medium, they had papers on the other side to read, and held discussions as we do here. Well, that was a great happiness for me. The same dear friend who told me that still talks to me of spirit life."

Open house meeting to be held at the residence of Mrs. Nora E. Hill, 750 W. Lake street, Thursday afternoon and evening, Nov. 26, Thanksgiving, for the purpose of giving thanks and harmonizing together. All are welcome. Lunch will be served which ladies have donated."

Spiritualist meetings will be held at Star Lodge Hall, 378 S. Western avenue, between Polk and Harrison streets, every Sunday, afternoon at 2:30, evening 7:45, commencing Sunday afternoon, Nov. 29. Special program for this occasion. Lectures, good singing and tests. A number of good mediums will be present. Seats free.

Rena Chapman writes from Marcellus, Mich.: "Mrs. Julia M. Walton, of Jackson, Mich., one of our untiring lecturers and test mediums, has been granted a missionary commission for this state, and the societies can secure her services by corresponding with her at 507 S. Blackston street. The State Association is making arrangements to hold its mid-winter meeting in Jackson, February 5, 6 and 7, 1904. Some of the state's ablest workers will be in attendance; the program is not completed."

Bertha C. Chung writes from Osceola, Wis.: "Will J. Erwood, secretary of the Wisconsin State Spiritualist Association, lectured in Osceola, Nov. 2, 3 and 4, on the Philosophy and Phenomena of Spiritualism, to large and interested audiences. As there are only about a dozen Spiritualists in and around Osceola, we have had only a couple of mediums with us before, so the chance of hearing such a good speaker as Mr. Erwood was a treat never to be forgotten by us Spiritualists here, and was very much appreciated by the public in general. The last night the hall was so crowded that there was not a vacant seat and very little standing-room. Many had to leave for lack of seats. His lectures were grand and his tests good, although he does not claim to be a test medium. He gave quite a number of tests after each meeting, all of which were recognized. Although it is two weeks now since he was here his lectures is still the main topic of conversation around town. I can truthfully say that many a staunch Methodist would be pleased to hear him again, and I think many are ready to embrace the beautiful religion which he teaches."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

New York State Association Missionary Work:—H. W. Richardson, president, writes: "The state officials are now arranging the itineracy of its missionaries for the months of December and January, and under direction of the state board are continuing the same liberal policy under which this branch of state work has been so successful heretofore. But in order to conserve our financial forces we desire to reduce the traveling expenses of our state missionaries to a minimum, and for this reason solicit that inquiries and applications for our workers be sent in promptly, thus allowing the routes to be arranged in advance and thus arrange dates at contiguous points. Applications may be sent to the president of the state association, H. W. Richardson, East Aurora, N. Y., or to Mrs. Tillie U. Reynolds, 137 Congress street, Troy, N. Y."

P. W. Needham writes from Wabash, Ind.: "Brother and Sister Sprague came to Wabash, Nov. 14, and on Sunday held two rousing meetings in the Modern Woodmen hall. As a result the Psychic Research Society formed with 24 charter members. The following officers were elected to serve until Jan. 1, 1905: P. W. Needham, president; A. M. Rodebaugh, vice-president; Sam A. Brown, secretary; Mrs. Lizzie Paco, treasurer; Geo. Kimmel, Samuel Ramsey and Mrs. Rose Rish, trustees. Bro. and Sister Sprague leave Wabash amid showers of kind thoughts from all classes, and should they return to Wabash there is not a hall in town large enough to hold the people who will want to hear them."

Mr. and Mrs. Parker, phenomenal and automatic writing mediums, are now located at 1507 Wolfram street, Chicago. They will make arrangements for seances in near-by towns. Address them as above.

Daniel W. Hull is now in Snohomish, Wash., from where he would be glad to hear from all parties wishing his services.

Wanted to correspond with physical mediums in view of engaging their services for the winter in connection with the First Spiritualist Association of Jacksonville, Fla. H. E. Hull, secretary, 1570 Florida avenue, Jacksonville, Fla.

I. S. Getchel, president, writes from Rockford, Ill.: "To those interested in the Spiritual Science Society of Rockford, Ill., I wish to say that we still live, even though we were voted dead by those who willed us so, but we are Spiritualists and fully believe that death is not a reality, but only the change to a better condition, which we have found true in the work of our society. Twelve good working members have been added to our membership since our vacation. Our growth is not spasmodic, but the steady, healthy kind that lasts. Mrs. Nellie S. Noyes, of Boston, Mass., closed a three weeks' engagement with us last Sunday, Nov. 15, and although there was a special effort made to detract from our meetings, her audiences were larger than the previous Sunday which proved her ability as a lecturer and medium. After conducting six public meetings and two benefit circles, increasing in both interest and attendance to the last, in parting we realize that our cause has been strengthened, and our people go on with a better understanding of our beautiful philosophy, and would say to anyone seeking talent, if you want some one that is not only able to draw but to hold an intelligent audience and work for the strengthening of your society, you can find but few if any better qualified."

John D. Vail writes from Marshalltown, Iowa: "On closing the camp-meeting at this place on the 13th of September, we prevailed upon Mrs. Jennie Hagan Brown (one of the speakers for the camp) to remain in Iowa for a short time, and try and work our new circuit plan, which you so kindly printed in full in The Progressive Thinker last June or July. She being heartily in favor of it, consented to try it, and during the time, nearly two and one-half months, she spoke twenty-four times for Spiritualist societies and five times for other organizations as follows: At Marshalltown four times for Spiritualists, once for Soldiers' Home, and once for Woman's Club. At Des Moines, about twelve times for Spiritualists, once to prisoners in jail, once to Children's Home, and once for Odd Fellows at Perry, Iowa. At Clear Lake, Mason City and Northwood, she lectured and gave entertainments twelve or thirteen times. At Webster City she organized a new society and gave nine lectures and entertainments, speaking one afternoon to a gathering of about 70 of the finest ladies in the town. Her work has been of a harmonious nature, causing harmony to evolve from chaos in some instances. Everywhere she leaves many loving friends and nothing but praises for her work, raising Spiritualism to a higher plane than many of the Spiritualists themselves thought possible. She made a success of the circuit plan. She worked a week in a place, and then changed to the next in town, working about ten weeks. She made her salary of $12.50 per week and all expenses, and turned into the state treasury over $22 or nearly $10 per month. Mrs. Brown is a tireless, willing worker, and we are only sorry we could not keep her laboring for the state association. Her limited time being used up, on Nov. 13, she left for Bloomington, Ill., to visit friends, promising to work for us again after her trip around the world, which I believe she will commence January 15, 1904. We bespeak for her only the kindest and best from everyone, and believe the Spiritualists make no mistake when they can raise themselves to higher thoughts and aspirations by employing those whose are refined and harmonious at all times."

The subject of Mrs. C. L. V. Richmond's discourse, next Sunday, Nov. 29, will be "If the Soul Teachings Are True, Why Does the Soul Mix With the Dust?" Masonic Temple, Room 309.

"Meatless Dishes." Very useful. Price 10 cents.

POQUONOCK, CT.

Spiritualists There Hold an Interesting Meeting.

The Connecticut Spiritualists held a semi-annual meeting in Liberty Hall, Poquonock. At the evening session Rev. F. A. Wiggin spoke on the subject, "Is Spiritualism a Religion?" His lecture abounds in pointed remarks and good sense, as follows:

"The piping voice of materialism says Spiritualism is not a religion. If the Century Dictionary definition of religion is true, Spiritualism is not a religion. The fear of God is not religion. It is simply the voice of ecclesiasticism. In the first chapter of the Epistle of James we find the true definition of religion: 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' That is the religion of true Spiritualism, but not of those who seek only phenomena and sensation. Spiritualism does not fear God. God is love—universal love. God is not a being at all. They, who make God a personality, limit Him at once. They simply make a big man of Him. God is a universal, divine principle, permeating all nature. It is not necessary to follow the rules of any church to be religious. We have something like 350 different sects, each giving forth its own ideas of religion. Spiritualism teaches that we owe love and helpfulness to mankind. It is better to throw out love to your living friends than it is to put so much taffy on their tombstones. What's the difference between sacred and secular institutions? In the former you are put through the mill and ground out or down, to a fine theological point. In the latter, common sense ideas are taught, and the physical health is not neglected. The most important of our secular institutions is our public school system. This is really the most sacred of all. The free schools of America are the foundation stones of our liberty. If it were not for them all the so-called sacred institutions could not keep us from going to destruction. Our free schools are our safety. They do not teach dogmatism, nor sectarianism. They say to ecclesiasticism, 'Hands off!' Sound common sense has the right of way; theological straight-jackets have to go to the wall. If it is right to do a thing on Monday, it is right to do the same thing on Sunday. Spiritualism doesn't teach us to put on a long face on Sunday and on Monday to go into the stock market and rob our brother man. I asked Carnegie once if he would give $15,000 for a church for Spiritualists. I never dreamed that he would do it. I wanted to put him on record, and I have done so. Spiritualism tells you to keep your feet on solid earth and your head on your shoulders, and not in the clouds. One of the great troubles of mediumship is that the mediums sit too much. One lady told me that when she wanted anything all she had to do was to think of it and it came to her. She didn't do anything herself. She simply sat at ease and thought the thing she wanted and it came. That is not Spiritualism. In the language of the day it is called 'The New Thought.' Spiritualism teaches that only by honest industry can we produce a dollar. Spiritualism doesn't approve of such gigantic corporations as the United States Steel, with one-half water. It teaches honesty, love, charity and brotherhood every time."

At the close of each address, Mr. Wiggin devoted a half-hour to answering questions, written on folded pieces of paper, which he did not unfold, nor see at all. His eyes were blindfolded. He showed a remarkable psychometric power in reading, without the aid of material vision, these folded questions, and his answers gave general satisfaction.

Mrs. Helen Russegue, of Hartford, was present, and being called upon, gave one of her interesting and characteristic talks.

A Model Answer—Hudson Tuttle to the Front.

I would not trespass too much on the valuable space in The Progressive Thinker, especially when the Symposium is using so much room and absorbing so much attention; but I am so impressed with the importance of Hudson Tuttle's answers to questions, as well as his other papers that I want to direct the readers especially to his department? In this week's Progressive Thinker, Nov. 21, his answer to J. M. Matthews is a model of clear, broad reasoning, and elegant diction. His language will compare favorably with that of the late lamented R. G. Ingersoll in vividness and poetic beauty.

I find Florence Huntley decidedly forceful and remarkably easy and charming in her word paintings. By her second letter, just received, I discover that to her mind I am not so clear, or consistent, as I try to fancy I am, and she is puzzled to know what I mean, and finds some evidence against my frankness! Well, we must expect to differ and seem inconsistent to others who see with different eyes and interpret through different brains; but will find a point of agreement sometime and somewhere.

I will try to be consistent and make my thought clear as I progress with my analyses.

Readers who look for a polemic conflict will probably be disappointed. I am not in this discussion for a partisan victory—or defeat—but for truth, lead where it will. But I want to be SURE of the foundation before I adopt a new creed, or reject a science that has done so much for the world in fifty years. It is no light matter to be settled with a few assumptions and assertions.

LYMAN C. HOWE.

THE BIBLE AS REGARDED BY JOHN E. REMSBURG.

In this book there are Eleven Chapters on the Authenticity of the Bible; Thirteen on the Credibility of the Bible; Ten on the Morality of the Bible, with an Appendix of Unanswerable Arguments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of index, enabling the reader to refer in an instant to any authority quoted or argument used by the author.

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The book makes some five hundred pages, and is printed handsomely on heavy paper, with wide margins. Price $1.25.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

William L. Miller was converted to Spiritualism three years ago, through the mediumship of Mrs. M. Buchanan, at Marshalltown, Iowa. He passed to spirit life, Nov. 4, 1903, of heart failure. The Methodist minister of this place persecuted his spirit for an hour, and then consigned him to Mother Earth to await the coming of the great Judgment Day. Ye Gods! S. T. STEWART.
New Sharon, Iowa.

Passed to spirit life, in Hydesville, Cal., Oct. 23, infant daughter of Mr. and Mrs. James Lamb, aged two months.

Little Verna, sweet bud of promise, could not unfold in the chill winds of earth life, but was tenderly borne to the beautiful gardens of immortality. T.

After an illness of several months, at her home in Union City, Mich., Mrs. D. E. Youngs, aged 66 years, passed to a better life on Nov. 11, 1903. She had for twenty-five years been a firm exponent of the beauties of Spiritualism, and knowing for months that she must soon pass on, and through her faith was well provided for, she made all arrangements as cheerfully as though going on a short visit. Interment at Riverside Cemetery, Union City.
CHAS. S. YOUNGS.

Passed to higher life, Nov. 7, Willard Snow, aged 74 years, an old pioneer Spiritualist. He leaves a wife and adopted daughter to mourn their loss. Services conducted by Dr. P. T. Johnson.

William Dykes, of Cleveland, Ohio, passed to the higher life, Nov. 10, 1903, aged 67 years. He leaves a widow who is consoled by her knowledge of Spiritualism. Mr. Dykes was a good man and much loved and respected by his friends. Interment at Riverside Cemetery, Rev. C. H. Figuers officiating.

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"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the contin

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

C. H. Murray: Q. Where can I procure the works of D. D. Home?

A. As the books of Home are dropped from the catalogues, it would appear that they are out of print. Possibly they may be obtained through the Banner of Light Publishing Co., Boston, Mass.

J. M. Hodson: Q. I have built a family vault, with superior rock, and at great expense. But I find the walls are constantly wet and hence unpleasing to think of. Is there any material with which it could be lined which would prevent this? What of the newly discovered Uralite?

A. Uralite may or may not be what is claimed for it. It is probably no better than other artificial stone. There is nothing that can be used to prevent this condensation. The walls are colder than the air which condenses, as dew collects on a pitcher of cold water in a warm room. The condensation which annoys this correspondent is the result of deficient ventilation. The construction is faulty in this respect. There should be an escape flue through the roof of the vault, and if closed by solid doors, an intake, near the floor. An architect understanding his business would easily make the required changes.

G. H. Mobley: Q. Is spirit photography a fact? If so, how are such pictures taken?

A. It is possible to take spirit photographs, but the means of fraud are so ready to hand, that all such pictures should be received with closest scrutiny. Some of the most widely advertised "spirit pictures" bear on their face unmistakable evidences of deception. In obtaining such genuine photographs it is contributive to a successful result if a particular spirit is desired, to have a time appointed, that the one desired may know and be present. Otherwise, the spirit might not be present and there would be failure.

Spirits cannot be photographed. The substance of which they are formed does not reflect light. They have to condense sufficient material around them to produce reflecton of actinic vibrations. This is much less than would be required to reflect light. Hence they begin the process of materialization, but do not reach a point where they can be seen by the eye.

Inquirer: Q. What truth is there in the story of the "Star of Bethlehem?"

A. The story which in changing forms is heralded by the press, about a scientific confirmation of the biblical narrative, has not quite as tangible a foundation as that of Jack and the beanstalk.

In one of its forms it is said that the astronomer Kepler, 300 years ago, by application of the laws of motion he discovered, found that on Dec. 25 or 26, 6 years B. C., Jupiter and Saturn were in exact conjunction for Palestine. They appeared as one star, and hence very brilliant. It was this "star" the wise men saw and were by it directed to the infant Savior.

Then German scholars found errors in the received chronology. The planets were in conjunction all right, but Jesus was not born on exactly that night! What accuracy these chronologists attained, when they have not a shadow of data to guide them!

But now comes the climax, the "discovery," that revives the threadbare story. Baron von Aefele, in a pamphlet published in German, by deciphered hieroglyphs found in Egypt, shows that the Egyptian astronomers recorded this conjunction, and that it occurred Dec. 26, 6 years B. C. of our calendar. Hence Christmas was fixed on the 25th, not because it was a pagan day of celebration, but because the Christians knew the exact day on which Jesus was born!

In pious times of exultation it is remarked by self-satisfied editors, that "the main intent to Christians is that this old Egyptian record, taken with Kepler's calculations, confirmed the gospel narrative. It shows that the birth of the founder of their faith was attended by an exceptional aspect in the heavens."

If the "Star of Bethlehem" was only a natural phenomenon, the union of two planets for a time as one, what miraculous significance has the story? Is not all its value in the belief that it was a divine symbol, outside the ordinary course of things?

This story of Kepler, to begin with, is a pious lie. That such a computation is possible, cannot be denied, for the laws controlling the motions of the planets are unchanging, and conjunctions and eclipses may be calculated for a million years past or future. Yet the immensity of such calculations, reaching back for even 2000 years, can be appreciated only by the mathematician. From the date of Kepler's discovery of planetary laws until his death, would not have given him time to work out this tremendous problem, the slightest error at any point of which, would have vitiated the result. What did he set out to find? Why did he anticipate that Jupiter and Saturn by conjunction, produced the blazing Star of Bethlehem? The light of Saturn is so weak it would not appreciably affect that of the former. The story has the ear-mark, unmistakably, of a fake. Its concoctors show their ignorance of astronomy and mathematics, in saying that Kepler made this tremendous calculation by means of his "laws" of planetary motion, when these laws do not form any part of the equation.

Granting, however, that he made the calculation and found that the two planets were in conjunction at the mentioned date, by what process of reasoning can the event be connected with the guiding star, unless the chronology printed in the margin of the Bible and supposed to be as inspired as the text, is confessed to be a blunderful mistake? And even then all the miraculous which the divinity of the infant has been supported for ages, departs like a wisp of cloud in the summer sunshine.

Now that not a scholar in the world eminent for chronological study maintains that anything definite is known as to year or day of Jesus' birth, the "accuracy" of "Kepler's computation" is its condemnation. But now this German Baron comes with the usual budget of "discovered manuscripts," or "hieroglyphs." Admitting he has such a priceless treasure, the difficulty comes when he attempts to fix their date, and suspicion awakened when he assures us that Egyptian astronomers had recorded the conjunction Dec. 26, 6 B. C. This of course showing that our chronologers are just six years out of the way!

The Baron, nor anyone else can fix the date, for there is absolutely nothing tangible to fix it by.

The whole story is a fabrication and the "star" a myth like all the legendary tales of the endless succession of hero gods who have been apotheosized, during the misty ages of pre-historic, and early historic time. Being gods, after generations to satisfy a sense of consistency, invented miraculous birth, and divine fatherhood.

Honest Inquirer: Q. I have become deeply interested in Spiritualism. Have read many books on the subject, but being a Christian, naturally like Watson's book best. I think I can say, however, that without prejudice, I want the truth. I was getting ready to attend the Chesterfield camp-meeting, when I happened to read "The report of the Seybert Commission." It completely upset and disgusted me, and I gave up going. Still I hope that we can communicate with our spirit friends. How can I have this proven to me?

A. If this correspondent had fully understood the animus of the members of the Seybert Commission, he might have been disgusted, but it would have been at them and not at Spiritualism. To win the bequest for their university they enacted a farce investigation. According to the will of the generous Henry Seybert, the fifty thousand dollars he gave was for the permanent endowment of a chair for the investigation of psychic phenomena and Spiritualism and instructions in the same. The investigation was to be continuous. Since the report, years ago, what has this sapient committee done? Absolutely nothing. Their report is a libel on the fair name of Seybert. If this correspondent will become more familiar with spiritual manifestations he will reach this conclusion. The best method of having it proven to him, is for him to become a member of a home circle. He will thus be able to have the phenomena constantly before him for inquiry.

"THE NEW NAME."

"And His name shall be in their foreheads." "And I will write upon him the name of my God." "And I will write upon him my new name."—Revelations.

A soul struggling up to the sunlight—
Up from the mire and the clay,
Fighting through wars and jungles,
And sometimes learning to pray—
And sometimes a king with a scepter,
And sometimes a slave with a hod—
Some people call it Karma,
And others call it God.

A beggar ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old—
And one's hopes are blighted in blooming
And one gathers the ripened pod—
Some call it fate or destiny,
And others call it God.

Glimmering waters and breakers,
Far on the horizon's rim,
White sails and sea gulls glinting,
Away till the sight grows dim,
And shells spirit-painted with glory,
Where sea-weeds beckon and nod—
Some people call it ocean,
And others call it God.

Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done,
From organs grand anthems are swelling
Where the true and the faithful still plod—
Some call it superstition,
While others call it God.

Visions of beauty and splendor,
Forms of a long-lost race,
Sounds and faces and voices
From the fourth dimension of space,
And on through the universe boundless,
Our thoughts go lightning-shod,—
Some call it imagination,
And others call it God.

Vibration of Etheric Substance,
Light, flashing through regions of Space,
A girdle of Something enfolding,
And binding together the race—
And words without wires transmitted,
"Ariel"-winged, Spirit-sandaled and Shod,
Some call it Electricity,
And others call it God.

Earth redeemed and made glorious,
Lighted by heaven within;
Men and angels brought face to face,
With never a thought of sin—
Lion and lamb together lie
In the flowers that sweeten the sod,
Some of us call it Brotherhood,
And others call it God.

And now the sixth sense is opened—
The seventh embraces the whole—
And clothed with the Oneness of Being
We acknowledge dominion of Soul,
And in all of life's phases and changes,
And along all the paths to be trod,
We recognize only one power—
One present Omnipotent God.

DR. GEO. W. CAREY.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and ... tion, by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Rome Throttling Free Speech.

The Jesuits Driven from Germany, France, Mexico and various other Orthodox Countries, flock to the United States to carry on their Devilish Work. In the Philippine Islands their lands have been taken from them. P. A. Seguin, an ex-Catholic Priest was set upon while lecturing in Iowa and nearly killed. The Petition following explains itself.

PETITION.

In the District Court of Grundy County, Iowa, December Term.

P. A. Seguin vs. Wm. Murphy, J. P. Murphy, C. C. Murphy, J. J. Murphy, James Murphy, Francis Murphy, Wm. McAvoy, Jerry Condon, Pat Condon, John Condon, Jerry Flynn, Pat Flynn, C. J. H. Murphy, T. D. Murphy, C. C. Hummel and John O'Connor, defendants.

Plaintiff for cause of action against said defendants states:

COUNT I.

That on or about the 12th day of October, A. D. 1903, said defendants did in the hall of the Modern Woodman of America, in the town of Dike, Iowa, and upon the public streets of said town of Dike, Iowa, and in a restaurant in said town of Dike, Iowa, and in and upon the depot of the Chicago and Northwestern Railway Company, in said town of Dike, Iowa, and in the nighttime of said day, unlawfully, wilfully, wantonly and maliciously and in an angry, rude and revengeful manner, assault, strike, beat, wound, bruise and otherwise maltreat the body and person of this plaintiff, and did with their clenched fists and with clubs and other missiles and bludgeons, with which the said defendants were then and there armed, the proper names of said dangerous weapons, which the said defendants then and there held in their hands being unknown to this plaintiff, did beat, strike, assault, wound and bruise this plaintiff with such dangerous weapons, missiles, clubs and bludgeons, and did howl at, jeer, hoot, mock and ridicule this plaintiff, and did then and there by force rob him of two hundred and ten dollars ($210), lawful money of the United States, property of this plaintiff, and there being upon his person, and did carry away other valuable property of this plaintiff, and did then and there break plaintiff's arm, knock him insensible, kick, beat and bruise him, while in a state of insensibility and unconsciousness, produced by said beating received by this plaintiff from said defendants, and did maliciously and by force and threats compel plaintiff to leave and quit the town of Dike, Iowa, against his will and under his protests, from all of which unlawful and malicious doings, wrongs and acts of the said defendants, plaintiff's nervous system received an irrecoverable shock; his flesh was lacerated, torn and bleeding, and his entire body beaten and bruised, which said injuries are of a permanent nature and character, and from which plaintiff suffers great physical pain and torture, his nervous system entirely broken and ruined, from which he suffered and will continue to suffer, and will suffer the entire loss of his time and earnings, as well as the loss of his said property, and by reason of which he has suffered great physical pain and torture and mental anguish and agony, and been put to great expense for medical aid and medicines and surgical attendance, nurses and nursing, all to the great damage in the sum of fifty thousand dollars ($50,000), no part of which has been paid, though defendants have been frequently requested so to do.

COUNT II.

Plaintiff, further complaining, says, that on or about the 12th day of October, A. D. 1903, he was the lessee and in the peaceable possession and occupancy of the hall of the Modern Woodmen of America, situated in the town of Dike, Iowa, and that said defendants were riotously and tumultuously assembled at that time, and in the night time of said day in said town of Dike, Iowa, and that said defendants did then and there, while thus riotously and tumultuously assembled, did wilfully, wantonly, maliciously and revengefully break into plaintiff's said premises, and did then and there wilfully and maliciously trespass upon the same with the intent on the part of the said defendants to perpetrate a permanent injury upon the person of this plaintiff, and to wilfully and maliciously deprive him of the use, benefits and proceeds of his said premises, and that in the night time of said day, while thus riotously assembled in plaintiff's said building, and upon his said premises, said defendants did wantonly, wilfully, maliciously, revengefully and without any cause or provocation therefor, while thus trespassing upon plaintiff's premises, made an assault in and upon the person of this plaintiff, and did then and there, in the night time of said day, as aforesaid, in said building, and upon plaintiff's said premises, in a malicous, angry, rude, vicious and revengeful manner, strike, beat, wound and bruise this plaintiff with their clenched fists, and with weapons, missiles, clubs, bludgeons and other dangerous and deadly weapons, the particular description of which is unknown to this plaintiff, did assault, beat, bruise, maim, wound and mangle plaintiff, striking him upon the head, breast, shoulders, back, abdomen, face and neck with such missiles and weapons, striking him upon his face, kicking him upon his knees and tramping upon his feet, and gouging his eyes with their fingers, and plaintiff having sufficient mind and strength left, did make his escape from, of and out of said building and from said defendants, and did reach the far side of one of the streets in said Dike, Iowa, opposite his said premises, the said hall, and was attempting to save his life, limb and person from the fury and rage of said defendants, then a mob, and the said defendants, at the time, a howling, hooting, jeering, blaspheming, bloodthirsty, murderous and dangerous mob, did with intent to further injure, assault, bruise and mangle this plaintiff, follow him in their wrath, howling, screaming, shrieking, hooting, jeering, whooping, hollowing, roaring, bellowing and blaspheming, and threatening plaintiff in murderous language, and when immediately in front of a restaurant building in said town of Dike, Iowa, said defendants, in their wrath and with hot blood, overtook plaintiff and then and there again assaulted plaintiff with their feet, hands, clubs, billies, shillalahs, bludgeons and other dangerous weapons, then held in their hands, and while calling him vicious, vile, dirty, vulgar, low and unmentionable names, they did knock him down, beat him, bruise him and stamped on him, and while thus lying, bleeding, partially unconscious and helpless, the said defendants did rob and took by force from the plaintiff's person two hundred and ten dollars ($210), his property, lawful money of the United States, and when plaintiff did again escape from said defendants and their mob, almost helpless, he entered said restaurant for safety to himself, and to get away from them and their fury; they did further follow him in wrath and force him to emerge from and leave said building, and plaintiff attempting to get away from them went in an easterly direction, whereupon the defendants in like manner, as aforesaid, again followed him, overtook him and seized him, and he was unable to again extricate himself from their clutches or their wrath, but was compelled to remain in their grip and was forced by the defendants to the depot of the Chicago and Northwestern Railway Company and all the time said defendants were threatening plaintiff with bodily injury and inflicted the same on him, and subjecting him to all manner of insulting invectives, sarcasm and innuendoes, low jibes, taunts and disgusting insinuations, and refused to leave or quit said plaintiff of his person, but subjected him to all kinds of ribald jokes, disgusting threats, billingsgate and infamy, cursed and swore, profaned and blasphemed to and at this plaintiff, and used coarse, low, vile, filthy and disgusting language, and by force compelled plaintiff in the night and against his will to take the first train coming upon said railroad and leave town, and made him by force, applied to his person, board said train, against his will, and go to a destination against his will, and without any choice on his part, and during all of said time threatened him with all manner of abuse and inflicted the same, from which abuse and injuries received as herein recited, plaintiff suffered great physical pain and torture, and mental anguish and agony, his arm broken. Defendants shattered his nervous system, made him sore, insensible, weak and exhausted, wounded and bleeding and such injuries are permanent, and have caused plaintiff the entire loss of his time and will cause him to suffer loss of his time from his vocation in the future, besides his physical and mental suffering and torture, endured and yet to be endured, and put him to a great expense for medicines and medical aid and surgical attendance and for nurses and nursing, all to his great damage in the sum of fifty thousand dollars, no part of which has been paid, though defendants have been frequently requested so to do.

COUNT III.

Plaintiff further states that at the time he received the injuries, assault and indignities, hereinbefore set forth in the first and second counts of this petition, he was in good health, sound mentally and physically and was earning considerable money in his vocation, to wit, the sum of ten dollars per day, net.

Wherefore, plaintiff asks judgment against said defendants for the sum of fifty thousand dollars ($50,000) as damages, and for exemplary damages and for costs of suit, etc.

THOM. H. MILNER,
Attorney for Plaintiff.

Witnesses to these horrors perpetrated by Irish Romish hoodlums, we have the whole town of Dike to certify to said horrors. The rioters were from four miles southeast of Dike; all good Papists, as their names seem to indicate the fact.

History repeats itself. This reads like the old Spanish inquisition—good page to open the eyes of sleepy Protestants. P. A. SEGUIN.

Amboy, Minn., Nov. 11, 1902.

The court sits on Dec. 14 at Grundy, Iowa.

IT IS COMING.

It is coming! It is coming!
I can sense it in the air,
Hear it like the distant thunder
Rumbling, grumbling, everywhere.
'Tis the fast approaching crisis
Of a question deep and grave—
'Tis the final grand encounter
'Twixt the master and the slave.

Toilers bending 'neath their burdens,
Giving life-blood for a crust,
Strike for better terms and wages,
Asking only what is just.
Then old lordly corporation,
With his millions at command,
Coolly contemplates their action—
Knows they'll lose on every hand.

Then come days of anxious waiting,
Hungry children cry for bread,
Men wrought up to desperation,
Vow 'twere better to be dead;
And the public long-forbearing
Suffers while the war is waged
'Twixt the money lords and rulers
And the toilers bound and caged.

Can they hope to win the battle?
No! for gold alone is king;
Labor's arm when 'gainst it pitted
Falls, a weak and helpless thing;
And the daily press and pulpit,
Throttled by the powers of gold,
Add their thrust to honest labor,
And the cause of greed uphold.

Judging by these object lessons,
Something soon must come to pass;
While the world is filled with plenty
Thousand's starve to death, alas!
Will the sturdy, honest-handed
Millions robbed of hard-earned gains,
Meekly bow to old wage master,
And submit to wear their chains?

No! a thousand times, no, never!
Not while coursing through our veins
Runs the blood that bathed "Old Glory"
On a thousand battle plains.
From the factory, mill, and work-shop,
From the farm, and forge and mine,
We will join the strike for freedom
And unfurl its grand ensign.

In one broad phalanx the people
Will march forth with certain tread
And will wrench from corporations
Their means of earning bread.
Thus the question will be settled,
Not with cannon or flint-locks,
But by peaceful, wise decision
At the bloodless ballot box.

LAURA B. PAYNE.

San Antonio, Texas.

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WORK AND REWARD.

The Earthly Tribulations of a Medium.

Only a few months before the passing away of Carlisle Petersilea, I received from him a letter in which he referred to one of the pieces I had received, and he gave me great comfort and encouragement to go on in the course I had espoused, as he knew the physical misfortunes under which I was laboring. I shall ever cherish it as a priceless treasure, for he now rests from earth's duties, but his works will surely follow him.

I wish to give to others some of the facts under which I am laboring, feeling that if my future writings fall short of others there will be cherished for me and the work I am trying to do, a great deal of charity.

Ten years ago at the age of 16 I was stricken down with typhoid fever and the softening of the spine.

Previous to that time I had been physically strong and straight as any robust boy could be. Weeks went on, and although I was raised from the bed of sickness, it was with paralyzed limbs from which nothing but the most skillful medical advice and tender nursing ever could have brought me.

But the severe spinal trouble which resulted from this sickness was beyond the power of medical doctors to cure.

The most skillful doctors in Boston, and one of the most noted skillful massage instructors there treated me and I was benefited, but no power could straighten the curved spine.

This led to other physical infirmities, especially a tendency to heart trouble and at times a severe pain in different parts of my body.

Oh! how I longed to die, for the future seemed fraught with suffering; I did not want to live.

I did not fear death, although I was not a professor of any religion, for it seemed to me that the same natural laws which governed life here would govern it in the Great Beyond.

I occasionally attended services at one of the Baptist churches in this city, and the pastor seemed to take a good deal of interest in me, doubtless feeling that I was liable to be called hence at any time, as I was certainly in very delicate health. He wanted me to join the church over which he presided, and gave me the Articles of Faith which it would be necessary for me to adopt before I could become a member.

I read them over and over again, but understood fully that I could not conscientiously accept them and frankly told him so.

He was not offended, for which I shall always respect and honor him.

A little later my grandpa on the maternal side was called home. He had reached more than fourscore years, but his mind was clear and his wise counsel and charitable heart made him of great usefulness to his family and the community where he lived.

As I stood beside the lifeless clay, I cried out in anguish, Why could not I have been taken and he spared.

He had been a firm believer in Spiritualism for many years, and had told me of some messages which he had at different times received through different mediums.

I liked to talk with him about these things, and when he had left me I longed more and more to know of them myself, and I said if there is such a thing as the departed talking with those they have left on earth, I'll seek until I find; I'll knock at the door of wisdom and truth and trust it will be opened unto me.

I have sought earnestly for the crumbs which might fall from my master's table.

I was not strong physically and not developed intellectually, as I should have been had not the severe illness come upon me.

I had at times different impressions which I felt sure came from no earthly source, and I tried to be guided by these impressions. I longed to do something which might bring a ray of hope to some disconsolate heart and trust my efforts would not be in vain.

Two years ago I had a very severe attack of asthma which aggravated my heart trouble and my suffering was intense.

As I lay hovering between life and death I seemed to have a vision, for I felt that I had left the suffering body and was in the presence of the supreme Judge. It seemed to me that I was blind, but I heard a voice which said, "You are now at Death's door; you have suffered much physical pain.

"Here in the spiritual life beyond death you will not suffer any more; you have hoped to benefit the world, you want to help others, but as yet you have been unable to accomplish much.

"If you now enter the spirit world you can carry out a good work among those here, who need help.

"Do you not think that it would be better for you to leave your deformed garment, and behold yourself in your spiritual body, than to take up the one of clay again?"

I replied: "I know not how to answer you. If I thought only of myself I should be glad to enter the realm of spirits now, but I feel there are many truths concealed from the world which I may be able to help give them unto mankind.

"I am willing to return to suffer more from the infirmities of the flesh in order to accomplish what has been the one great desire of my heart."

Other questions were asked me to which I replied, after which I had the promise that I should be instrumental in helping to prove to the world that there is a way by which those who have passed on can return and communicate with those who still remain in earth life.

The slender thread which connected the earthly body and the spiritual was not severed, but remained as a key to the material, and I said to the dear ones around my bed, "My earth work is not done; I shall not leave you," and to their surprise and their great joy I was restored to them.

That experience has left an indelible impression upon me, and from that time until the present I have tried to be a faithful worker in the cause of Spiritualism.

The help which comes to me from the spirit world is no delusion, and sustains me through many a trying ordeal, and in my feebleness I shall try to impart it to others.

I am willing to bear the cross, believing that if I am faithful I shall at last wear the crown of victory.

Norwich, Conn. L. M. COBB.

INDUCE

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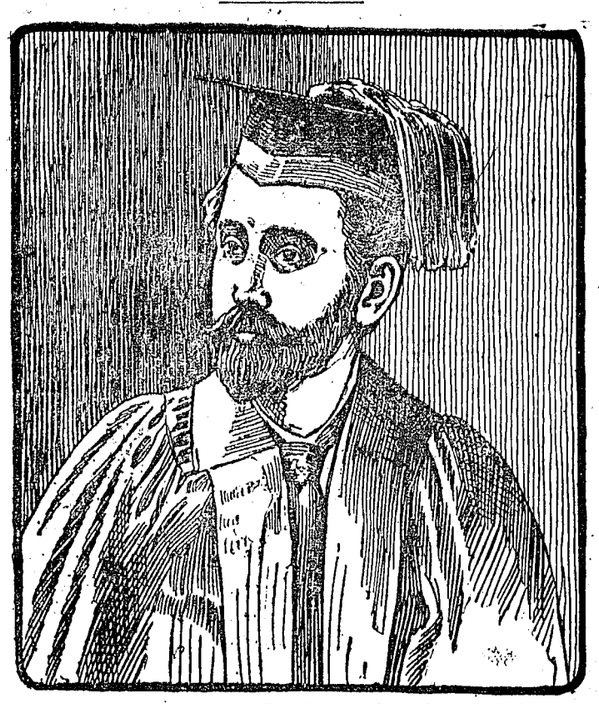
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A. WILBUR JACKSONE, M. D., Ph.D., Professor of the Theory and Practice of Medicine—Discoverer of Force of Life.

To discover and make the vital fluid or force of life has been the dream of the chemist and the goal of the learned medical professors of all ages. The prophets, sages, and wise men of old, as well as the doctors, scientists, and learned chemists of to-day, have each and all pondered, wondered, hoped, experimented to discover this mighty intangible essence that makes us think, live, move, and have our being. At last it seems that the dreams and fancies of yesterday are the facts of to-day. At last a marvelous, mysterious fluid has been compounded, which, if not the secret of life, is, to say the least, the most wonderful, remarkable, and effective curative agent known to man. But what else than the vital fluid of life could heal Bright's disease, consumption, hardening of the liver, and other supposed fatal diseases, when doctors had said the last ray of hope had gone? What else could make the paralytic walk, give relief to those on the verge of death with locomotor ataxia, rejuvenate the aged, and fan the fickle flame of life into a steady blaze, which will burn with an unremitting glow until the life of man shall exceed that of many of the patriarchs of old? What else could possibly accomplish such wonders? At last we seem to have been rescued from the thraldom of disease; kidney, liver, and lung troubles have been robbed of their terrors; the rheumatic throws away his crutches with ecstasies of delight; the dyspeptic eats what he pleases, and when he pleases, and laughs at the gaunt form of indigestion.

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"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo. Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities, Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

An Exceptionally Important Question: Is Faith in God a Crime?

IS FAITH IN GOD A CRIME?

Two years ago a citizen of White Plains, N. Y., was sentenced to pay a fine of $500 or be imprisoned 500 days in the county jail for neglecting to call a licensed physician to attend his sick child. The case was appealed, and quite recently the supreme court affirmed the judgment. In delivering the opinion of the court, Justice Haight utters this significant language:

"Sitting as a court of law we have nothing to do with variances of religious beliefs, because we have no power to decide which is correct. We place no limitations upon the power of the mind over the body, the power of faith to dispel disease, or of the Supreme Being to heal the sick. We merely declare the law as given by the legislature."

All of which is equivalent to saying that the healing business has become a special privilege, and a monopoly of it given by our law-makers to a privileged few; and when the spiritual rights and liberties of the citizen are jeopardized, the court is shackled by the dead letter of the law and dare not inquire into the ethics, rationality or justice of a given case.

In the same journal containing the above account we read of a California city where 300 children are excluded from the public schools because the parents refuse to comply with the barbarous compulsory vaccination law of that state. And a third item in the same paper tells of a child that was inoculated with virus containing diphtheria germs which culminated in lockjaw, and in a few hours that child, like good old Enoch, who walked with God," was not, for God took him."

It is not easy to conceive of three occurrences which more forcibly bring before the bar of Reason and Common Sense the fallacies of orthodox theology and so-called medical science than do these three. And in view of the increasing frequency of such occurrences it is not out of place to inquire "where was I at?"

I disclaim membership or affiliation with Christian Science, faith cure, mental healing or any of the similar latter-day methods of dispelling disease. I know but little about any of them, hence neither applaud nor condemn. But I do know that a despotic hierarchy, equal to if not worse than the beast of Rome, is secretly working its way into all the legislative bodies of the land, from the senate chamber to the city council; and the freedom of opinion, speech and act once guaranteed by law is being rapidly destroyed by law.

Let us look at this case from the standpoint of a thoroughly orthodox Christian and see what reason this New York criminal had for believing that his child could be healed through faith in God.

He was one of those unfortunate creatures who sometimes think for themselves and have the audacity to act as they think; and that was the cause of his undoing.

He was a Christian; and times without number he had been told, and no doubt had told others, that the splendid civilization, the intellectual and social refinement, the advancement in arts and sciences, and the social, civil and religious liberty which the 19th century handed down to the 20th, was the exclusive product of Christianity. That Christianity is the product of the Bible. That the Bible is the product of the Hebrew Jehovah, and that this Jehovah is the sole cause, as well as the exclusive healer of all the ills flesh is heir to.

Through the lips of Moses, David, Isaiah, et al, he had heard this Jehovah declare: "I am the Lord, and there is none else; no other God but me. I form the light and create darkness; I kill and make alive; I wound and I heal; I will appoint over you terror, consumption, the burning ague, that shall consume the eyes and cause sorrow of the heart. I the Lord smite with the botch of Egypt [small pox], with emerods [piles], with the scab and the itch [leprosy and ring-worm] whereof thou canst not be healed. I the Lord do all these things."

Indeed that New York culprit knew as a matter of fact, that if the language of the Bible be literally true, and if the theological dogmas drawn therefrom are correct, there was no manner of use in calling a physician. He no doubt reasoned thus to his child: "If the hairs of your head are all numbered, and not even a sparrow falls to the ground without Jehovah's knowledge and consent; if all your outgoings and incomings, your downsittings and uprisings are under his personal supervision; if the hour of your birth and the day of your death were foreseen, forecordained and fixed in Jehovah's plan from all eternity, one thing is certain; if the hour for your departure has arrived, all the doctors in Christendom cannot keep you alive a moment; if that hour is not due, all the doctors, soldiers and other hired assassins on earth cannot kill you."

Then why fine and imprison a man for meekly permitting this Hebrew Jehovah to work out his own purposes in his own good time and way?

Not only does the Hebrew Deity claim the authorship of disease, but he also claims to be the only healer, and to possess the only unfailing remedy. Not an ache nor pain does he send to his children but what he stands ready with an all-sufficient antidote to be applied whenever the patient has been sufficiently humbled; completely broken and contrite in sprit, and willing to repent and accept the cure in faith and humility. That New York victim was no doubt familiar with the long list of faith cures related in the Old Testament. He knew of the multitudes who were cured of snake-bite by merely looking at a brass snake elevated on a pole. He remembered the instance of a cook making soup of wild gourds without knowing their deadly nature, whereby scores of the sons of the prophets were poisoned and would have died had not a handful of meal been cast into the pot at the command of the healer. Also the wonderful case of Naaman the leper, dipping himself seven times in the river Jordan when the loathsome scales of the disease God had sent dropped from him and "his flesh came again as a little child."

But time would fail me to tell of Job and the long list of Old Testament worthies, all of whom "walked by faith and not by sight," and were healed of all manner of infirmities by the exercise of faith in the Great Physician. And not alone to the chosen people of the Old Testament times was this serpent-on-a-pole faith-cure method of healing vouchsafed. But it came down from the Old to the New Dispensation; bridged the gulf between Malachi and Matthew and became a leading feature of the Christian Era.

Jesus of Nazareth was foreshadowed as the Sun of Righteousness who should arise with healing in his wings." As Moses lifted up the serpent in the wilderness so should he also be lifted up for the healing of the people, and unto him should Jew and Gentile come side by side for faith cures. He came, and the record of his short life is honeycombed with instances of faith cures and mind healing more wonderful than anything related in the Old Testament. And "mirabile dictu," the power to do the same things, and even greater, was distinctly promised to each and every one who should believe in and follow him.

It is not a railing accusation, but a strong indictment against current theology to say that it has entirely mistaken the meaning and purpose of Christ's mission. And I mean no offense, but merely state a self-evident truth in saying that if the Christianity of to-day is following Jesus it is lagging a shameful distance behind. Theology bases man's hope of salvation entirely upon the words which Jesus is supposed to have uttered, and not upon the acts he is said to have performed. And yet, when John sent his disciples to inquire into the credentials of Jesus, the latter did not refer them to an Apostles' Creed, a Westminster Confession of Faith or the Thirty-nine Articles, but said: "Go tell John what ye see me do. The blind receive sight; the lame walk; the deaf hear; the lepers are cleansed; the dead are raised, and the poor have the gospel preached unto them. Verily I say unto you, if ye have faith and doubt not, the works that I do shall ye do also; and greater works than these shall ye do, because I go unto the Father. And these signs shall follow them that believe; they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

According to the record—Mark 16th chapter, 18-19—these were the last words Jesus uttered before his ascension. Do they mean something, or nothing? Is the entire story fact, or fiction? Either Jesus uttered those words or he did not. Either he meant what he said or he did not. Either he is able to fulfill those promises, or he is not. Which is it? How many Christians exercise faith in a single one of those assurances? How many D. Ds. or M. Ds. are willing to take up serpents, or drink poison, and trust Jesus to bring them through unscathed? According to the record, Paul and the early Christians did all these things; and if faith in Jesus was sufficient to produce such wonderful results then, why not now? Did Jesus mean what he said? The entire Christian world gives a feeble "yes" with the lips and an emphatic "No" with the heart and daily life for a reply. In the matter of healing the sick, instead of following the directions and accepting in faith the assurances of success which he gave, the entire proposition is treated as a preposterous absurdity, and the men and women who attempt to show their faith by their works are prosecuted as criminals. In this as in all other matters of a really spiritual character, "Vox Populi" has become vastly more potent than "Vox Dei" for the simple reason that the dead hand of pagan mythology still hobbles the thought and conduct, and beclouds the reason of the masses. The priesthood of to-day, like the saintly whited sepulchers whom Jesus denounced, are continually binding heavy burdens upon the shoulders of others and will not relieve them so much as with one of their fingers.

Preferring the churchianity of the church to the Christianity of the Christ, they have allied themselves with the "business interests" of the land; the money changers and money getters; the captains of industry and successful managers of men who manipulate legislatures, courts and juries in the interest of the privileged few, and to the injury of the unprivileged many. Whether consciously or unconsciously, intentionally or otherwise, matters not; the Christian world of the 20th century is like the Hebrew world of the first, its leaders are despising and rejecting the one whom their own prophets say came to save them, and are continually crucifying the Son of Man afresh and putting him to an open shame.

Let us hear the conclusion of the whole matter. Justice Haight reveals the existence of a deplorable fact. The cold, formal letter of the law which killeth, is the narrow jail yard beyond which courts of justice dare not go, and that letter bears the unmistakable impress of the Golden Calf. The recognition of religious rights and freedom of individual opinion which were incorporated into the charter of our government, are being nullified by the insidious efforts of narrow-minded D. Ds. and M. Ds.

Both professions are anchored to the snubbing posts of ignorance and bigotry. Both have joined hands with the legislative and judicial functions of government, and the enhanced power thus obtained is beginning to be felt. The tyranny of the dead is as active in the medical and legal fraternities as it is in the theological, and all three are fast becoming unbearable.

Precedent; the opinions and dictums of the early fathers are the only safe standard by which to measure the new questions which a new civilization is continually thrusting upon our attention. Partisan legislatures and partisan judges can be made the most powerful engines of oppression in a popular government, and under the corrupt conditions that now exist they are certainly becoming so.

Thomas Jefferson, in a letter to a friend, says: "The judiciary of the United States are like a body of sappers and miners working underneath in the dark, and will eventually undermine the liberties of the people."

In view of this New York case, the Income Tax decision, the Dred Scott decision, the government by injunction refusing the right of trial by jury, the numerous unjust and oppressive discriminations against mediums and healers, —does it not seem as though the undermining process was now going on?

J. L. DRYDEN.

San Diego, Cal.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society, Masonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8 Lyceum, afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and investigate.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

Spirit Church of Universal Brotherhood holds services Sunday at 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. Conducted by Mrs. G. A. Cowen, psychic.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

Spiritualist meetings will be held at Star Lodge Hall, 378 S. Western avenue, between Polk and Harrison streets, every Sunday, afternoon at 2:30, evening 7:45, commencing Sunday afternoon, Nov. 29.

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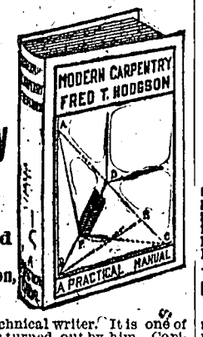
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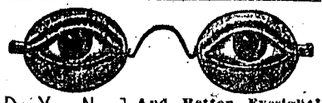
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MARY JANE PEARCE.
Perris, Riverside Co., Cal., Feb. 21, 1903.

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MINA M. YANG.
Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902.
Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend,
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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., DEC. 5, 1903. NO. 732.

IMPORTANCE OF THE LYCEUM

The necessity of training the minds of the young is comprehensively shown by the Editor-at-Large. The Lyceum in the past played an important part in connection with many societies, and great good was accomplished thereby, and now an effort is being made to revive an interest in the work everywhere.

The Sunday School Illustrator goes out to multitudes of Sunday schools and furnishes the material to the teachers for their class instruction. A late number contains what they are to teach regarding Spiritualism. A more slanderous statement it would be difficult to make, and yet these are the views which are to be instilled into the minds of millions of children!

"Spiritualism is as old as the days of Moses. It is not a myth, not a thing to be laughed at, not a simple pleasure to while away an hour, not a communication of the dead with the living for the benefit of the latter. It is a terrible reality, a possession of evil spirits, a dominion of demons who control men and lead them to destruction. And those who go to performances of magicians and necromancers, who take part in table turnings and spirit rappings, who consult the mesmerist or clairvoyant, who indulge in planchette, who seek in any way for communication from the dead, are in the ways of death. A witch is a spirit medium, one who possesses supernatural or magical power by contact with evil spirits.

"We are warned against 'giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies.' I. Ti. 4:1, 2, R. V. And there are spirits of demons working miracles abroad to-day. Re. 16:14, pretending to be the spirits of departed friends, whom they shrewdly personate, and work such wonders as would, if it were possible, deceive the very elect. But they cannot be deceived because they will not put themselves under the power, not wishing that spirits shall take possession of them and work through their physical and mental faculties. And there are those who have power to-day to deliver others from demoniacal possession even as Paul did. Ac. 13:8-10; 16:16-18.

"Jesus gave His disciples authority over unclean spirits and bade them cast out demons. Mat. 10:1, 8." W. B. Laning, of Trenton, N. J., in 1853, through a writing medium, cross-questioned the evil spirit, and insisted in the name of the Lord that it speak the truth, then he said, 'In the name of the Lord, is the Bible true?' 'Yes.' 'The Bible forbids consulting familiar spirits. Which shall I believe, you or the Bible?' 'The Bible.' 'Why did you tell me it was right to consult spirits?' 'I wished to deceive you.' 'What is the business of spirits with men?' 'To deceive.' 'In the name of the Lord, is there a good spirit, the spirit of a departed Christian, among all these rapping and writing spirits?' 'No, not one.' 'Where are the spirits of departed Christians?' 'The Lord has taken them.'"

We quote only a small part of this lengthy screed, which shows the importance with which the subject is regarded and the fear that the young people may gain a truthful understanding of its teachings.

It it were possible to reply in the Sunday school papers the truths of Spiritualism might be presented in contrast to the assertions made, and the wholly false and brazenly ignorant interpretation of the Bible opposed by a correct exegesis. But these papers are edited by those who believe lying, and traducing those who do not agree in belief, commendable for Christ's sake, to use the religious papers is out of the question.

To reply to these threadbare assertions in spiritual papers, would be repeating arguments already stale by repetition. This is not my present object.

I want to call attention of Spiritualists to instructions given their children at Sunday school. You think after your home teaching, that they will be unchangeable to the persuasion of others against free thought and spiritual doctrines. If this is true, why do all the sects so urgently press the Sunday school on the attention of their followers? Is it not because experience has shown that the child is pliant as the young plant and receptive to the influences by which surrounded? If a child at six or eight years, begins attendance at Sunday-school, and continues regularly until fifteen, he or she will be prepared to be led into the church, and the denomination of that church will be that of the Sunday school which preceded it.

You who have come up from the fogland of theology, passed the Gethsemane of cruel creeds, and after years of struggle escaped the old beliefs which clouded your early lives with fear, doubt and foreboding, do you desire your children to pass through the same experience? Or do you prefer that they begin where you now are, free from the blighting dogmas, which cast a gloom over the fairest prospects? Shall they start from the mountain tops with minds free to absorb the truth wherever found, unfettered by the misunderstanding of the past, with self-dependence on their own righteousness; or shall they start from the bog-lands of theology? Will you provide their training and instruction, or will you turn them over, with fond reliance on their independence, to the training of those who hate, with a bigot's unforgiving hatred, your beliefs, and will herald as a triumph of their religion, if they bring your children into the church, and make them despise you because of your belief?

If you do not provide a place for your children to go, you should not complain they attend the Sunday school, and at the teachers there make the most their opportunity. You should not be surprised when your daughter joins the Methodists, and marries a circuit preacher, or your son is cajoled by the Presbyterians with an offer of a free scholarship, enters a theological school and becomes a gospel minister—being called by God with the incentive of position and salary.

If you do not relish this prospect, you must supply a school of your own. Children are gregarious. They like associates, and contact and friction with others is a spur to their endeavors. At the Sunday-school they are told that the only path to preferment, position or honor lies through the church, and that it is a disgrace not to be a member.

To counteract all these influences you have not only to build up societies, strong and influential as the churches, but, of more importance, associations for your children. The plan of the children's progressive lyceum has been well prepared by the seer, A. J. Davis, and there are books which furnish the requisite help and instruction. The N. S. A. most wisely has appointed superintendent of this work, John W. Ring, who publishes a weekly paper, "The Progressive Lyceum," as "lesson leaf," to assist with helpful hints and suggestions. There could be no better selection for the place. Capable, earnest, with the zeal of an enthusiastic disciple, absorbed in the work, he devotes all his energies, I may say his life, to the cause.

A progressive lyceum can be sustained where a society cannot. Why? Because it gives every one something to do, making every member a working factor. It may and should include adults as well as children. Groups or classes are especially designed for them, and they will gain as much benefit as the younger classes.

The method of the lyceum is distinctly spiritual; to draw out from within; to cultivate thinking, in opposition to the old method of teaching, which is to bring some outside revelation, to be parrot-like learned. The Sunday-school scholar is expected to bring his little cup to be filled by the teacher with scraps of Bible lore, and commentaries on texts. The lyceum attendants are led by the teachers to think for themselves, and have no reverence for anything new or old except the truth. It is because of this feature that a lyceum can be self-sustaining. Lectures are desirable at times, but at a lyceum session every member is expected to contribute something, a selection, a motto, a recitation, an answer to the question under discussion, and the whole forms a satisfactory and interesting meeting. The demand for social affiliation, intellectual and moral culture, are answered in a most complete and perfect manner, and there is little necessity of going to outside sources to awaken interest.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

LET US BE THANKFUL.

Oh, we ought to all be thankful we are
living here to-day,
And can dance or pray and gormandize
all in our own sweet way.
Yes, we ought to each be thankful for
the privilege of birth,
If we own but rags and hunger or the
most of this whole earth.

And, too, let us all be thankful, as we
sit around our fire,
That the "Christian" men who own it
haven't put our coal up higher.
Let us also feel quite thankful as we
squeeze our empty purse,
That the stringency in money cannot
make the matter worse.

Let us all be duly thankful, though we
have a racking pain,
That our agony just fits us for the
growth that we obtain,
And no matter how we suffer, or if others suffer more,
We should all be very thankful that for
all 'twill soon be o'er.

Let's be thankful to each other and a
brother's hand extend,
And just make the world some brighter
ere our journey here must end;
Be thankful to employers and employes
just the same,
For we know each is essential as a factor in life's game.

Let us brace up and be cheerful, for
each other do our best,
And 'twill serve a higher purpose than
well seasoned turkey breast.
Let us serve the God of conscience or
the dictates of our soul
And be thankful all are brothers in the
great Eternal Whole.

DR. T. WILKINS.

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With us in our wanderings;
With us when we rest;
Ever waking thoughts most holy,
Purified and best.

Roaming where'er we may,
O'er the sea or land;
Ever strengthened, led and guided
By a helping hand.

Ministering angels now
Are the glorified;
Heavenly comforters are those
Whom we say have died.

Watchful care they give us now,
Tender love bestow,
Drawing nearer, nearer heaven
Helping us to go. —Selected.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

Continued from No. 731.)

For many nights after this, Martha lay awake and looked at the mysterious light upon the wall. At last she resolved to tell Mrs. Brown and ask her opinion. With this intention she again sought her friend, but this time she found another neighbor with her, an elderly woman whom Martha had known and loved from her infancy. Martha had often heard her mother say that Mrs. Jones would be a real good woman if she was only a Christian. Elder Drake said that Mrs. Jones was a hardened sinner, but even he was forced to acknowledge that she was a pure-minded, kind-hearted woman to whom no one ever appealed for help in vain.

As Martha now entered her friend's home she saw Mrs. Brown and Mrs. Jones in earnest conversation.

They looked up and greeted her kindly, and as Martha took the chair offered her, Mrs. Brown said: "Please go on Mrs. Jones; I have talked with Martha about these things."

"I was going to say," said Mrs. Jones, in her calm, even tones, "that I was brought up by my uncle who was a deacon in the Baptist church, and a harder man I never knew. He had family prayers twice every day. He went to church and prayer-meetings regularly, and never failed to pray and exhort in the most earnest manner. In fact, he was considered one of the chief pillars of the church, but in his family he was a terror. So far as I know he never showed any mercy to man nor beast. I remember one day he knocked down his son Sam because he dared say there was no devil with horns and hoofs. I know now that it was not religion that made my uncle what he was, but it certainly was no help to him. I have known some very earnest Christians who were every way excellent people, but I have known as many more who were not Christians, who were equally good. I will not believe there is a God anywhere who will take a dishonest man into heaven because he believes a thing is so, and send an honest man to hell because he does not believe the thing is so."

There was silence for a few minutes while Mrs. Jones counted the stitches on her seam needle, and Martha sat wondering what her mother would say to her if she knew she was listening to such talk.

"As to Spiritualism," Mrs. Jones resumed again, knitting upon the blue wool sock, "I know nothing whatever about it. I have heard a good many 'they says' but I never put confidence in rumors. I have seen and heard some queer things in my life, but I have ceased trying to explain them. The Bible says plainly that the dead know not anything, and have no more reward, and yet if one can believe the accounts given in the Bible as facts, the dead do know a great deal and often return and communicate with the living. When a person tells me a certain thing is so, and a little later tells me something entirely different is so, I do not believe either statement."

Mrs. Brown smiled.

"Will you tell us some of the strange things you have seen, Mrs. Jones?"

Mrs. Jones laid her knitting across her lap, and looked thoughtfully through the white draped window onto the blue hills far away. For some minutes she sat thus, and then she turned to the expectant faces bent upon her, and said: "Yes, I will tell you something that I never told anyone but my mother—something that happened years ago when my little Mary was three years old. I went to a neighbor's to spend the afternoon, leaving Mary at home with the older girls, telling them to put her to bed at half-past six. I started back home at seven, and it was probably half an hour later that I turned into the lane leading from the main road up to our house. It had begun to be a little dusky, but I could see every object distinctly, even the pebbles in the road. As I entered the lane I looked up and there was little Mary in her night dress, coming swiftly toward me. Her yellow curls were blowing about her face, and her hands were outstretched to me. I noticed one thing odd—her bare feet did not seem to touch the ground, but I never had a thought that it was not Mary. I put out my hands to take her in my arms. 'Darling child,' I said, 'what made you come out with only your nighty on?' I almost touched her—then she was gone! Yes, as true as I sit here I put out my hands to take my little girl, and she vanished. I was so amazed I could not move for an instant, and then a terror fell upon me, and I fairly flew up to the house and burst upon the kitchen door. 'Where is Mary?' I gasped, as my eyes fell upon the two older girls. 'Why, in the bed-room, of course—you told us.' I rushed into the bed-room and there in the bed lay my child sound asleep, and all right so far as I could see. Three weeks later we laid her in her little grave." The voice of the speaker faltered. "I was, in a measure, prepared for her death; the blow did not quite crush me, but she was the idol of my heart."

The speaker turned away her face and Mrs. Brown laid a gentle hand upon her neighbor's.

"I understand," she said softly, "I, too, have wept by a little grave, but, dear Mrs. Jones, our dead are not lost; they still live; I know, for I have seen and heard my loved ones passed away."

Mrs. Jones shook her head doubtfully, and said: "I am glad if you can think so; there are times when one needs consolation. Well, I will tell you of one more strange occurrence, and then I must go home. When this I am going to tell you happened, I was a young woman and had but four of my nine children. We were living in the big house over on the hill, and Mrs. Trask lived in the house with us. She had five children older than mine. The house had just been built, and was not half finished. Mrs. Trask and I had been to a quilting and did not get home until late. Excepting the baby I carried in my arms all the children were left at home. As I said, it was late and almost dark. When we had got more than half way up the hill we saw the house suddenly illumined. We could see every timber and board—it looked as if the inside was all one sheet of flame. We both cried out and ran as fast as we could but when we reached the door the light vanished and the house appeared silent and dark. We rushed in and found the younger children abed and asleep. The older children with my husband we found in the barn yard milking. My husband laughed at us and said some embers in the fire place had suddenly blazed up. When we went back to the house we searched the fire place, but could not find so much as a spark; the ashes were cold. Suddenly Mrs. Trask spoke out: 'I know it is a warning, and it means me.' She charged her children to be very careful, for, she said something dreadful is going to happen,' and something dreadful did happen. In less than a week Mrs. Trask's only son was killed instantly by a falling tree striking him upon his head."

During this narration Uncle Ezra had come in and taken a chair where he could watch Martha without her observing the fact. As Mrs. Jones concluded her story, Mrs. Brown looked at him and said: "Such happenings as Mrs. Jones has told us about look like warnings, but I cannot understand it at all. They rarely ever seem to amount to anything more than to frighten the one who is warned, so why should the warning be given? If you can throw any light upon the subject I wish, Uncle Ezra, you would do so."

Mrs. Brown had unconsciously fallen into the habit of addressing the old man as Uncle Ezra, as everyone else called him so. It is quite probable that he would have looked surprised if any of his neighbors had addressed him in the conventional way. To him it seemed the most natural thing in the world that they should call him Uncle Ezra. He now tilted back his chair, and thrust his hands in his pockets before replying:

"Waal, I dunno as I can explain it, but I done a heap of thinkin' about it. The first time I ever heard of anything of this kind was a good spell ago when I lived down to the Corners. One of my neighbors was comin' home from his work one night, and jest as he got to the brook he saw a child's head a floatin' on the water. The moon was shinin' bright and he run down to the brook quick, now I tell ye, and when he got there he saw it was his own little girl, Betty. He saw her face white as death and her yeller curls floatin' on the water. Waal, jest as he was goin' to jump in and grab her she was gone. 'Yes sir,' he says to me, 'there was the brook runnin' along bright and shiny in the moon light, but Betty was gone. And it happened quick as a wink.' Waal, I guess by what John said that he put for home at a pretty lively jog, and when he got there he found Betty abed and asleep. Waal, the rest of the story is something I do not like to think about, but I s'pose as long as I've begun I shall have to finish it. John was kinder shiftless and never took much care of things, and it seems that he had left some kind of heavy machinery—I don't recollect what—tipped back against the side of the barn, and one day not long after he saw what he did, the young ones got to playin' around there and they knocked the thing—whatever it was—down, and it struck Betty and killed her—cut her head right off. Waal, this affair set me to thinkin', and you can see for yourself that what John saw was a warnin', and if he had set to work and tried to have found out what danger threatened Betty it is more than likely he would have noticed his carelessness and saved his girl.

"Now, my idee about the matter is this: Spirit friends are watchin' over us and when they see danger ahead they try to warn us. If they can't speak to us nor impress upon our minds what they wanter say, why they have to think up some other way, and what we call warnin's are the best they can do, and if the one who is warned, instead of bein' scairt or tryin' to explain it away, would jest try to understand what the warnin' meant he would be guided to the right thing. Now it seems that Mrs. Trask did understand that warnin', and told her children to be careful, but the boy warn't careful, for I heard the men who were choppin' with him, say that he was the most careless feller they ever saw handle an ax."

Martha did not linger this time as she went home in the gathering twilight, but walked briskly along. Once at home she went straight to her own room, and taking from a cupboard a rather dusty Bible, she laid it upon her stand with a decided "There! I'm going to read that through and know for myself what there is in it."

Faithful to her resolution for every evening before she extinguished her candle, she sat and read a few chapters and made notes upon sheets of brown paper. Years afterward she found this old Bible with its notes, some of which read as follows:

"God was first a creator, then a gardener, then a law-maker, then a butcher, then a tailor."

"God who made the sun walked in the garden in the cool of the day. Was the sun he made too hot for him?"

"God told the serpent that he must crawl upon his belly and eat dirt, the rest of his life. In the New Testament I read this serpent is the devil, so if God told the truth the devil is crawling around, eating dirt now, and yet the Bible says he goes about like a roaring lion. What strange stories!"

"Cain was a farmer and brought God some fruit, but God did not want it. He wanted the blood of innocent and helpless creatures cruelly slaughtered, and when Abel killed some and burned them, God like the smell of the burning flesh and was pleased. Then Cain got mad and killed Abel, and God put a dreadful punishment upon Cain because he followed God's example and killed something. If I get the least bit mad, Mother says God will burn me up, but God got mad lots, and I am sure people did not use him any meaner than they do me sometimes. I suppose I'm wicked, but I can't help thinking, and I do wish God was not quite so much like everybody else."

"Three men came and stood before Abraham and he killed a calf and they ate it. And one of the three calf-eaters is called Lord, and promises Sara a son. In chapter seventeen it is God who promised Sara a son, so I suppose God helped eat that calf."

Thus reading and questioning, thinking and fearing, Martha went steadily on seeking for truth and light.

(To be continued.)

Thanksgiving Humbuggery.

Some plain facts pointed out in reference to this day which maintains such prominence in the Christian world, while there are millions that have absolutely nothing to be thankful for.

The days are fast growing short and cold. Winter with its attendant joys for the rich and sorrow for the poor is settling down upon us.

Thanksgiving Day, one of its holidays, in this country, is at hand.

The president has issued a proclamation that all the people of this great free (?) land shall observe the day with appropriate thanksgiving to God for their many blessings.

Let us briefly consider the meaning of this and the causes we have for being thankful.

When the New Englanders originated this day it was prompted by a feeling of gratitude for good crops and general prosperity.

When the harvests had been gathered in, the horses, sheep, cattle and other domestic animals sheltered from the cold blasts of winter, and the family store-house filled with plenty to last through the cold season; then these honest-hearted Christians from the fullness of their hearts gave thanks, setting aside a day for such observance.

But why continue the custom when it has become a farce to the majority of the people. Why proclaim a day for rejoicing and giving of thanks when cause for gratitude no longer exists with the many?

It seems absurd to attempt to compel worshipfulness and thankfulness in the hearts of a people who feel no such emotions for lack of cause for such.

If this be not the purpose of the proclamation, then to continue it is hypocrisy to say the least of it.

Gratitude, like love cannot be forced. "No force divine can love compel" neither can national sovereignty of even a Theodore Roosevelt, compel thankfulness to spring up without cause in the hearts of the overburdened throng of sufferers that go to make up the majority of the people.

In the large cities of the North already thousands of little feet, bare or poorly shod, press the snowy pavements as they struggle through the dark to and from their ten or twelve hours' work each day. In the South it is no better except that the cold does not chill and freeze their little half-clad bodies as in the northern states.

A million and a half of these little white slaves are toiling their young lives away in factories of every description, in sweat shops and mines until these great industries have become monuments to the suffering of children.

Fifty per cent of the children of the poor die under the age of four years, and the average life of the child of the southern cotton mills is four years, and these are years of aching bodies and dwarfed minds. I wonder what possible cause these helpless, hopeless little ones can have for being thankful.

Here are two telegrams from the public press published the same day in the same city, and illustrate the contrasted conditions of the rich and poor in this Christian (?) land where all are called upon to give thanks.

New York, Dec. 4.—Mrs. Drinkwlier gave a poodle dog tea party yesterday afternoon at her palatial residence * * * It was in honor of the birthday of her favorite poodle dog. Her dog wore, for the occasion, an elegant diamond necklace costing several hundred dollars. Very ornate printed invitations were displayed to the poodles and pugs in good society.

When the hour arrived for the party the streets in the vicinity were thronged with grand equipages in which the lucky dogs rode in state, warmly wrapped in silk and satin blankets, richly embroidered in lace and gold, with a coat of arms appearing on most of them.

Each dog was accompanied by a liveried, colored attendant and all the paraphernalia of aristocratic rank. The poodles and pugs sipped milk from golden saucers.

The subject of founding a hospital for dogs was discussed.

Here is the other one of the same day.

New York, Dec. 4.—Mrs. Ella Morgan found a little girl baby in the hallway of 218 West 64th street, Tuesday night. It was wrapped in a shawl and was crying from hunger. It was taken to the matron of the police headquarters. At noon Wednesday, a woman, dressed in the garments of a widow, entered the police station. She was wet through, and leaned for support against the railing as she burst into tears and told Capt. Smith that she was the mother of the abandoned child.

She had walked the streets night and day since Sunday and had laid the infant in the hallway in the hope that some kind-hearted person would find it and at least save it from death by starvation. She would have fainted from sheer weakness had she not been supported. The captain sent out for some food and when the unfortunate woman revived she was committed to jail until she is strong enough to look for work, when she will be permitted to go out and starve herself some more.

Diamond necklaces, gold saucers, liveried servants, silk blankets, fine carriages and hospitals for dogs; and rags, starvation, police courts, policemen and jails for women and babies!

Let us pray! Instead of giving thanks.

I listened to a sermon not long since in which the minister spoke feelingly of the nearing Thanksgiving Day, saying: "It is a day on which the poor especially should be glad as they rest on that day and can spend their time in giving thanks to God for His wondrous love and many blessings."

The most of that congregation were women and I thought of the millions of their toiling sisters working for starvation wages, wages which force more than three hundred thousand to live by the sale of their womanhood, wages which drive thirty thousand to suicide annually, and many to death by starvation.

He spoke also, of charity work, urging the church to make this an occasion for helping the foreign missions. In closing he said: "This is a glorious Christian land, and it does well to observe a day of thanksgiving, and we should not forget that it is required of us to give unto the Lord as well as thank Him for His gifts to us."

And in my mind arose a picture of Christian societies gathering together garments to send to the poor abroad, that had been made by half-starved women in factories under the very shadow of their church, and under the protecting wing of their boasted Christian land. And I saw again a vision of the poor girls of whom Wenonah Stevens Abbott speaks in an article in the current issue of "The Vanguard." She says: "I have known (not heard, but known) eight girls to rent a room together, live through a cold winter without any fire, with no method of cooking except an oil stove, sleep on the floor because they could not buy furniture, go to bed week in and week out without undressing because they had not sufficient bedding to keep them warm, and live nearly three months at a time on corn meal mush without milk, molasses or anything to make it palatable. All this that they might retain the one thing left to them—honor.

"These young girls were all gently bred and well educated and worked six days every week from seven in the morning till six at night, with a half-hour nooning."

What blessings! O land of Christian love and liberty! What cause for gratitude have all thy children!

Of the seventy millions in this nation the vast majority belong to the army of wage slaves. One fifth being women, and more than a million children. Now how anyone can have the heart to ask them to be thankful for their bitter lot is more than I can understand.

The fat turkeys that strut about the barn-yard awaiting their coming doom mean nothing to the multitudes except a reminder of their poverty.

Judging by the present economic and industrial conditions of this country one would think that God had forgotten His poor, or was busy providing diamonds and dogs, gold and glitter for the rich, and that He is probably too much engaged to heed the thanks of the poor since He does not hear their prayers.

I believe in but one religion and that is the one best calculated to make for mankind a heaven here on earth, by equalizing the wealth thereof, and giving to all an equal opportunity for happiness.

My God is the eternal law of Love and Justice which will eventually break every chain and liberate every man, woman and child.

LAURA B. PAYNE.

San Antonio, Texas.

BIBLE SPIRITUALISM.

"Let Us Make Man in Our Own Image."

An inspiration seems to seize me at this time, and I yield to its influence. Having traveled in the lecture field a great deal, and having many church people come to hear me, it is quite often the case I hear them say, "If I could only get Spiritualism in the Bible I could accept it all right."

With this cry I seem to catch something of the inspiration that moves my pen on this occasion, and I now emphasize this proposition to one and all—"Show me the beginning of spirit, and I will show you the end thereof."

Then if there is no beginning of spirit, or spirits, it is not improbable that those spirits were without life or language, so it is no great stretch of imagination to take up the language of the Bible and almost hear the spirits who were the first to come upon this earth plane of physical existence saying, "Let us make man in our own image."

Nor think it strange when I say, to one and all, I have found no place in that book or any other where it says, let us cease making man in our own image.

I am not asking anyone to believe or disbelieve the Bible story of the creation, but there surely is nothing strange that the first spirits to live in animated physical bodies should say to each other, "Let us make man in our own image," nor is it strange that man is yet being made in his own image, just as it was said of the first man and woman, if the Bible should be true.

Countless millions of people created in their own image have lived out their identity on this earth, and still exist in close touch with it in their individuality, each one having as far as possibilities permitted rounded out their forms to the image of their spirit, just as you, myself and all others created in our own image, kicked, struggled, and by other means in our power, rounded our bodies to size and form of our own image.

I am here, five feet, six inches in height, weighing about one hundred and sixty pounds, while you have filled out your form to suit the dimensions your spirit required, and this fact, Bible or no Bible, applies to every man, woman and child in the world. We every one of us are in our own image. If this were not so, I would have been either taller or shorter, lighter or heavier than I now am, and in consequence not in my own image. While there is left a spirit that has never yet manifested in the flesh the creation in their own image will go on.

Should the time ever come when there is no spirit to which those words would apply, then, and then only, would cease the creation of man in our own image.

Is there anything strange in those words when inspiration furnishes the key to unlock the hidden meaning therein? Surely I do not find it so at least. This world, grand, good glorious, is full of strange situations until Spiritualism finds the key by some phase of mediumship, and I can safely declare that Spiritualism and mediumship have opened the way to all the truths regarding the past and future so far as spirit is concerned. If my inspiration is wrong concerning those words, or if there be those who think me wrong, I ask that person to point me to one, only one individual that is, or was not in his own image, for I must say that I have never met one that was not in his own image. I will not say that it is true that such language was used by the first spirit to live on earth in the body, neither will I deny the truth of the statement, yet all who ever read the first chapter of Genesis, know the words are there. I don't know who wrote those words, or whether the writer had them from others, or received them by inspiration, and it may be, he or she wrote wiser than they knew, but when you meet Methodist, Baptist, Presbyterian, Congregationalist, Catholic or other denominations who believe the Bible to be infallible, the word of God so to speak, I find it is a pretty good club to fight them with, provided you can get the right inspiration with it. I need it, simply for those who want Spiritualism provided they can find it in the Bible.

REV. G. C. LOVE.

Medford, Oregon.

LIFE'S BETTER INFLUENCE.

Better the song and the smile, my dear,
Better the song and the smile,
Brief is the time we may linger here,
Little avails either sigh or tear;
Better the song and the smile, my dear,
Better the song and the smile.

Better the laugh and the jest, my dear,
Better the laugh and the jest.
Sunshine of heart and of merry cheer,
Chasing the shadows that oft appear;
Better the laugh and the jest, my dear,
Better the laugh and the jest.

Better the word that is kind, my dear,
Better the word that is kind.
Speech that is cold and perchance severe
Well may be spared as we journey here;
Better the word that is kind, my dear,
Better the word that is kind.

Life's but a day at best, my dear,
Life's but a day at best,
Be your endeavor to brighten each year,
Making less frequent the sigh and the tear;
Life's but a day at best, my dear,
Life's but a day at best,
—Exchange.

What a man worships or permits to control him is his God.

The Paucity and Injustice of Traditionary Evidences---The Spiritual Phenomena of the Present Time Compared with that of the Medieval Ages.

From evidences gleaned directly from the fields of rostrum work, the conclusion is unavoidable, that it is not a question of whether Spiritualism is being considered from a religio-theological or a fraterno-scientific standpoint; but it is a question, and a serious one, as to whether Spiritualism or Spiritism or Psychism if you please, is in any approximate future, going to be considered analyzed, organized and taught as a scientifically demonstrable phenomena of natural law.

At present, or in the immediate past of its modern existence (which is practically the limits of its existence), its apostles or expounders on the scientific side could be enumerated by the fingers on one hand, and with several digits to spare. I refer to rostrum workers, belonging to, and laboring for, the national and state religious organizations.

Theology as a mental force is composed of disconnected ideas, subjective, intuitive, disassociated with the great universe of the objective world, and hence fallacious when universally considered; and while competent to diffuse erratic ideas from man to man, is in no wise competent to generate from the basic objectives, a continuous system of organic ideas, giving birth to teachable and transferable knowledge on these occult subjects.

It has fallen to my lot, of late, to listen to nearly a dozen theological sermons (not Spiritualistic lectures), by nearly as many reverend ministerial pastors, preaching in the cause of religio-biblical Spiritualism, before an audence called together as Spiritualists, and presumably for the purpose of listening to intelligent discourses on intellectual facts and predicates, associated with, and radiating from, the great central scientific fact, inter-comprehensible communications between embodied and disembodied human consciousnesses.

The writer, with thousands of others, has sat mum as a "dead Indian," and played the heathen for these Spiritualist apostles to missionary; indirectly, if not directly inspired by their Infinite Intelligence, until even the soul's hopes and the psychic's ambitions are on the verge of a final mutiny. In fact we have been missionaried out of all patience; veritable heterodoxical stool-pigeons, utilized to call the orthodoxical side of the fence to their sweet feast of religious inspirations.

Hence to both the front-seated Theist and the back-seated Atheist, is meted out from the same dish, with the assumption that it is equally good for and desired by both; mountains of the ideal, and mole-hills of the real. Maximum doses of the centuries-chewed morsels, the) "common stock" literary repetitions that at best were but illy designed for the educational utility, even of those ancient, illiterate, nomadic tribes, wandering in constant warfare or settled in plague-breeding indolence among the hills and valleys, and athwart the plains of Asia Minor, in a traditionary past of which we read much and know nothing; and minimum doses of the things that are now, and are known; of the knowledge that knows, and is known.

Let me ask of you, dear pastors, and reverends and missionaries, when dealing out to your corralled audiences, this crude and bungling mass of religious laws and codes, why not also bring their crude implements of warfare and husbandry? If enlightened man must return to the nomadic Hebrew for systems of ethics, why not also return for domestic and commercial customs, and plow by the use of cows yoked to a sharpened stick, reduce our dwellings to skin tents and rock caves, and transport our merchandise on ox-carts and camels' backs; even burn our prophets and witches.

It is true that the average Spiritualistic reverend does not make use of, or perhaps even endorse all the great mass of illiterate literature found between the lids of the modern Bible; but that which he does use, must accept the fate of poor Tray who was found in bad (very bad) company.

In fact there has been gleaned from it but very few excerpts; only three or four of common use for the purpose of PROVING THAT MODERN SPIRITUALISM IS TRUE. One is the circumstance of the Woman of Endor; another is the vision of Belshazzar, and another, perhaps, is the materialization of the newly-departed spirit of Christ; and a spiritual sermon, by a Spiritualistic reverend in a Spiritualist pulpit, introduced by a spiritual prayer, closed by a spiritual doxology, that has not for its argumentative nucleus, one of these old and threadbare fossils of traditionary literature, to prove and establish the reliability of modern spirit phenomena, and bolster up all modern demonstrations, from that of Hydesville to the last occurrence, would be a radical and audacious departure from the habituated course that has been adopted by the typical missionary and preacher of modern Spiritualism. In the meantime, while serving the hypothetical sauce to those only for whom it can be of use, those thoroughly impregnated with piety and intense religious impulses, what is being given to those of sufficient mental stamina and intellectual development to have warded off and ignored the quasi-historical traditions of the illiterate nomad, and stand ready to accept any reliable, and modern demonstration either of physical phenomena, intro-spirit philosophy or any phase of intellectual reasonings; who are open to the inspirations of psychologic facts, rather than of theologic fiction.

And again, is it not a veritable acknowledgment of a weakness in the testimonials furnished by this modern occult uprising, to ignore the publications of such authors and authorities as Davis, Wilson, Owen, Home, Denton and many others, supported by a grand army of beautiful and truth-embellished phenomena, so vast in its magnitude and lustrous in its spirituality that all traditionary evidences, ancient or mediaeval are efficiently eclipsed by its brightness, and substitute the beforementioned paucious and insignificant grist of traditionary and questionable Hebrew narratives.

One Spiritualist clergyman publishes the declaration that he will not deliver sermons except they be prefaced by prayer; a lady reverend declares from the platform, that no person can be a true Spiritualist unless he believes in the Bible; she also demonstrated in the course of a few weeks, how to make two societies where before there was but one, and that, too, without increasing the membership.

And again we read of the dedication of a new church (house of worship), the opening hymn at which services being the old orthodox hymn, "Nearer, My God, to Thee." Perhaps those directly responsible for the selection can explain why it is that in all the great variety of Spiritualistic hymns and songs consisting of many volumes, from Spiritualistic composers and writers, there could not have been at least one fit and appropriate to be rendered on even so sacred an occasion as the above. This was followed by an invocation (prayer) though we are not enlightened as to whom addressed. In the address the society was also considered as "the church"; so it seems that the flesh and blood church was dedicating the brick church.

The morning services were concluded with a doxology (a form of glorification or praise, said or sung at close of divine services).

Then a sweet little six-months-old babe was christened, received into the christen church by being baptised in a consecrated church; the former of flesh and blood, the latter brick, wood or stone. We are wondering if in the above circumstance the brick church was really consecrated, and if so, if the consecrators were themselves consecrated. A foolish question, I dare say, but with me it was ever thus. And then we go on wondering whether if the little helpless subject (victim) should succeed exceptionaly well in after life, if it will be on account of the wonderful ceremony, or in spite of it.

And again why is it that about one thousand such little grown-up subjects are wearing away their few precious days in the Ohio penitentiary, as many more proportionately are in other such institutions of the country, with ten times as many at large who should be there?

The two terms, "saving grace," and "damning curse" seem to come to me inextricably mingled. This reversion of religious customs and ceremonies seems to be unique in the Spiritualistic ranks, for while most of our old-line churches have been creeping mollusk-like in the direction and pace of a snail, yet this new infant is undoubtedly creeping crustacean-like in the pace and direction of a crawfish.

We also read to-day of a lady pastor looking for vineyards in which to labor, who is recommended as a Bible Spiritualist; and no doubt having forgotten or ignored the tenets of modern Spiritism, or the ism of the spirits, from the initiatory at Hydesville to the last psychic voicing of the last night's trumpet tone; placidly glides up and down civilization's blooming land, nurturing and brooding with matronly care that most baudy agglomeration of combined materialistic, demonistic, spiritualistic; witch-burning, woman-debauching, God-creating, prophet-killing, infant-damning, blood-drinking, God-crucifying, first-born-slaying, calf-worshiping, hell-firing, plague-breeding, famine-causing, water-poisoning, blind-stricken, flood-raising, maiden-stealing, flesh-burning, sex-mutilating, alien-drowning, tongue-confounding, wealth-creating, horse-thieving, calf-spotting, whale-swallowing, wine-drinking, pregnation-stabbing, idolater-slaying, jewel-pilfering, home-destroying, sun-stopping, bull and ram-roasting, rib-stealing, soul-cursing, murder-endorsing literary relic of an authenticated record of primitive homo's terrible struggle in the octoplan tentacles of a religious fanaticism—a career of war and murder, of rapine and plunder—a red-handed struggle between demons, and devils, deities and death.

And all this is to be carried into the homes of noble men, pure women and guileless children; and handed out to the congregated gleaners looking for things that are born of friendship, and charity and love, as inspirational emanations from the empirical throne of an Infinite Intelligence, in a sad and retrogressive exchange for the natural expirations of sublimated intelligences from the psychic courts of heaven!

O, listen, ye shades of the mortal dead. Shall the senile form of an expiring theology be revivified into a new potency, and sent again stalking broad-tread over our priest-ridden land, and that, too, by those who have most profited by its downfalling, and were thereby allowed to come to infantile proportions only by the deserved weakness of this ghost of christo-pagan theology, now the subject of their resurrectionary efforts.

Hearken! ye hallowed correspondents, through the parting clouds of a familiar borderland! Shall the calm, deep and pure ocean of modern phenomena, kissing the shores from life to life; bearing across its bosom wise and pure lessons of intro-psychic life, be ignored if not abandoned, and there be substituted and utilized in its stead, the dark, shallow, stagnant and festering pool of paganism's traditionary babblings?

Shall we accept into our home literature all these moral abominations, inadvertently allowing them to be instilled into the ethics-guided intellects of our offspring, barely for the sake of any good that might happen from a continual repetition of a short dozen quotations of doubtful truth from among their immense and discordant proportions; or shall we accept it because of pecuniary considerations, and with mercenary motives? One of the most inconsistent demands asked at the hands of the public, by the church and clergy of the country, as judged by "worldly people," was the demand of the non-taxation of church property and special favoritism in the way of half-fare to the clergy; and heretofore Spiritualists have been among the loudest in their cry against this favoritism. But already the Spiritualistic organizations of this country have dipped their eager fingers in this church-uncovered public "flesh-pot." They, too, are buying special privileges at the sad expense of both courage and integrity. To them "The Ides of March" seems to have come, and they might be pictured as grinning like apes, fawning like hounds, bowing like bondmen kissing Caesar's feet, whilst damned Cascas, like curs behind, strike Caesar in the neck. As in the great Roman conspiracy, so now is the Great Caesar of Modern Spiritualism being slashed by its friends? and also like them, "not that they love Caesar less but that they love Rome more"?

Byron has given us a dream that was not all a dream; so they are giving us a Spiritualism that is not all a Spiritualism.

After an endeavor, through the space of half a century, to impress upon the world, our high standard of ethics and morality, shall we now un-Brutus-like, Contaminate our fingers with base bribes, and sell the mighty space of our large honors for so much trash as may be grasped thus?

And finally, shall the brave gunners of Atheism, who have alone and effectually battered down the theocratic bulwarks of deism's organized and uncomputable hordes; and also the principles of mental liberty for which they fought, through long centuries of death and dungeon-served compensations, now be sacrificed at the foot of the throne of mammon, or before the threshold of a false ambition?

Shall those who have heretofore sacrificed freely at the altar of mental freedom, fortune, liberty and life, now exchange its dearly-bought benefits for an unsavory dish of creedal pottage?

The precious souls of those who fought and have passed, and returned, cry aloud against it; the intellectual welfare and liberty of those yet to come demands its forbidding.

Away with this gaudy and gauzy pomp of Theocratic Egoism.

Pure Spiritualism comes from pure love. Pure love comes without ceremony.

E. V. MORSE.

Lorain, Ohio.

"Does it Strike You that there is very much Love Displayed in the Cyclone's Deadly Whirl when looked upon as a manifestation of the Power of God, and Outside of the Power of Man to Avert?"

OUR PRESENT LIFE.

A Paper Read Before the First Spiritual Society of Manhattan, Kansas.

Mr. President, Ladies and Gentlemen:—To live is our duty, how to live long should be our duty, and to never die our aim.

The most important thing in physical life is to live, the next in importance is how to be happy. Those who can accomplish these have accomplished the objects of physical life. Physical life is a course in, or a branch of our education or development, and is of vast importance in our future advancement. The science of human life opens up the greatest field for research of any of the known sciences, and the one least explored. In this field will yet be discovered some of the most startling truths that have ever yet been revealed to the understanding of man, truths which will revolutionize most of the theories, practices, and beliefs of the past, and make foolishness of some of the pretended wisdom of the present day. Every effort should be put forth by the brightest minds of the age, assisted by the government, and encouraged by the people, to penetrate the darkness which now surrounds this science.

If there is one thing the great mass of people want more than another, that thing is a continuation of their physical life in their present bodies. Unquestionably this world is the very best place in the universe for us, and the physical the most desirable condition in our present state of development.

It is evident that man in the physical body on this earth occupies the best place in the universe for him.

This being the case, it is his moral duty as well as subserving his best interests to retain his present physical body for the longest possible time that his knowledge of the laws that prolong life will allow him. As we learn these laws and obey them our physical life will be extended, and when we fully understand these laws I believe we can retain our physical bodies as long as they are of any use to us, or as long as we shall desire them, and when on account of our advanced condition we no longer need, or desire to retain them, we will be able to throw them off gradually without any sudden collapse of the whole physical organism, as we now throw off the dead and useless tissues of our bodies without pain or inconvenience.

In substantiation of the theory that man will be able to retain his present physical body indefinitely when he understands the laws that govern them, I would refer you to the kindness displayed toward man in the enactment of all the understood laws of nature. If nature's laws as far as understood would indicate that the power which enacted them was friendly to man, and that their enactment was intended to promote man's best interest and corresponding happiness, it is reasonable to conclude that all her laws will show the same kind regard for his welfare when we understand them.

This must be the case unless the creator is the enemy of mankind, which I do not think any one believes. Having established the fact that the overruling power of our being is good, and that he has enacted no law that does not redound to our best interest, what are you going to do with the law of physical death?

There is no desire implanted in the human mind so strong as the one for physical life, and there is nothing that befalls man that he looks upon with so much dread as physical death. Now I would ask you, is it possible that a power having only the good, the development, and happiness of man in view, could have placed that strongest of all desires (that for physical life) in man, and then left him under the power of death with no hope or way of escape? Giving him to understand by every principle and law of nature that to retain possession of the physical body was essential for his rapid development and happiness, and then allowing death to deprive him of the use of that body before he has received but little if any benefit from his possession of it, wringing the hearts of his friends and blighting his prospects of rapid development, and the corresponding happiness resulting therefrom, shutting the door to physical life against him after luring him in that direction, and then offering him no reward for the sacrifice he has been compelled to make.

Would such a condition of things indicate love of a creator for the created? Would such a state of things tend to strengthen the respect of the governed for the governor? Is it possible that such a decree could be the outgrowth of love? There can be but one answer to these questions, and that is no. If such a state of things were true they would indicate that man had been abandoned by his creator and left in the hands of the devil, with God's impenetrable wrath rolling between him and that which he most desired. I am happy in the belief that we are not left in any such a deplorable condition, but that every honest desire that would add to our happiness may be attained.

The very fact that the thoughts of physical death are not pleasing to us, is in my mind proof that the control over death is placed in our hands. Death will continue to be the thing most feared and dreaded by man until he shall have conquered it and made it subservient to his will. The Bible says that the time will come when man will be able to say, O death, where is thy sting? O grave, where is thy victory?

The Christian church has construed this to mean some time after death. To thus construe it would make it sound like the babbling of the foolish, for then death will have had its full sting and the grave its complete victory. The things unchangeably fixed by God pleases man, and any change in them could not possibly work any good to him.

Those things in nature which do not work to please man are not fixed, they can be changed by man so they will become pleasing to him.

The laws governing the elements which do not work entirely in our interest, are laws which it is desirable for us to understand while in the physical condition. A relief from further annoyance from a seemingly rebellious element is our reward for learning to control it.

Necessity is the great motive power of human progress.

We do not care to control those things which continually work in our interest, and we are not apt to study the law of their control as there is no necessity for it. Nature makes dangerous to our lives, our property and our happiness, those elements she desires, and our best interests require that we study looking to their control and use.

In substantiation of the wisdom, justice, and love, displayed by the creator in his dealings with man, I claim for man the power to regulate the seemingly rebellious elements of nature, or those that do not work for his best interest.

Would there be any wisdom, justice, or love displayed in the cloudburst that destroys the lives of hundreds of men, women and children, annihilating millions of dollars worth of property, and leaving homeless and destitute thousands of people in this country every year, if they were the direct result of an unchangeable law of God? Do you really think it is an indication of fatherly love to burn up a whole country with hot winds, and dry weather, while another is being drowned with too much rain, and no means provided whereby the inhabitants of these stricken districts could have possibly protected themselves against these seemingly outrages of nature. Does it strike you that there is very much love displayed in the cyclone's deadly whirl when looked upon as a manifestation of the power of God and outside the power of man to avert?

Does it look as though it was through loving kindness that the way was prepared whereby children could be torn from their parents and parents from their children by death, and the power to avert it placed just outside their reach?

And last but not least, was sickness sent into the world as a token of friendship by one who could have sent good health at the same price, and the means to prevent it withheld from those he loved?

Can you look upon a cancer eating out the young life of a dear friend, while you believe there is no help for it placed within their reach, and can see no good resulting from it and then say in candor: I honestly believe that the tender love and mercy of the creator for the creatures he has created far exceeds that of a human parent for his child? If I believed all these calamities were sent upon us by the ruler of the universe, and the only power that could avert them was in the hands of that ruler, I would be compelled to believe that the whole arrangement had been turned over to the devil, just before the law was enacted. I do not believe such stuff, but I do believe, and that belief when analyzed amounts to a positive certainty, that there is not an element or law in nature that was not intended to work for man's ultimate happiness, and not one which is not leading him the shortest way to that goal. To believe that drouths, floods, cyclones, sickness, and death, are the direct result of natural unbroken law, and unavoidable, is in harmony with the doctrine of infinite punishment for finite sin.

To believe that God has sent all these calamities upon us and has given us no means of escape, to my mind would be equivalent to believing him man's greatest enemy, for what more could an enemy do than to purposely tie our hands and then dump those calamities upon us, with no thought of resulting good. We ought not to believe such things, it is moral degradation to harbor such thoughts. On the other hand it is inspiring, elevating, and pleasing to believe that those things which do not please an honest man can be changed by him. Such a belief is the only one that would attribute love and justice to the creator.

Man will some day learn to control the rainfall, thereby preventing drouths and floods. He will tame and make harmless the cyclone and tornado, and convert their powers to his use. In the ages to come when man has learned more of the laws of physical life, sickness will be found only among the ignorant, and death will not be feared by the wise. The possibilities of the human mind always were and always will be beyond man's comprehension, man has been given complete control over every element in nature that annoys him. Only those things in nature which work continually for the best interest of man are unchangeable, all others can be changed by him and made to work in his interest. We should not doubt man's future power, but push on to that higher and happier condition which is just ahead of us. We should always keep in mind the fact that man has been given the power to subdue and put under his feet all his enemies. For this reason, if we wield the power which has been given us, by right action, and proper thought, we have nothing to fear. "The wicked flee when no man pursueth, but the righteous fear not." I believe the longest strides made by science in the next hundred years will be along the line of the extension of human life. When man shall have arrived at that condition on the physical plane where he can truthfully say, "O death, where is thy sting? O, grave, where is thy victory?" then man will have risen to the dignity of his position. God's goodness will then be made manifest, and some of man's greater possibilities will then no longer be doubted.

It is to be hoped that we shall never be found by the wayside among the musty theories of the past ages; rather let us keep to the front by getting on the band wagon of human progress, for we must either get on, get out of the way, or get run over.

JAMES L. DOW.

Manhattan, Kansas.

Cancer of the Breast.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Mrs. Nancy F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112 page illustrated book on the treatment of cancer in its various forms. Address Dr. W. O. Bye, Kansas City, Mo.

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MORE OF THEM.

Nuts for Professor Jamieson to Crack.

To the Editor:—Several years ago, one of my personal friends, David Newton, of Hopeville, Iowa, a druggist and dealer in general merchandise, a member of the Christian church, was in Keokuk, Iowa, laying in a stock of goods. He had been there two or three days, stopping with his sister. One night he retired to bed as usual. In the night he heard distinctly his little child saying, "Oh, I wish papa would come—I wish papa would come." Mr. Newton said in response to that cry he stood by the cradle of his child; it had croup. It had been subject to that trouble. He distinctly saw the child, its mother, the hired girl. He heard his wife give directions to summon a physician. He saw the doctor come; he saw the remedies applied to the child; he knew the medicine given was not what should be administered; he told his wife to go into the drug store in the front part of the building, and take from a certain shelf a certain croup remedy. She heeded him not; he went himself for the medicine; he reached for it but could not grasp it; returning to the cradle he saw his darling strangle to death. He awakened; he was sitting up in bed and was cold and stiff. He noticed the time; it was one o'clock a. m. He dressed himself, went down to the barn, fed his horses and prepared to start for home in the morning.

About daylight his sister arose and said, "David, what is the matter that you are up so early?" He replied: "My baby died at 1 o'clock this morning, and I am going home as soon as I can."

There were no telegraph wires in Iowa then, and his sister thought he must be insane. He went home and found the baby passed away at the time he had said and that everything he had seen in his vision had occurred.

Several years ago I knew Mrs. Sorcerel, of Osceola, Iowa. She was a Methodist and an upright, truthful woman. She told me this story:

"When I resided in the Isle of Man, my husband went to sea as a common sailor. He had been absent many weeks. One night I was suddenly awakened. My husband stood at my bedside. He kissed me and then said, 'I have fallen overboard and was drowned on the coast of China.' Then he gave me some directions as to business affairs, and some advice as to the education and training of our child and then faded away.

"There were no ocean cables then. Several months elapsed before the ship he went on returned. When it did return I learned that my husband, in a severe storm, was swept overboard on the very night that I had the vision."

These two stories come from truthful, conscientious, upright persons, both members of churches. How will Prof. W. F. Jamieson explain them?

R. A. DAGUE.

San Francisco, Cal.

A Higher Standard Needed.

In The Progressive Thinker of Nov. 7, over the signature of A. H. Nicholas, I find this said of the ideas advanced by J. J. Morse, of England, one of our grandest thinkers and speakers. "He spoke of what he calls 'higher Spiritualism,' and the 'higher aspects' of it, and he gets it so high it is out of the reach of ordinary mortals. He would divide our people into distinct classes, and resolve Spiritualism into 'phenomenal, philosophical and mystical.' Mr. Morse says: 'The outcome of the movement, if it is to survive, must be a science that is spiritual, a morality that is rational, and a religion that finds God in man.'"

I don't see anything to find fault with in the thoughts advanced by Brother Morse; on the other hand they are grand, uplifting and spirit strengthening. What better standard can we ask for? Abide by these and lift up those that are not on that plane, no need to "divide our people," as he fears, but raise them up to a higher and better standing. We are to look for the God (good) in our fellow travelers and encourage it to grow and develop.

There seems to be a division forming in the ranks of Spiritualism, unconsciously to most of us, but it is coming all the same. Either there must be a lifting up of those who are inclined to work for the mundane more than for the spiritual, for self-aggrandisement more than for the good of the whole. The better elements are naturally breaking away unconsciously perhaps. It seems to me the signs are as plain as the sunlight, and we think that Brother Morse's remarks are just what is needed at this time.

Another article in the same paper by Dr. Dickey, touches the key-note of the lives we should live in order to make the beautiful cause we represent grow in spirituality and be uplifting to all within our ranks, instead of a hiss and a by-word. Outsiders do not hinder the progress of our grand movement, so much as those within our ranks who pose as speakers and mediums and go astray in many ways, and all lookers-on can see and disapprove.

C. C. BACON.

North Amherst, Ohio.

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Mrs. Florence Huntley, Chicago, Ill.:

Dear Madam:—Your interesting and very amiable letter of Oct. 25 is decidedly suggestive, and I may be in the incipient stage of hypnosis, induced by the gentle persuasions of your facile pen, and generous habit of thought within which is the subtle impress of a woman's will, more effective, I suspect, in promoting the mystic haze that veils the normal processes of my thought than any that a professional hypnotist could induce. The more delicate and remote the influence that appeals to the unsuspecting consciousness of a subject in the early stages of illusion, the more certain and far-reaching are the results likely to follow.

On page 181 of The Great Psychological Crime I read: "To the degree a medium is under control of spiritual intelligences, to precisely that degree he is unconscious of that control. As our author, incog, affirms that mediumship and hypnotism are identical, of course the same rule applies to a subject slowly, progressively, gliding down the inclined plane of hypnotic devolution, towards the abyss of annihilation. As it is also affirmed that a subject may be successfully hypnotized without his consent or knowledge, how can I, or anyone, know that I am not acting under the subtle influence, and secret dictation of another's will, in writing this letter? And as much of our mental action is above, or below, the analytical processes of active normal consciousness, how do you know that you are not, in these writings, exerting a direct purpose of your will to carry conviction to my rebellious reason and lead, or impel, my thinking processes into new and possibly dangerous by-ways, into which you, too, may have been led by the same secret processes? As you express more apprehension of my good nature than of the results of my criticism, you virtually acknowledge the influence of the same secret power acting upon your own convictions. But I assure you that I have no intention to mislead you by any subtle art, or secret exercise of my will, to overrule your own judgment, as based upon experience and observation.

You express a desire to avoid, as far as possible in this discussion, all tendency to "lapsing into the purely metaphysical, or the purely speculative." In as far as the subject matter of the book is clear of these tendencies, I think we can escape them; but it seems to me important to carefully and critically analyze the various propositions upon which the author contructs his theories before we advance to the discussion of the striking statements which give the book so much importance as a revolutionary production. In these analyses there may be lines of thought that will partake of the metaphysical. I am glad to know that you come to this task fully prepared to endorse the author and his work, as one with your own experience and careful study of the life and thought of the author. You, therefore, are, it seems to me, in all respects an authorized substitute, responsible for the book as really as if you were the original author. I can say, too, without reservation, I believe in your sincerity, and high moral qualities, as well as in your superior intellectual fitness for the work in hand. I may lack the latter, but I can, without egotism, claim the sincerity so essential to all efforts in search of truth. In my initial letter I did not refer to the "widespread prejudice in the human mind" as any essential part of this discussion; but as a prelude to what might follow, and a hint at the cause of the inability to accept new thought and new premises, which might bar out much that is regarded valuable in the book we are discussing. Possibly I may incline to "include too many things, under the word "prejudice," to meet your approval. But I think there is a far-reaching influence exerted by "prejudging" which is not generally realized, which may act against the acceptance of a valid truth, or give extra force to an assertion, and color the reasoning of the advocate or the recipient, to a degree that neither can realize, or even believe possible. Sincere and thoroughly conscientious men, endowed with superior intellects and blessed with great learning, have accepted, without a question, and defended with great effort, and profound logic, certain dogmas that inheritance and education had impressed upon their minds so deeply as to paralyze the moral sensibilities, and harden to a condition of savage cruelty, the most tender benevolence and sweetest human sympathies. Jonathan Edwards was as good as he was great. He had tender compassion for human sorrow. But, under the prejudging of his creed, and the authority of an assumed divine revelation, he could believe that a just God had created helpless millions as sensitive as himself, and ordained them to everlasting perdition ages before they were born. He could believe, and think it just, and rational, that the saints in heaven would rejoice and be exceedingly glad to look over the battlements and witness the torture of the damned, even though their own parents or children were among them; and that this view intensified their happiness in heaven! Thousands of illustrations might be presented to show how impossible it is for the human mind, eclipsed by strong prejudice, to see clearly or reason independently. But I concede that "there might be danger of confusing many or all of our rational and logical deductions, as mere prejudices," if we assume that prejudice is all, or that every phase of our thinking is dominated by it. But we should not forget the liability, and tendency, or cease to allow for it and guard all our rearings, as far as we may, from the error to which unperceived, or unrealized prejudice may lead us.

You express the conviction that there is nothing in the book that would necessarily involve comparisons of your and my own individual opinions, nor an elaborate treatment of the doctrine of Free will or universal irresponsibility." It seems to me that the repeated emphasis on "independent free choice," and the free and independent exercise of all our faculties, and the claim that hypnotism destroys this, and renders the subject irresponsible, makes it important to consider the degree—if any—of free will, and independent action, that actually exists in any given case. Conceding that I, at this moment, represent the sum of my "part of life, with its peculiar training and environment, with its individual activities, experences, acquirements, ideas, impressions, beliefs and prejudices," you seem to regard that as no reason for connecting these agencies, in a causative chain that cannot drop a link anywhere in the evolutionary processes, or leave any factor to the rule of chance. That my "daily life, with its immediate mental activities and moral standards" is, so far as voluntary action is concerned, under the direction of my own will, reason and conscience," is not questioned here. But is my will independent? My reason and conscience cooperate in dictating to, and directing my choice. But are they not, also, subject to the influence of causes which may be traced to antecedents, circumstances, temperament, structure, and many other agencies, each one of which is, within its special sphere, absolute and arbitrary authority in compelling obedience to its rulings? A magnet holds a bar of steel with the grip of fate, so long as there are no other agents active against the union. Gravitation holds a dewdrop on the lips of a rose with the same precision that it binds worlds and constellations in there spheres, and keeps them in their orbits. A zephyr may shake the dew from the rose, or a foreign intruder might disrupt the order of our "Solar system." In either case the authority of causation would be unchanged, and neither dew nor planet would be for an instant free or independent. To suppose an independent action is to suppose that causation does not reign supreme in the order of nature. If you can choose without a desire, or motive, behind your choice, you must be outside the order of causation, and your action is at the mercy of blind chance.

The light and heat from the sun come through some 90,000,000 miles of space. To think of them nestling in the solar disc, and planning a journey through the ether to the earth, to awaken the "liquid music" that slumbers in a crystal mountain, or a frost that sparkles in the valley, does not impress the mind with any fear of fate, or anything arbitrary awaiting the earth. But when these twin travelers arrive at the surface of our planet, nothing can resist their influence. We may modify the conditions that welcome their advent, and by stored cold regulate the temperature of our rooms, but not one ray of heat fails to impress itself and no chance can hinder it. But these are physical agents. Does the same arbitrary rule of causation apply to every manifestation of mind? I think it does. Not a thought, feeling, desire is exempt. This, I am aware, is not in accord with your idea that "It does not matter what facts or opinions have influenced our character building; these influences in no wise prevent the free and independent decisions of a sane or normal intelligence." Is not this "sane normal intelligence" the principal agent that decides our conclusions? Can we make any decisions without the consent of this "sane normal intelligence?" If not, how can the decision be independent? And if independent, what could determine it but chance?

But the most striking expression of your thought is that to your mind it seems that "my purpose is to excuse mankind, in toto, from the moral results of their own acts." Let me disabuse your mind of that delusion. My view of the unvarying relation of all causes with all effects, leaving no room for chance in the order of nature, physically or spiritually, is the only one which, to my mind, can establish the moral responsibility of the indiivdual or justify punitive legislation.

What is the object of punishment for crime, if not to prevent its repetition? If you stand over me with a deadly weapon and say, "You are free to gather and eat the forbidden fruit on that tree; but if you do, I will kill you in an instant," would you say I was free and independent? Would my decision be free from your ruling will?

You ask: "Is it not a fact that the basis of civil, criminal and moral laws is individual responsibility?" I think it is. But what is the basis of that responsibility? Is it a reign of chance? Perhaps I shall shock you when I say that according to my ideas of logic and correct reasoning, independent choice, or "free moral agency" is totally incompatible with moral responsibility; and that just in the ratio that we approach independence we become irresponsible. If it were possible that you could be independent, who or what would have any right to interfere with your action? As it looks to me, just in the ratio that you are not free, you are subject to the regulations imposed by all the causes, conditions and agencies that decide your life line from the cradle to the grave. But if this be admitted, you may ask "what has it to do with the question of hypnotic influence and control?" There is, I think, but one line of division, if any, and that is the point in the processes of nature, where the more remote, subtle, and complex activities of directing causes, concentrate in the pivotal expression of an individual will. As soon as this climax is attained it requires no very elaborate analysis to convince the intellect that there is coercion, authority and absolute dictation and control of one will by another.

It seems to me that the absolute authority of active causes in shaping minor events a hundred years back of a specific climax, is as real, as irresistible and as arbitrary as that which holds a hypnotic subject in moral and physical bondage to the will of his master. If I am correct in this it is only a question of difference between one class of compulsory causes and another. The one having a larger sweep, and longer range, while the other is inclosed within a small compass and short range. The one is the sunlight thrilling through the ether, awakening the slumbering rainbows in the dew many millions of miles from its source; the other is the dewdrop on the bosom of the rose kindling into life and sparkling as it must when touched by the golden arrows of the morning.

But it appears from your lucid letter that you make the division at the point of a new departure in a chain of causes turn in two opposite directions; for your very definite and strong statement that "Independent suggestion appeals to and stimulates reason. Hypnotic suggestion suppresses reason and compels obedience," divides the action of a class of causes of uniform tendency in one direction into two opposite poles, the effects of which on the individual are as opposite as truth and falsehood, good and evil. But suppose this "Independent suggestion" be from an active and decided intellect, impelled by a strong desire to convince the independent recipient, and therefore attended by a vigorous will, in what way would the impression differ from any other hypnotic effect, except in degree? Because one stimulates reason and the other suppresses, if both are from one and the same source, it would seem to me that it only proves that effects developing progressively, have special phases as they advance, which often happens in the progress of diseases. Certain stimulants will first exhilarate, then impassion, then soothe, then stupefy, then nauseate, and finally deaden. Some of these symptoms attend the use of opium, hashish and tobacco. If "Independent suggestion stimulates reason" might not its continuance, uninterrupted, result in all these varietions and end in the repression of reason and enslavement of the individual? If "the one impels, the other compels," may not the impelling processes in advance stages of expression become a compelling authority? This question you have partly anticipated by saying that "the author's answer would be that it is not a question of degree, but of process."

Then a new process must be introduced. To your question if I "would be willing to extend the same hospitality to even the same truth if it were thrust upon me by a process which paralyzes reason?" I must answer, I do not know. If I were anxious to obtain some truth that was out of the reach of my faculties, and I knew it was in the possession of another who could give it to me in only one way, and that way required a temporary suspension—or paralysis—of my reason, my decision would depend upon the character of the one having the truth, my confidence in his integrity and the certainty that my reason could and would be perfectly restored. Last January I was laid upon a glass table in the presence of two persons, one of whom was a stranger to me, and submitted to an operation for the removal of cataracts from both eyes. True, they were of little use to me as they were, but they gave me a little light. I did not know but both eyes would be permanently ruined. But I believed in the skill and integrity of Dr. Hubbell. The result was all I hoped, and I now see quite well with the aid of strong glasses.

When weary with the labors of the day, we sense a need of sleep, and voluntarily surrender ourselves to a condition of total helplessness, expecting to awaken when nature has accomplished her work of restoration. If we had reason to think we should never awaken, or that some dire calamity would befall us while in this helpless condition, we would be likely to resist the persuasions of Morpheus with determined resolution. But in infancy we do not, probably, reason upon the chances we are taking when we abandon all the voluntary processes of the waking state; and before we are old enough to reason upon it the habit of trusting has become so established that we seldom think of possible consequences, when we lie down to sweet repose. If, however, there were venomous reptiles in close proximity to our sleeping apartment, in such a situation that they might, at any moment, draw their cold, clammy forms over our face, and insert their venomous fangs into our body, sleep would be a most unwelcome visitor, and likely be resisted. When I was a boy—I am an old boy now—I lived with a mesmerist. In the family was an elderly maid, who was a mesmeric subject. When she was extra weary, or had in prospect a hard day before her on the morrow, she would ask to be put to sleep—mesmerized—to prepare her for the extra work of the coming day. In this induced sleep she would go to her room and retire as usual, remaining in the mesmeric sleep until such time as she desired to awaken, and at that moment she would arise, dress herself and proceed to the room of her mesmerizer to be awakened. This was accomplished by a few upward passes of his hand, and she was ready for business. She claimed that these induced states were more restful, more invigorating than natural sleep, and no evil effects, so far as I know, ever followed, and she lived to a ripe old age, with no apparent depreciation of bodily health or mental balance as results of mesmeric trances.

I am aware that this letter is quite too long for the patience of our readers, and matter that I intended to reach must wait for the next writing. But before closing I wish to emphasize the one difficulty that seems to lie in the way of any definite and certain conclusion to be reached in this discussion. Insofar as statements are verifiable by any means in my reach, I can trust reason to analyze and decide. But when we reason from uncertain data, our conclusions cannot be final. For instance, on page 49 The Great Psychological Crime I read: "Science has been able to demonstrate that the primary physiological action of the hypnotic process is registered upon the physical brain of the subject. Moreover it operates upon the physical brain in the reverse order of its evolutionary development." The 'science" that has been able to make this demonstration does not appear to be within my reach; at least not near enough to be available for this discussion. The ablest scientists in the world are liable to err in their observations of facts, as also in the conclusions they reach after the facts are all verified. Great world theories, supported by many facts, have been found wanting and abandoned. But when we know our man, and his intellectual qualities, his reputation for accuracy, and thorough scientific integrity, we have confidence in what he tells us, about matters that we do not know, and which he is in position to know. But, even then, we may be deceived. Our oracle may make mistakes, and his whole system may need revision. But in the present case the author of The Great Psychological Crime is unknown to our readers, and the science he so often refers to is unknown to the general public, and appears likely to remain unknown for a century to come—except to the limited school referred to. It is not, I infer, endorsed by the representative physicists of the world, if it is known to them at all. Hence, when we read such statements as the one quoted, we have not the support of scientific authority to inspire confidence, that we have when we read Prof. Tyndall on the properties of light and electricity, or Dr. Flint, or Foster, on anatomy and physiology. That you know, and believe in him, counts for something; but it does not settle the question of his scientific ability and accuracy, for you may be deceived!

But if the whole world knew him, and believed in him, as an oracle of science, we should still need the verification of statements that are apparently contradicted by facts.

That hypnotism, when practiced by conscientious, high-minded men, is essentially, and invariably, destructive to the individual life of the subject, seems to be contradicted by experience. The case I have referred to being but one of many, who do not appear to have been injured in any way by repeated and long-continued experimentation. If our author has some occult processes by which unusual knowledge is attained it may be very real to him; but we are left to accept or reject his statements according to the appeal they make to our own experience, observation and reason.

Before we can be justified in rejecting and denouncing an infant science that has done so much to alleviate human suffering and corrected so many abnormal habits and evolved so much knowledge of the psychic character of individual life, we must be quite sure of our authority. The testimony of one man, or a dozen, unless supported by a strong array of indisputable facts, which may be repeated and verified, under a variety of circumstances, is not sufficient to revolutionize the aspect of any accepted science or system of philosophy. As hypnotism is but the initial in this discussion, and is of minor importance to that of mediumship, I anticipate that my next letter will open some arteries in that great body of world-redeeming uses and blessings. With high esteem and sincere regard and supreme love for truth, I am most cordially yours,

LYMAN C. HOWE.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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HE CRITICISES THE BOOK UNSPARINGLY.

Sar'gis, one of the most critical and comprehensive thinkers in the ranks of Spiritualism, condemns the book, the Great Psychological Crime. His remarks will hold your attention throughout, After reading his conclusions, then read "A Most Pitiable Case," on this page--a lady subjectively controlled by a spirit purporting to be Abraham Lincoln, is rendered insane, and it is for the reader alone to decide whether wrecking that woman's life is a crime on the part of the spirit--a psychological crime--or not. The case presents an interesting object lesson to every thinking mind.

To the Editor:—The "Storm Center" has come and gone, "The Great Psychological Crime" has been exploited, and we of the quiet majority in the Spiritualist ranks may be allowed to look at the rear of the procession and over the battle-field. A roll call finds the mediums still on duty, and a visit to the hospital fails to discover any newly wounded in the endowed beds. Indeed, but for the mental weariness from the much reading, the event would be already forgotten. Not being a medium, a lecturer, or teacher of any kind or in any respect, it would not be expected that I should appear in the symposium, but now that it belongs to anybody to look over the field a partial review may be in order—for after all we, the people and revenue providers are really "it." And what a field it is!

One of the curious things about it all is, that a mass of platitudes whose one claimed merit is an antiquity, so remote as to elude knowing, having their modern origin in Blavatskyism, assuming a superior wisdom represented by so-called "Masters"—as far as information goes a purely hypothetical existence—should under the thin veneer of the School of Natural Science have the dignity given it by so many of our prominent Spiritualists. Has literary finish become so rare as to be matter for gush when met with? The conspirator is always deferential, smooth and flattering to his victim. Our Bible Spiritualists may find an example in Samuel's story of Joab: "Joab took Abner aside in the gate to speak with him quietly, and smote him under the fifth rib." Friendship, sympathy with the truth of spirit and its return through mediumship is the role of all jesuitical attempts against the facts upon which its knowing rests, followed always by the stab of the slaying Joab. It was the hope that Hudson's screed would do the work that Isis Unveiled, the Secret Doctrine and other attempts had failed to accomplish. And now this desperate effort under cover of a crusade against hypnotism, making a bugaboo of that, and then the real purpose, stab mediumship as only a form of hypnotism. The performance is so thin that the wonder has been that it received the respectful treatment accorded it.

The scheme is a shrewd one: First, decry hypnotism, and exploit all the sensational stories of empiricism, and charlatanry that wonder-mongers have given to the world, enlarge upon its "destructiveness," and then boldly assume that it and spirit control are identical—therefore mediums must be suppressed, or given over to the control of the Indo-Chicago Camarilla. A more jesuitical game to subserve a purpose has not come under observation since the casuistic devices of the same agency to excuse burning people at the stake. To be a Jesuit does not require one to be a priest—the detective and "destructive" force of the order is in its lay membership, who are never known.

But when did this Indo-theosophical cult get its horror of hypnotism? Strange as it may sound amid the noise of the "storm center," mesmerism, or hypnotism was the very key to the ancient mysteries that this Nature School now anathematizes. Let us see by a few brief glances at the record:

Madame Blavatsky, in the Secret Doctrine, Vol. 2, page 156 says: "The writer is well aware that those specialists, whose computations of the ages of the globe and man are the most liberal, always had the shyer majority against them. But this proves very little since the majority rarely if ever turns out to be right in the long run. Harvey stood alone for many years. The advocates of crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum, Mesmer is classed to this day in the encyclopedias along with Cagliostro and St. Germain as a charlatan and impostor. And now that Charcot and Richet have vindicated Mesmer's claims and that 'mesmerism' under the new name of 'hypnotism'—a false nose on a very old face—is accepted by science, it does not strengthen one's respect for that majority, when one sees the ease and unconcern with which its members treat of 'hypnotism,' telepathic impacts and its other phenomena. They speak of it in snort as if they always believed in it since the days of Solomon, and had never called its votaries only a few years ago lunatics and impostors."

Compare that with the new-born expositions of this new cult—the founders of the ancient Indo cult in Europe and America hailed hypnotism as the modern discovery of the ancient truth. But here is more of it:

Col. Olcott, one of the founders of the ancient cult in this age, and president of the Theosophical Society of the world, in an address delivered in Calcutta in 1885, said: "Mesmerism, rediscovered in Europe, long known to the Asiatics, is the key to the Hindoo sastras. Young men, withhold your flippant skepticism concerning your ancient faith until you have mastered this subject. For in mesmerism is to be found the helm for the heart of the searcher of the hidden mysteries of the Aryan philosophy."

But if that were not enough there is more at hand: A. P. Sinnett, author of Esoteric Buddhism, the Occult World, and president of the Theosophical Branch in London, in his Rationale of Mesmerism, published in 1892, page 1, says: "But though it has come so strangely popular quite recently the term 'hypnotism' merely represents as regards its actual origin, a misconception of the facts relating to the abnormal conditions mentioned, coupled with a very unworthy disposition to slander the first important exponents of all this knowledge in modern times and to cover a cowardly retreat from denials which had become no longer tenable."

In the same volume, pp. 208, 209, in the chapter on clairvoyance he says that the employment of mesmerism for petty purposes is to be condemned and discouraged, and then makes this very remarkable statement: "Indeed, if people only knew the real significance of some lofty spiritual phrases they are in the habit of employing in connection with conventional religion, they would feel that very formidable terms of censure are due to any act involving the degradation of natural forces, having to do with the spiritual life. In their way and to the limited extent that the thing is possible for the modern ignoramus, such acts constitute what early theologians meant by the sin against the holy ghost."

We leave the School of Nature to wrestle with this sin, declared by the apostles of the ancient mysteries in this revival age. The whole chapter makes good reading in this connection. Even an outsider can see at once that these Indo folk only refer to what their cult calls black magic, and belong to that element that wars against white magic, or the use of these forces for good ends. By their own teaching this use is Satanic and a degradation of the powers of nature. But as this is not in our department we leave them to their record and that of Blavatsky, Olcott, Sinnett and the non-jesuit branch of the school of ancient India philosophy.

When white and black magic were recognized and defined as the key to the Aryan philosophy in the ancient school, Modern Spiritualism had not yet made its advent, and no amendment was then necessary to help in destroying the one knowledge that made the mysteries no longer mysterious. We will close this rather parenthetical reference by this farther quotation from Sinnett, who says: That in its proper use, "the practice of mesmerism rises into the region of the loftiest and most ennobling pursuit when the great force is employed to set free and stimulate to the utmost the highest evolution of the highest consciousness in man."

But what are we to do when doctors disagree? If as the book advises us to do—"insist upon the entire abandonment of every phase, form and degree of mediumship," how are we ever to know there are spirits, or a spirit world? True, the author-Master tells us that he can put us in the way, but then seventy millions of anxious Americans can't all get to Chicago to take lessons as to how and how not to do it. The thing is impracticable, and in all candor it is submitted, had we not better take what we have, and what is admitted we have, than to fly to possibilities so remote? And then again, when we look at India where this school of nature wisdom has been on tap so long that tradition is not able to find its beginning, and yet so deplorable the condition of its people, that will not kill a cobra for fear of committing matricide or murder some other member of the family, we are justified in waiting a few weeks, or even years before taking the leap irrevocable. That, at least, is western and modern prudence.

But to the symposium again: One of the curious things in all this attack, and the same with Hudson and others, they only recognize trance mediumship. Why? Because trance alone has even a semblance to hypnotic control. Outside trance there is no phase of mediumship open to this sort of hostility. But is hypnotic and spirit control alike or analogous even as to trance? The affirmation is here made that they are not. The resemblance begins and ends with the apparent abdication of the subject's individuality, and the substitution of the other. In the hypnotic case the imagination of the subject is the factor. He is himself except when the operator instructs him to be somebody else or to do some act. After all the talk, that is the beginning and the end of hypnotic control.

But again: Has a hypnotist ever produced a rap, written between slates, or made his subject speak a language foreign to him; or has a case of levitation ever occurred in hypnotic experiments; or did ever an imagined personage of the subject, or any other invisible personality materialize and appear as a third person in the performance? The ridiculousness of the whole assumption appears as soon as the thing is touched by the wand of comparison. The hypnotic subject is the automaton of the operator—that and that only. The one and only feature in which the two are ostensibly alike is the seeming suspension of the volition of the normal person. But with the medium this is not always the fact. In many cases the medium is conscious of all that is said or transpires." Conscious mediumship is as common almost as is clairvoyance. This apparent similarity is the basis of the whole theory that the two conditions are alike. A person in a profound sleep may appear like a corpse, but that doesn't prevent his waking up. All that is needed to upset this whole rigmarole about the identity of hypnotic and spirit control, even in trance, is a little experience mixed with common sense.

The physical phenomena of mediumship, as for example, illustrated by Zollner, involves the suspension or change in the direction of a natural force—as gravity—a thing disconnected with the medium or sitter—and utterly unknown to hypnotism and beyond the power of the hypnotist. As an illustration quotation is again made from the Asiatic cult as authority: In an address delivered in India, Col. Olcott, in giving an account of his investigation of American Spiritualism said: "I took an egg in my hand under one end of a 7½ octave piano, and the medium touched the under side of my hand, and the piano lifted about one foot off the floor." Did ever a hypnotic subject perform such a feat? Yet according to these new Masters in occultism, hypnotism and spirit control are one and the same thing.

This is not given to prove, sustain or vindicate mediumship, only to show how shallow and preposterous pretensions and pretenders appear when contrasted with themselves.

And added to it all, we are told and warned that the only way to escape danger of ultimate annihilation is to shut the door of investigation and knowledge, and take our risk of fortune in the dark domain of chance—for if we know of immortality and fail to follow the School of Natural Science we are apt to be wiped off the slate if this new custodian of the keys so long the peculiar possession of St. Peter. It has been told us that it is a terrible thing to fall into the hands of an angry God, who can punish at his discretion, but that is not a circumstance to the displeasure of an Indo-American master who can wipe you off the map of eternity.

It is not intended here to enter any defense of mediumship or Spiritualism. That has been done in the symposium with a wealth of ability that makes it unique and memorable in its history. Were it admissible in this connection, it were easy to find an overruling purpose in the book, and a channel in The Progressive Thinker, for the most remarkable and exhaustive discussion and triumphant vindication of Spiritualism as a gospel and mediumship as its evangel, that has been given to the world since Hydesville. Its peculiar feature is in its popular character, and wide dissemination by the newspaper—the priest of the newer dispensation.

What is here said is directed to the pretext upon which this crusade is founded. In the first place "hypnotism," the very key to the mysteries of the ancient cult of India is made the basis of attack, made a very gorgon of horrors, and then assumed as the twin of spirit control. It is this monstrous falsehood that must be exposed. Mediumship needs no defence, but the public must be advised as to the mendacity and malice of such a pretense. All that is needed to see the absurdity of the thing is observation, but not one person in a thousand has the opportuntiy. The observer sees at once that the difference between the medium and the hypnotic subject is simply that between an intelligent personality and an automaton. You have, no doubt, seen a fakir ventriloquist on the curbstone manipulate a wooden manikin, moving its jaws by a spring, while his remarks, to the onlooking jays, came through it—but it was the fakir talking. So is, in the last analysis, the hypnotist and his subject—it is the fakir all the time. So that cat is out of the meal.

It seemed a curious thing in reading over the symposium that so much able and entertaining writing was given in defense of mediumship, when in fact none is needed. The attack should have been met by a counter charge, for when it is shown that the charge is a mere pretext, and without semblance of merit, the whole purpose collapses. But the value of these papers to the cause as a whole is beyond caluculation.

And perhaps, a parenthesis here may not be out of place. The very birds can tell you that without mediumship there never was, and in the nature of the human intellect never can be any Spiritualism. And the sooner the press and platform understand and practice upon the fact, the rarer will "storm centers" arise, or psychological crimes fret the atmosphere.

Again: The existence of spirits, the

(Continued on page 4.)

A Most Pitiable Case.

While the Spiritualists have been Singing the "Sweet By-and-by," and "There's a Land that is Fairer than Day," and listening to lullaby messages and eloquent lectures from the Spiritualist Rostrum, and receiving tests galore, is it not barely possible they have forgotten or overlooked the ruin caused by disorderly, mischievous and malicious spirits. Inside of Spiritualism as well as outside of it, even in the churches, spirit obsession is common--more common than many are aware. The writer of the following claims that there is a "Great Psychological Crime," and attempts to prove the same in an extract from a letter which is published below. The time has arrived for a serious consideration of this subject.

THE GREAT(EST) PSYCHOLOGICAL CRIME.

When spirits, disorderly and devilish, visit the earth and take possession of the will and sensory organism of a pure and aspiring person and lead them into sickness, crime or insanity, they COMMIT THE GREAT(EST) PSYCHOLOGICAL CRIME, and is there a Spiritualist in all this broad land who will deny this statement?

I take the following extract from a private letter:

"My wife and I have learned during the last three years to believe in Spiritualism, and since then we have been trying to investigate to our own satisfaction. At times we sat for development together, and sometimes I could not be there, as my work called me away, and then she sat alone; but about the fourth of July last she seemed to be highly pleased, as she thought Abraham Lincoln was her guide, and he talked with her freely, but the things that she said he told her DID NOT AGREE WITH THE CHARACTER OF THE PERSON REPRESENTED.

"I tried to have her free herself from the influence, and the POOR GIRL DID TRY, and fought heroically; but it was of no avail, and she steadily grew worse and worse, until she was rendered insane—reason dethroned.

"Now, what I want to ask you personally is, Can obsession be cured? If so, WHEN, HOW AND WHERE? Not for God's sake, but for her sake and mine."

"OH, THE SUFFERING THAT SHE HAS ENDURED IN THIS TIME, AND IS STILL ENDURING.

"I hope this is not the reward that Spiritualism has in store for us. If it is, the sooner and farther we get away from it the better.

"Now I ask this of you, as one well versed in the mysteries, and one on whose advice I can rely."

Say what you will, ye wise ones of earth, here is the great(est) psychological crime—not on the part of the poor girl, but on the part of the infamous, ignorant and vicious spirit who has taken control of her organism. While, then, extrolling the beauty and grandeur of the spirit realms, DON'T FORGET SPIRITUALISTS, THE HEARTACHES, THE AGONY, THE TEARS, THE WAILS OF ANGUISH OF THIS POOR MAN FOR HIS DEAR WIFE, WHOSE REASON HAS BEEN DETHRONED BY A SPIRIT FALSELY PURPORTING TO BE ABRAHAM LINCOLN, and demonstrating that a "psychological crime" has been committed in her case.

Here is a pure, noble and aspiring woman, one against whom there has never been a breath of suspicion, seized by a wicked spirit, who has made a wreck of her, demonstrating conclusively and without a shadow of doubt, that a bad, wicked spirit can seize upon, hold and subjugate a person who is honest, pure and soul-aspiring. Spiritualists, here is an object lesson for you, and one that should be constantly kept before you, and ONE THAT WILL NOT DOWN, however much you may denounce the author of the book, "The Great Psychological Crime."

A DEVOTED SPIRITUALIST.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-Washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, $1.25.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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SATURDAY, DECEMBER 5, 1903.

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of a revised edition of this book? If so, by subscribing for it now, you will receive a copy at less price than it will be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

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Reports From the Field.

Late advices from Rockford, Ill., inform us that two Spiritualist societies have recently been formed in that city, one known as the Spiritual Science Society, with upward of 40 members, and Mr. Getchel as president. They are holding weekly meetings in the Knights of Pythias Hall, West State street, near the bridge, and give evidence of great zeal in advancing the cause of Spiritualism.

The other society has assumed the name of Psychic Research. It reports over fifty active members, with Mrs. H. H. Howe as president. The latter will hereafter hold its meetings in Woodman's Hall, nearly across the street from the former society. They were to hold a large meeting last Sunday, with several speakers from abroad, but of course we have no information of its success as we go to press.

Rockford should sustain two large Spiritualistic societies. It has the material for them, and all it needs is organization and good management. Forty years ago it boasted of a society with 500 members. A well-conducted spiritual paper was also published there; but discordant elements worked the dissolution of the large society. The majority of its members has passed to the great beyond. Probably the same disintegrating element is there, but wise leadership, and two societies whose only rivalry should be in doing good, will largely advance the common interest, and it is hoped avoid the rock on which so many other societies have been wrecked. We wish them both abundant success.

Good and Evil Mixed.

"The Twentyeth Century Tram Car and Ominus Scripture Text Mission," is the name of a society prevailing in London. Texts are selected from the Bible, while twelve persons by day, and six by night, are employed to carry these through the streets. Those exhibited at night are illuminated by electric lights.

No doubt many good thoughts are thus displayed, and persons judging from these suppose the whole book is glowing with similar ideas, while in fact there are hundreds of passages if thus displayed would land the bearers of the ensigns in the penitentiary for obscenity, as a party was convicted in Kansas a few years ago for copying some of them on a postal card, and mailing it.

Worthy passages can be selected from almost any book. The Vedas, and the Egyptian Book of the Dead abound in passages equal to any found in the Bible. They are all human productions whatever their pretensions, as are the vile passages in the Bible with which they are intermixed.

Really Discouraging.

Rev. W. A. Bartlett, of the First Congregationalist church of Chicago, is in real distress because of the low ebb of interest felt in regard to Sunday-schools. He says churches and Sunday-schools are weakened and decimated because of the critical and literary methods of Bible study.

It must be conceded that knowledge of the way the Bible was made has revolutionized respect for it. For ages priests taught the book was written by the finger of God; that it was in fact the Word of God. While the world so believed they almost worshiped the book. When criticism taught the fact that it is a compilation of ancient records, no more inspired by God than is any other collection of books, their superstition gave way to knowledge, hence the condition of which Rev. Bartlett complains.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Materialization of Thomas Paine.

Our highly esteemed Washington correspondent, Wm. H. Burr, Esq., wrote us, with no view to publication, an account of a materialization of Thomas Paine, the "author hero of the Revolution," at a seance given by Mr. Keeler. Mr. Burr had written us on a former occasion that the minstrel, George Christy, in spirit life, had promised a materialization from Mr. Paine at this seance. Quoting Mr. Burr:

"Last evening, pursuant to promise by George Christy, verbally made, Thomas Paine called me to the cabinet. Back of Mr. Keeler and the lady sitter stood a figure some 5 feet 9 inches in height. At first view the white, fluffy front somewhat resembled a woman's dress, but closer inspection showed it was a sort of ruffled shirt bosom, commonly worn by gentry a hundred years ago. It did not appear exactly like the ruffled shirt front in Paine's portrait. The face was not unlike the portraits of Paine; but I could not see the features very distinctly with my imperfect vision. Perfect likenesses are very rare in materializations. But this was as distinct as any I ever saw. In a low voice the figure said:

"'I want to say, it is false that I recanted on my death-bed. I died as I lived—in belief.'

"I interrupted him by asking if I should take down his words. He answered, 'No.'

"Mr. Keim, a visitor present, who had received several communications from Paine in writing, with his characteristic signature, stepped forward. I said to Paine: 'You are as tall as I or Mr. Keim; and you are not a 'filthy little Atheist,' as a prominent government official said of him in one of his publications. He replied, 'I hope not.'

"All this was dignified, and then he said: 'Next Friday evening I will speak more fully, and you may take down my words.' This I promised to do.

"Paine fulfilled the promise made to Christy to the letter, save he did not have me report his words. This was reserved for one week.

"It seems to me folly for anyone, especially a professed Spiritualist, to deny the phenomena of Spiritualism. Materialists dogmatically declare, when this earthly body dies it stays dead; that without material organization there can be no force, no voice, no human expression. But if I and some twenty others did not hear the words I have written purporting to be spoken by the spirit of Thomas Paine, then we are all idiots. Anyone who denies the evidence of his own senses stultifies himself."

It will be remembered Mr. Burr was one of the first shorthand reporters of Congress. He traveled with Kossuth when he visited America, and reported his speeches which were collected and published in book form. Later Mr. Burr is an author of prominence. With a critical mind, and a cool head, it would seem to be an impossibility to deceive him when investigating a subject in which all humanity is so profoundly interested. We shall wait with anxiety his further report.

Curing a Hypochondriac.

An odd story of a hypochondriac and the amusing manner of his cure is credited to the late Dr. Emily P. Robbins, who was the first woman physician in this country.

"At Fort Madison, where I first practiced," she said, "there was a hypochondriac of great wealth, whom a friend of mine, a Dr. Gray, attended.

"Some days this hypochondriac would think himself a teapot. Again he would be a kettle, or his legs would be turning into glass. He was, altogether, a trying subject for old Dr. Gray to deal with, but one morning the limit was reached, for when the doctor asked him how he felt he said gruffly:

"'How do I feel? Why, I don't feel at all. I'm dead. I have been dead for several hours. How can a dead man feel?'

"Dr. Gray determined for once, to humor him. He said:

"'Yes, you are dead, sure enough. Come upstairs and be laid out. We'll send for the undertaker to measure you for your coffin.'

"The patient consented to this, though with a rather uneasy look, and got into bed and stretched himself out in a stiff, corpse-like attitude.

"They dressed him in grave clothes; they put him in a coffin; they placed flowers in the dim room and then they admitted, two or three at a time, his best and oldest friends.

"These friends, having been well coached, gazed at the corpse and shook their heads sadly.

"'Ah,' one would say, 'so he is dead at last, eh? Well, a greater villain never lived.'

"'He must have died hard,' another would murmur. 'They say the wicked die hard always.'

"A third friend exclaimed: 'He cheated me once out of $2,000. I loaned the money to him without security, and he pretended that he had never received it.'

"At this the hypochondriac sat up in his coffin.

"'You lie, George,' he said, bitterly.

"But Dr. Gray pushed him back, whispering to him to remember he was dead, and he subsided again.

"But when an old and trusted servant said of him in a loud voice:

"Well, the old curmudgeon is gone and I am glad of it,' the hypochondriac could contain himself no longer. He leaped out of the coffin and seized the servant by the throat.

"'You scoundrel!' he exclaimed, 'I—' But a great shout of laughter went up; the patient seemed to realize for the first time his folly; he turned and went out for a walk and never again did he permit his hypochondria to make a fool of him."—Chicago Chronicle.

There is in this incident a lesson in psychology, and its application in the cure of abnormal states induced by perverted auto-suggestion, which is the ruling factor in the production of hypochondria.

No doubt many cases of hypochondria could be cured by the reversive psychological effect produced by taking the patient at his word and treating him accordingly, after the manner indicated in the instance above mentioned. The reversive awakening effect of wisely "answering a fool according to his folly" might often be exemplified in cases of mental aberration.

Clergyman Is Sarcastic.

A Connecticut clergyman, according to the New Haven News, recently gave out the following notice:

"The regular session of the Donkey Club will be held, as usual, at the close of this service. Members will line up just outside the church door, make remarks, and stare at the women who pass, as is their custom. Any member known to escort a young woman to church like a man and sit with her like a gentleman, will be promptly expelled from membership."

Dr. Geo. B. Warne and the Holiness Band.

Hudson Tuttle's Questions Answered.

Distance often magnifies the worth of men and unfamiliarity exaggerates the importance of their endeavors. In nature what to the far-away view appears a frowning mountain frequently dwindles down to a modest foot-hill on near approach.

Hudson Tuttle, our alert Editor-at-large, in The Progressive Thinker of Nov. 28, dignifies with undeserved attention W. E. Shepard's attack upon Spiritualism. He found it in an insignificant periodical styled the Burning Bush. It was originally made at Handel Hall, Chicago, and listened to by a large number of Spiritualists then in attendance upon their Illinois Mass Meeting.

Brother Tuttle almost rises to the point of indignation as he asks: "Why did not some delegate denounce the arrogant slanderer and his falsehoods then and there?" "Is it believable that the delegates quietly received his castigation?" Yes, fully answers the second question, while the first calls for a more extended reply. When the hall was engaged for a mass-meeting it was expressly stipulated that a religious body which had occupied it for a year should be allowed to worship in it from noon to one o'clock p. m. each day. Spiritualists then had no rights to the room for the period named. Courtesy of a very common kind required them to respect the privileges of others with a silence as expressionless as their enjoyment of the extremely ludicrous would permit, unless they were invited to reply. Shepard carefully avoided placing himself in the latter predicament. He promptly seated a strange gentleman, who rose to voice an exception to statements made, with the words, "We pay the rent of this room," while a representative of the hall armed with police power, persuaded the interrupter to subside. Spiritualists by their course escaped a similar humiliation.

In the second place, the latter were not conscious of the necessity of a reply to Shepard, but were under great obligation for an enjoyment which far outranked that afforded by any minstrel or vaudeville entertainment.

I was seated within easy reach of Shepard, intently listening to his statements and studying his temperament and magnetic power. I do not hesitate to predict that his vanity will feast upon the fact that he has drawn to himself Brother Tuttle's fire and his followers, to whom he seemed superior, will be thereby impressed with exalted ideas of his personal power.

This Holiness Band is so conducted as to earn for its members a greater reputation for sincerity than sanity, for muscle than mind, for emotion than reason, while its ritualistic ceremonials are wholly dependent upon lungs and legs. Their services are a hideous travesty upon the word worship.

At the close of Shepard's meeting, many of the Spiritualists hastened to belated lunches, but a few, among them the veteran worker, Dr. Robert Greer, gathered some of the score of this evangelistic band about them in friendly discussion. During the past fortnight a prominent female worker of the band has been adjudged insane by the Cook County Court. I am told relatives of other young women have had to use strenuous measures to save the latter from reaching the same goal.

In The Progressive Thinker of May 16, the president of the Illinois State Association said: "A gentleman connected with the management of Handel Hall complimented the Spiritualists for the self-control they displayed in listening without reply to the frenzied prayers made for them and attack upon their cause by the Farson Holiness people at the noon hour. Their wild, but vain pleadings with the Lord for the conversion of just one of these servants of the devil made the taunt of Elijah applicable to the petitioners: "Either your God is musing, or is gone aside, or he is on a journey, or peradventure he sleepeth and must be awakened." He is not censurable for getting out of hearing, filling his ears with cotton, or sending word, "Not at home." Dr. Wilkins' muse describes the antics of this sect very fittingly in these words:

"With their screaming, shouting, yelling, and their roaring like all mad,
With their praying and their singing to the Great Jehovah fad,
Till the walls were made discordant with their hallelujah joys,
And the world seemed but created for their holiness and noise.
Such a racket, such a clanging, such religious jamboree,
Such a wild and weird-like worship civil people seldom see.
Oh, how glad we were religion was beneath these ravings wild,
And we hope that all good mediums are to silence reconciled."

We hope Brother Tuttle will not miss any opportunity to book this Band for appearance at the town hall of Berlin Heights, and attend with the buttons of his clothing made doubly secure, an inexhaustible fund of laughter and a measureless supply of pity.

There are other and greater cranks than the Spiritualists. As we move onward they fall into the places once popularly assigned us.

GEO. B. WARNE.

An Act which is an Abomination and Disgrace.

QUEER LEGISLATION.

Specimens of the Work of the Ohio Legislature.

To the Editor:—I herewith present a copy of an act passed by the Ohio Legislature April 16, 1900, which I presume will be of interest to your readers:

SENATE BILL NO. 162.

An Act

making it a misdemeanor for one to represent himself as an astrologer, a fortune-teller, a clairvoyant, or a palmister.

Be it enacted by the General Assembly of the state of Ohio:

Section 1. That whoever shall represent himself to be an astrologer, a fortune-teller, a clairvoyant or palmister, shall be guilty of a misdemeanor, and, on conviction thereof, shall for each and every offense be fined not more than one hundred dollars, and not less than twenty-five dollars, or imprisoned in the county jail for a period not longer than three months nor shorter than thirty days, or shall within the discretion of the trial court, be both so fined and imprisoned.

Section 2. Nothing in this act contained shall apply to any astrologer, fortune-teller, clairvoyant, or palmister to whom a license to practice has been legally granted.

Section 3. This act shall take effect and be in force from and after its passage. A. G. REYNOLDS,

Speaker of House of Representatives.

JOHN A. CALDWELL,

President of the Senate.

Passed April 16, 1900. 236 G.

Published in volume XCIV of General and Local Acts Passed and Joint Resolutions Adopted by the Seventy-fourth General Assembly at its Regular Session, Begun and Held in the City of Columbus, Ohio, January 1, 1900. Columbus, Ohio. Published by the State Printer 1900.

It will be seen that the practice of these gifts is not forbidden. It is a law forbidding anyone to "represent" himself to be an astrologer, a fortune-teller, a clairvoyant, or a palmister.

After condemning the one who "represents" himself as being a clairvoyant, etc., and providing punishment for the crime, by fine and imprisonment these law makers make provisions for laws already enacted in the state, licensing the practice of these same powers, gifts and practices, by adding Section 2 of this bill, which we repeat: "Nothing in this Act contained shall apply to any astrologer, fortune-teller, clairvoyant or palmister to whom a license to practice has been legally granted."

According to this the great state of Ohio grants license to commit crime. Such wisdom as is wrapped up in this Senate Bill No. 162 (???)

This legislature evidently felt the power and were certainly influenced by organized Spiritualism, as the Ohio State Spiritualist Association is legally chartered under the laws of Ohio and has power to ordain or license those who "represent" themselves as clairvoyants, platform test mediums and speakers this legislature could not legally pass an act to punish its legally licensed clairvoyants. The clairvoyant is one of the principal teachers of our religion and if, as per the constitution of the United States, we are allowed to worship according to the dictates of our conscience, and if the state of Ohio grants a license to our teachers, all of which is true, then this Ohio legislature overstepped its legal rights when it passed that vicious and unjust Act.

This Act is an abomination and a disgrace to the men that originated it and to those who voted to make it a law.

Senate Bill No. 162 makes it a crime for anyone to represent himself as a clairvoyant, etc., unless licensed to commit the crime?

What a travesty on the dignity of that great body of law-makers of Ohio.

The lesson to Spiritualists is plain. Organization gives protection to our mediums, therefore every medium and speaker should unite with some organization and assist in teaching such men as voted for this infamous law that clairvoyance and fortune-telling do not deserve to be classed together.

Let the Spiritualists of every state organize and stand for their rights, that our mediums may be recognized and protected, and our beloved cause upheld and advanced.

We are busy at work in Indiana, organizing new societies and visiting those already established. We hope to create interest and receive assistance to organize a fine state association here.

We desire to hear from every Spiritualist in Indiana who is interested in our work. Address for the present, Rochester, Ind.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

Papal Comedy.

On November 12, the new pope held his first public consistory, and put the red hat on the heads of five new cardinals. The people of Rome turned out as to a circus, and every available space where the pageant could be seen was occupied.

The pope, hale and robust, quite in contrast to the pale and attenuated Leo, was clothed in full pontifical robes, with mitre, and an immense emerald ring on his finger. It was on the hand he raised to bless the people as he passed! He was preceded and followed by the celebrated Swiss Guards. After these came a train of bishops, priests, monks and court laymen all in the blazon habiliments of robes, caps and symbols of their office. The procession was closed by another detachment of Swiss Guards. After all had been seated, the cardinals came and knelt before the pope, who conferred the red hat on each "with real emotion." The pope then blessed all present and withdrew, amidst the most prolonged and enthusiastic applause. The pageant was one of the most gorgeous Rome ever beheld. The cardinals were not to go forth to preach the gospel as the disciples of old were commissioned. They are to wear "red hats," and splendid robes, and add festivity to the papal court.

Why should a peaceful religious body maintain a guard of soldiers? Why in its processions should a body of soldiers be first and last? Cannot the pope trust himself with his people? Must he keep a foreign guard to protect him? Or is it a part of the show—of the flummery and display by which the people are deceived?

Think of Jesus whom the pope represents, who complained that he was not as well cared for as the foxes, wearing a gorgeous robe, a hat as high as a bushel basket, and an "enormous emerald" on his finger, to flash on the gaping crowd when he blessed them!

A Fool and His Money.

It is reported Dowie's wild goose chase to New York and return, cost half a million dollars, and chagrin was the only reward for the expenditure. The age is too intelligent to be humbugged by such silly procedure.

A Prediction.

"In the twentieth century war will be dead, the scaffold will be dead, royalty will be dead, and [religious] dogmas will be dead; but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven."—Victor Hugo, a modern prophet, born in 1820.

MRS. LAURA G. FIXEN.

Mrs. Fixen will start for Australia from San Francisco, Dec. 12. She will travel through all the cities of that extensive country, and wherever Spiritualists are of sufficient number she will lecture. Mrs. Fixen is held in high esteem in Chicago as exceptionally efficient in all reform work, and we are sure she will prove very acceptable to any society that will engage her services in that far-off clime. Her lectures are practical, forceful and logical.

SAR'GIS' CRITICISM.

(Continued from page 3.)

knowledge as to a spirit world, and the fact that spirits are but transferred human beings, was never known, taught or understood until the advent of Modern Spiritualism—and through mediumship. Destroy or banish that and the race is back again in the dark ages—with devils and hells, heavens and angels, witches, ghosts, priests and fakirs—the halcyon days of mystics, pretenders, deputy gods, goddesses and their progeny.

Even this India cult has to invoke mediumship to bolster up its pretensions. To see spirits, to talk with them, to communicate with the spirit world, is mediumship though the possessor of these powers never heard the word, or is a "Master" or a Hottentot. The thing, not the pretense or the verbiage, is the substantial fact. It has been the mission of Modern Spiritualism to tell the world there is such a thing as a medium. The woman of Endor, if in Chicago to-day, would not advertise as one "having a familiar spirit," but would be a clairvoyant, trance, materializing, or a business "medium."

And so when the boasted Indo cult is put to it, they have to appeal to mediumship to support even their attacks upon it. For example. Annie Besant, at one of her lectures in England, was asked where she found proof of a life beyond the grave, and promptly answered: "In Spiritualism." And the Countess Wachtmeister, a noted disciple and for years the companion of Madame Blavatsky, in a meeting at which the writer was present, was asked a like question and gave the same reply. So we have Theosophy—which is this same Indo-Chicago cult—dependent upon mediumship for the basis of all they have to teach or say about a continuous life.

All that students need do to realize the new world of the present from what it was prior to 1848, is to go back to the record up to that time on the problem of immortality, and ignore all since. Such a nightmare as would settle down upon human aspiration would indeed be akin to the annihilation which this blasphemous propaganda would install for its non-acceptors. This new doctrine of annihilation of the "soul" is the most hideous spectre ever born of debauched metaphysics.

Before closing will you pardon one reference to the pro side of the hypnotic symposium. It is to the story of the Methodist lady, whose name gallantry must omit. It is enough to excite humor in a statue to read it and note the gravity with which it is presented. Such cases are common and include a large percentage of revival conversions. Camp-meetings converts are proverbially temporary, and give rise to the Methodist doctrine of backsliding. To read the ingenuous story of being hypnotized by the evangelist, and then that of her redemption by the stronger hypnotic power of the author-Master and the society of Nature Science is one of the rare gems of innocence that is sometimes met in the desert of practical life. How long before some other operator will show her the way out of this second captivity? The funny thing is the grave face the Nature School puts on in introducing such a case in such a discussion. The soothsayers no doubt still smile when they meet. But to sum up:

There is, Mr. Editor, a spirit world or there is not. Spirits return and make themselves known or they do not. If there is such a world and they do return it is not of our doing nor can we change it, any more than we can control a comet or smother an earthquake. And when any man, or set of men, assume to prescribe or proscribe in regard to the fact, it is like the ancient undertaking of whipping a dog to scare away an eclipse.

One thing that somewhat frets the "spiritual movement" is that there are so many people who think they have something to do with it. But lest the subscriber be put in that list, it is better to stop here with the good news that Spiritualism still lives and its mediums are still on duty. SAR'GIS.

Col. Ingersoll Did Not Commit Suicide.

Let me say for the benefit of Rev. F. A. Strough, of Cincinnati, Ohio, who recently charged that the late Robert G. Ingersoll committed suicide, that this distiguished man passed from this life peacefully, but suddenly, while in conversation with his wife, at his summer home, Dobbs Ferry, N. Y., on the morning of July 21, 1899.

His life had been such a magnificent example of pure morals, freedom of thought and noble conduct, and all the higher ethics to which a humble mortal may aspire, that it seems like diverging from a straight and narrow path to risk sullying so great a name by noticing a charge so utterly preposterous and devoid of truth.

Suicide invariably involves some desperate situation in the life of the individual. Lost hope, disappointed ambitions, remorse and compunction over an ill-spent life are some of the reasons prompting this act.

Considering every phase and failing of human nature, there is absolutely nothing in the life of Col. Ingersoll which the speculative fancy of the human brain can construe into any approximation of a cause for the taking of human life.

He had friends and money, and was capable of employing honest means in making money. He was a lawyer of international fame. He was the greatest orator of his time. His friends and intimates were the greatest minds in the professional, political and mercantile world, and his name was one of reverence with millions in the humbler walks of life.

His charity was lavish. No appeal was ever made to him in vain. He took personal pride in responding to every communication addressed to him, especially to those more unfortunate in the acquisition of this world's goods than he. The even tenor of his life was in no way marred by any untoward incident or situation.

His ideal domestic life compelled the admiration of his most bitter critics who sought advantage in his every act. It was the theme of his friends, and frequently the subject of current newspaper comment.

He rested on a pinnacle, in the estimation of his fellow-men, reached by few of his contemporaries.

It was a privilege to know this ideal man whose work and manner of life were lessons to the rising generation.

Robert G. Ingersoll died as he lived: In the full possession of his mental faculties and with no remorse or recantation upon his lips. In the calm conviction of a life well-spent, and in the love and bosom of his family, and the admiration of all lovers of truth.

It is the irony of fate that any of his admirers should feel called upon to defend such a splendid character against the malicious calumny of irresponsible bigotry. CHARLES W. KLEE.

Washington, D. C.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

Emma Booth-Tucker.

The tragic death of this leader in one of the great religious movements of the time, recalls circumstances in her life from which a profound civic lesson may be drawn.

Her charms of wifehood and motherhood are the cherished remembrances of her immediate friends. Her devotion to the Salvation Army is the pardonable pride of her associates in that organization.

Everyone should have a direct and deep personal interest in the fact that Mrs. Booth-Tucker's service and her devotion to an exacting public service did not interfere with the fulfillment of her duties as a wife nor the performance of her obligations as a mother. On the contrary, she was doubtless all the better and stronger as wife and mother for being also a tireless leader among right-minded men and women.

There is a superstition that the good wife will have no inclination to participate in public affairs, and that the good mother will have no time for it. So wives and mothers among the poor let their brains run fallow while they bend over washtubs, and wives and mothers among the rich allow theirs to run fallow while they minister to family pride at social functions. With unconscious irony all this is called "making the home."

Women must not vote. That onerous burden would break in upon the marital and maternal duties of the washtub and the afternoon tea and so destroy the home! They must not hold public office, no matter how crying the need in our public service for feminine thought and feminine action. For with women in politics our children would be neglected, and our husbands would go unkempt and unloved, while the home would disappear from our civilization!

Against this barbaric superstition Mrs. Booth-Tucker's busy and useful life was a daily protest.

No possible public service in civic affairs could be more exacting in its demands upon a woman's time and energy, or more disturbing to wifely and motherly duties, than the public religious work which Mrs. Booth-Tucker did perform so long and so successfully. Yet she leaves seven children, who have never lacked their mother's love and care.

May we not point to her career as another notable demonstration of the intimate relationship of wifely and motherly functions with the functions of citizenship, of the perfect compatibility of home-making with community-building—Editorial in Chicago Public.

The Catholic Church and Our Public Schools.

The article upon the above subject in a late issue of The Progressive Thinker, reminds me of what happened in the office of the Journal News of this city.

Wherever I have lived during the last forty years, I have always taken an interest in our public schools and when an open or concealed enemy assailed them I would defend the schools.

In June, 1902, the editor of the Journal News published a most uncalled for attack on our public schools. The article was taken from a Terre Haute daily and written by a most spiteful Irish Catholic. Why a Protestant editor, Mr. Ross, should go out of his way and publish this infamous article in a Republican paper, I could not understand, so on Sunday afternoon I wrote an answer (the editor would not publish it), believing I should have no trouble whatever to have it published. Line for line, sentence for sentence, I refuted the attack, and asked the writer why Catholic France, Spain, Austria and Italy had no public schools; yes, and why Cuba and Porto Rico had none, and as for morality these Catholic countries stood way below Protestant states; in point of intelligence the people of the above-mentioned countries stood no comparison whatever. I also cited Porto Rico particularly, because Father Thomas Sherman, of New York, after the last-named island was taken from the Spaniards, made an extensive journey in that country and found no education whatever among its people, and what was worse, three-fourths of the children born upon the island were bastards, and most of them did not know who their fathers were.

Father Thomas Sherman, the son of the Protestant General Tecumseh Sherman, became a priest because his mother was a Catholic; he seems to have had Protestant honesty enough in him, that upon his return to New York he published under his name, the moral, financial and social condition of the people of the island.

M. F. EVERBACH.

Evansville, Ind.

THE BANNER OF PEACE.

(Suggested by a vision which A. C. Doane, of Summerland, Cal., says has been given to him three times, as described in The Progressive Thinker.)

All hail to the banner of Peace and Love!
Unfurl it on land and sea,
Till "wars and rumors of wars shall cease,"
And the nations of earth are free.

"War is hell" has been wisely said;
Why, then, its power prolong?
Have all the arts of peace been tried
In our contest with the wrong?

"The pen is mightier than the sword,"
And Love, than Hate or Scorn,
For Love is Life, and "God is Love,"
And heaven of truth is born.

We are told of an age that must surely come,
In the aeons yet to be,
When the balance of Justice shall move for all,
Till the toilers of earth are free.

Free in the manhood that "makes for peace,"
And the womanhood fair to see,
With equal rights in the world of work,
And a love that the "Truth sets free."

God speed the right, and hail, all hail!
To our banner of new device,
And hasten the day when the olive branch
Finds freedom above all price.

All hail to the beautiful Banner of Peace,
Unfurl it on land and sea.
Till "wars and rumors of wars shall cease,"
And the nations of earth are free.

Shirley, Mass. BELLE BUSH.

DR. PEEBLES DANGEROUSLY SICK.

Dr. Peebles reached San Diego, Cal., some ten days ago, to spend the winter, and I must now write you the unpleasant news that the dear old Doctor is seriously ill from the effects of a cold contracted at a large public meeting. Two doctors are in attendance. Inflammation of the lungs and a disturbed circulation are the most apparent symptoms. I will write you again should more serious symptoms appear.

E. WHIPPLE.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

INTERESTING INCIDENTS.

Progression in Spirit Life, Illustrating What Some Spirits Have to Pass Through in Order to Advance.

At a meeting held by the First Society of Spiritualists of Washington, D. C., at the home of Mrs. Willis, 1411 N street N. W., I read an article dictated by one of my guides. It spoke of Christ's endeavor to lead men to an understanding of God through nature's laws, and the oneness of all created life with God.

As I finished, Dr. Willis, a well-known speaker, expressed himself as in sympathy with the sentiment given. In an entranced condition he spoke for ten or fifteen minutes very beautifully. After he sat down a lady, Mrs. Congdon, a clairvoyant, arose and said she wished to tell what she had seen:

"While Dr. Willis was talking a form of a man lay at his feet, dwarfed, shriveled, horrible to gaze at, a being debased in nature—a very worm crawling in the dust. He seemed to be looking at the Doctor and listening more from curiosity than interest; but as the Doctor proceeded to speak he seemed to rise, to expand, to lift his body up and develop into a magnificent form of a physical being. He seemed to imbibe the truth as it came from the Doctor's lips and grow manly and noble."

She was told that he was a man who had been a slave, and was almost white. He had gone from mortal life revengeful, hating all mankind because of his degraded position in life. She said the physical condition as it had been given to her, illustrated the spiritual condition. He had grown in the few moments the Doctor spoke from his former condition to a fully developed nature of wonderful beauty. He stated he would ever be with Dr. Willis and be one of his friends to welcome him to spirit life.

I asked my spirit friends if such a person was really there. They said: "She saw the clairvoyant vision of his spiritual condition illustrated, but did not get just the meaning he wished to convey. The man is standing before you now and wishes to tell you something, as you can hear him speak. "I wish to tell you," a voice just in front of me said, "that the lady did not understand all the revelation. I did not come her to-night as she thought and suddenly grow as the Doctor spoke, but I came to him when he was a child. I am, as she said, almost white. I was a slave. I belonged to the ancestors of Dr. Willis a few generations back, who lived in Virginia. I went out of mortal life as she said, revengeful, hating all mankind, and I would have revenged my life's conditions by injuring all mankind if I had been enabled to do so. I was a Willis. I stayed in the Willis family because I belonged there, I came down the line till I reached this man's life when he was a child. Some influence drew me to him. He gave me new thought. I stayed beside the child, for I was curious to see what he would grow into. It was a curiosity to watch a child that presented such beautiful conceptions of life. It was a new revelation to me of man's higher nature.

"I have dwelt with this human life from boyhood to manhood, and to advanced age. I learned life's lessons with his life. I drew from the same source of instructions that taught him. His school years were education to me. I studied all he studied. I lived his life, was one of the many spirit influences around him. I will ever be with him till he reaches our condition of immortal life."

I cannot give you all he said or the exact language, for he spoke for some moments, and the language was both grand and poetic in expression beyond anything I ever heard from mortal lips.

Those who have heard Dr. Willis speak under control can form some idea of the beautiful language of this spirit, for I would have thought it the Doctor speaking had I not known whence the voice came.

He asked if I would explain to the Doctor just who he was, and that it had been through the years of his life that he (the spirit) had gained his spiritual unfoldment, and now was able to recognize God's oneness with all lives, and reverently acknowledged the supreme wisdom of God's laws in all conditions of life, but regretted man's inability to transmit the knowledge of higher laws in time to save the errors of mortal life.

I asked the Doctor if his ancestors had lived in Virginia? He said his father had cousins who came from Virginia, and I know that his father's grandfather was also grandfather to the Virginia cousins. I then gave him the message from the spirit.

MRS. MARY A. PRICE.

Washington, D. C.

THE LIVING NOW.

To dream of a far-away home "over there,"
Forgetting our duties one to the other,
In helping humanity their burdens to bear
With kindness as unto a brother;
To dream of a home in some beautiful clime,
And shirk from our duties here,
Lessens the glory that on us would shine
In this our earthly sphere.

The secret of living is only in doing,
Of working in the present hour,
In the good acts performed and in wooing
The sunshine, God's sacred dower,
And I swear that each one may be a god,
The evils of Fate to bar,
If the scepter of Justice be only his rod
And Love his guiding star.

If each would make this life divine,
In works of kindly deeds,
And shed from their hearts love's sunshine
To grow life's golden seeds;
If each would make life's object here,
The good from day to day,
Then this world's poor troubled sphere
Would feel its genial sway.

Of all the dark foes that our lives beset,
None greater has ever been,
Than the little faults that goad and fret,
And mar the now and then.
When the finite and infinite shall meet
In the souls of mortal men,
The foes of progression will then retreat,
In the path of human ken.

BISHOP A. BEALS.

Summerland, Cal.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"Buddhism and its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

Rational Spiritualism.

Important Facts Presented.

A Lecture delivered by Mrs. Adelaide K. Brooks, before the Englewood Spiritual Union, at Hopkins, Hall, 528 West 63d street, Chicago, in which are many practical lessons presented that tend toward elevating mankind to a higher plane.

We who are living our human life and treading earth's stormy paths to find the truth, to learn the purposes of life, to scan the pages of nature and learn the lessons of eternity, we joy to feel the nearness of spirit. We know that the weaknesses of the human hearts will not deter our spirit loved ones in their blessed work of love and wisdom, of ever sowing the seeds of truth in this world, our birthplace, and so forever dear. When we are tempted, we know that loved spirits draw near unto us and hold us in a safe path. In our discouragement, in seasons of sickness and mortal agony, we know that we have received the light of their love urging upon us, the truth of immortality, implanting in our bosoms those blessed thoughts that make us strong and brave to meet whatever trial comes. We know that you in spirit people our solitude with blessed thoughts and dear companionship, and as the knowledge which we have received concerning the life beyond inspires us to stronger and higher endeavors, you with us are happy; so you with us step forth to purify, beautify and keep sacred these teachings of spirit return.

For many years we have been reaping the harvest of spiritual growth, without even stopping to winnow the crop gathered, and it does appear to me that though the reapers continue in their work the crop should be carefully investigated that we may learn how much SOUND GRAIN we shall find before we so loudly proclaim that we outnumber all other sects in the land, and claim to be doing more good than all others put together.

When half a dozen are converted to Methodism or any kindred ism, they at once organize and commence the effort to build a home or church in which to meet, relying upon earnest effort and the promise that "where two or three are met together for good the spirit of the Master will be among them"; and a church home is soon built.

It is a very common thing to hear our speakers pour out the vials of their wrath upon churches and the doctrines taught from their pulpits with very little regard for the truth; their statements apply to the church in the past without recognizing the truth taught there to-day; they are coming to the front with very much of the truth given by the spirit world.

It is not well to deceive ourselves with the idea that those outside the church have a monopoly of spirit inspiration.

Until we of the spiritual household can point to our temples where the truths of immortality, morality and spirit return can be listened to, we had better boast less of our numbers in the land.

We claim millions, but where are our places of meeting?

This religion is the outgrowth of a longing for some knowledge of the real life in the beyond, which the churches have utterly failed to provide until it became necessary for those in the spirit world to come to the rescue in order to prevent humanity from becoming completely lost in the dismal cloud of materialism that had settled upon mankind years ago. The quicker we learn that it is not all of Spiritualism to know that there is a life beyond the grave; that our loved ones can return to tell the story of immortality and the life there—the quicker we learn that a life of purity and honest endeavor in earth life tends to prepare us for the real life over the river, and that we will be known there by the deeds done in mortal life, the sooner we will find ourselves in the pathway leading heavenward.

It is no avail to scold about the dim and uncertain light hung out by our neighbors.

Let them care for their own light in all things, while we keep our own ever shining the more brightly, that those who are seeking the truth may be led into paths leading to the knowledge of the true life of the spirit.

Free love and foolishness have been separated from the good and true followers of this grand religion of Spiritualism.

The angels in heaven as well as in earth life have no use for those who teach immorality and intemperance of any kind.

Spiritualism teaches purity of life at all times. We are looking for sudden and quick methods of success, and continually throw away our mental forces in frivolous and non-focused thoughts.

The man who is in earnest not only brings the full powers of his own mind and soul to bear upon his project, but he draws about him the influences of invisible intelligences which people space and come to the aid of the deserving. This law holds good in the spirit life. We find many who are shilly-shallying along life there, just the same as when here. They are simply waiting for something to come their way, and they are still waiting and will be until they stir themselves, get to work in earnest to bring about the desired results.

We must of necessity get from humanity what we give it. If we question our ability to win out, people will question it. If we distrust every person we meet we at once create an unwholesome and most unfortunate atmosphere about ourselves. Believe in yourself; believe in others, and through this right thinking you have a clearer conception of how to live the life. Rational Spiritualism teaches, speak gently.

It is better far to rule by love than fear. Let no harsh word mar the good we may do here. We will learn the law of kindness in utterance so perfectly that it will be second nature to us, and make more music in our life than all the songs the sweetest voice has ever sung.

Spiritualism teaches us that a loving thought is as palpable to the senses as a loving word or tender caress. The spirit at the time of passing out should, therefore, be followed by thoughts of quiet and peace.

Many remain in the intermediate state longer than they otherwise would, for we in our grief hold them in thought which prevents them from passing through the first condition which blends so perfectly with this. They are through this uncontrolled grief on our part made to suffer what they would otherwise escape, and just a little later return to us full of love, hope and strength and thankfulness.

This change called death brings with it added responsibilities for those who pass on are living in a thought world, and a thought reaches them oftentimes clearer than a spoken word.

We must be of constant assistance to one another in small ways as well as great. It is for us to cheer, stimulate and encourage, but not to do the work given to another to perform. There is no such thing as a separate life; we are all one. If we send our thoughts of despondency, hate and envy, we are interfering with the harmony of the universe.

Spiritualism teaches this, and more than this. Are we following these lessons in our daily life? What are we individually doing to assist this great and grand movement along? What is life? Life is self-change, to meet environments. Liberty is self-exertion, to unfold the soul. Oh! that we could arrive at a better understanding of these simple truths that mean so much to us now and hereafter.

HE WHO KNOWS ONLY HOW TO ENJOY AND NOT TO ENDURE, IS ILL FITTED TO GO DOWN THE STREAM OF LIFE IN SUCH A WORLD AS THIS.

Spirits return and tell us that as living beings we are part of a universe of life. As intelligent beings we are in connection with a great circle of conscious intelligences. As spiritual beings we have our place in a moral world, controlled and governed by the Supreme Spirit. The assurance of immortality alone is not enough. We want to know all there is, and all that can be given pertaining to life everlasting.

There is no gate into heaven except at the end of duty.

Real life means faith, hope and love. We are not saved through law. We are saved through life. Life does not mean outward obedience; that is only the shell of life. There is no better land than this in which we are now unfolding realization. We do not have to die to escape suffering. We do not escape suffering by dying.

Often we hear people say, "Oh, how glad I will be to get out of this world." The real facts are, we do not get out of this world. When we pass out into spirit, we are simply more cognizant of each, spirit and material. The only change in us is the stepping out of this body for another.

It cannot be denied that the supreme event in life IS DEATH; it marks the greatest definite crisis. Death is an event in life which closes one phase of its experiences; it is sacred, but ought not to be sad.

Our investigation leads us to believe that this next life is a most practical one in every way. It is not a dream life, thank God, but a reality.

Never has there been a time when character and conduct counted for more than they do to-day.

It is the greatest study of the world to increase the harvest of joy, and lessen that of sorrow. Every new thought, every new theory or invention brought to light with this end in view, is gratefully received by us all.

We are continually beating our wings against the wall of circumstances. We are constantly crying out for freedom. When we get a little better insight into our possibilities we will be in a better condition to receive the many good things that are rightfully ours.

If the kingdom of heaven were waiting for us just the other side of death's door—if we knew this to be so we would lose the incentive for working out our own destiny; but knowing that the kingdom is within us we work unceasingly to bring forth all the truths hidden there.

The world sadly needs leaders. Leaders are thinkers; thinkers are workers.

Every effort must be made to stand alone. It is only by facing trials that we can become masters of circumstances.

Our present strivings for happiness are the creative energies which shall evolve in due time the celestial immortal realm your souls long for.

God's greatest gift to man is the power to reason. Many people make the mistake of regarding the spiritual side of life as all there is to religion, but I believe if God's kingdom is ever to be realized on ths earth of ours, we must put the proper valuation on the material side of life. Religion must be practical, or it is nothing. Our effort should be to see things in their true relation.

No genuine and earnest seeker after truth will allow prejudice or bigotry to stand in the way of carefully and thoughtfully investigating any subject; no truth can be said to be seen as it is until it is viewed in its relation to all other truths.

We prepare ourselves for eternity by doing our day's work while it is day.

What the world needs is more kindness more gentleness towards our fellow-men. Our good impulses are oftimes the best part of us, but we fail in action. There is no defeat for a man with courage. A new door is open when you go out to hunt for something and discover it with your own eyes. That is why our home circles are of so great a benefit, for at such times where perfect harmony abides your unfoldment is far greater than at any other place or time. At these home circles we have learned not only that we keep in tune with these finer forces, but the atmosphere to be found in the home at that time gives forth a strength that spirits find so essential in their effort to teach us that which will be of lasting good. Still further than that our spirit friends love to know that we have set a night or day for the purpose of communing with them, and they prepare for these meetings with as great an interest as they would have done when in the material, I think a greater interest, knowing that we are anxious to learn all we can pertaining to this other life and what they in spirit are passing through. We have positive proof that those who pass on do not in any respect lose interest in us who at the present time are not permitted to go with them as many we meet wish to do.

It is our duty to keep our minds pure that we may at all times be receptive to their teachings. If we do not investigate along progressive lines, which is strictly the Spiritualistic teachings, we, when our spirit friends wish to convey some idea or thought to us, will be in much the same position as the college graduate. The lad finds upon his return home that much he wishes his friends to understand, they cannot because they have been satisfied with the A B C of life.

It is not wise to be satisfied with the first step in the spiritual unfoldment. We need this first step; that is true, but let us go on still further, and unless we furnish a proper condition from an intellectual point, we will not receive the advanced teachings that Spiritualism has to give us.

We frequently hear people in spirit say, "We cannot convey our meaning to you for the lack of words." This being the case, to all who are interested in their loved ones in the beyond, it is reasonable to at once say, "I will put myself in such close touch with these higher forces through which you work, that we can reach each other intelligently."

I have found wherever I go that people are not only ready to listen to a word we can give them in explanation of the truth as we view it, but they are hungry for it. They know that in the religious teachings there is something lacking, and when grief knocks at the door of their hearts, the soul demands relief, asks for an explanation. So we go forth out of the old long-trodden paths seeking for a something that will give us relief in this our great sorrow. The very fact that we go forth to find that support is a positive proof that there is a supply somewhere. We can receive it if we trust and look for it, and once received, it heals the wound so perfectly that smiles, and not tears, are to be seen on the faces of those who know what it is to pass through the valley into the light. There are those here to-night who are in the light. There are those here who are in the dark.

We must remember that we are all one large family; looking for the best there is. Let us, then, consider the conditions we find surrounding all phases of life that we may not grow out of the path of usefulness into one of quiet idleness—let us strive to lead a pure, simple life—when I say simple I mean a natural, lovable, hopeful life—not making one day better than another, but see to it, that each day is a blessed day—remembering that we personally have it in our power to do, or not to do that which mars or beautifies this life of ours. Not only this, but the life we call the higher—higher not of location, for we know that the spirit world interpenetrates this so perfectly that many question their having made any change at all for a time, there being such a close similarity between the two. When I use the term higher, I mean from a spiritual and intellectual point of consideration.

The best there is in us responds more quickly when in spirit than in the material, therefore we term it the higher life. Again from another point we think of spirit as being in a higher condition, from the fact that so many of our demonstrations come to us from spirits who seem to descend to reach us. We are intuitively led to look up in place of down for our inspirations when we do not look within. There are, we all know, many who live a very beautiful life right here in this world, and to all such I would class their life the higher life.

The change called death does not always bring with it a higher condition—not for a time at least. This we know to be the truth. The old teachings as once taught and to-day are still advanced by a few, that one can lead an impure life and at the last moment go straight to heaven if he repent, will one day learn their mistake. Those who believe that we Spiritualists do not recognize God will be enlightened if they take the trouble to look into the spiritual philosophy as we Spiritualists teach it. God to us is an over-ruling force of love, strength and wisdom. This force is to be found in all things. God speaks to us at all times. We find God in everything that prompts us to do good and be good. In the magazine called "Mind," I read this interpretation of God. I think it beautiful:

"The longer I live and the more I see of the struggles of souls towards the heights above, the stronger the thought comes home to me that the universe rests on the shoulders of love—a love so limitless, deep and broad that men have renamed it, and call it God."

I think it time to cease following after strange Gods. As men move upward on the path, they see more and further, and life continually takes on a new and enlarged meaning, and as words express their understanding of what they see, it is manifest, that the language must evolute with the man. When he sees what appears like a new thing, he invents a new word, but habitually he sees not new things, but a new side of an old thing, and then the old word comes to take on for him a new meaning. Thus have all the old words changed form and complexion with time, and thus will they continue to do so long as the old facts stand and grow before us, and this is particularly true of the greater words God, religion, truth, love, marriage and others that hold on mystery; and so I could go on, but it is time to close, and in closing let me say to those who are interested in this great liberal movement, push to the front. Let us who stand at the helm of Spiritualism direct its course ever onward, keeping the banner of purity and truth ever waving in the breeze, that it may lead souls out of the darkness into the light. Self is the only angel who can bid the gates unroll, and when he comes to call you, arise and follow fast. His way may lie through darkness, but it leads to light at last.

THE STRANGER WE TOOK NOT IN.

She dwelt among us for a year;
Scarce thought we gave her, but a tear
Dropped down from many a wistful eye
The day that she lay down and die.
Alone, neglected, friendless, drear,
She turned to God for help and cheer,
Then sank amid the city's din—
The stranger whom we took not in.

Until she died we never knew
How grand the work she lived to do,
And died in doing; nor how faint
She was who uttered no complaint.
She did her duty, sought no praise,
Through weary nights and painful days,
Each day she grew more pale and thin—
The stranger whom we took not in.

But when she died we knew her worth,
And how her life had sweetened earth;
We learned how she for love had longed,
We guessed how greatly we had wronged
The heart that hungered for our care,
And sighed our weary load to share;
But hardly kindness could she win—
The stranger whom we took not in.

So wrapt were we in our own ways,
Our busy round of pleasant days,
We let her struggle all alone,
Uncheered by tender look or tone.
We did not mean thus cold to be,
But, ah, we "never thought," you see.
May God forgive our cruel sin—
The stranger whom we took not in.

—Ethel Maude Colson.

SECTARIAN BITTERNESS.

Some Ways in Which It May Be Manifested.

Sectarian bitterness is a bad thing, a very bad thing. We are often told that it is, and that it flourishes among our brethren of the Christian and other religious faiths. It does, but that need not so particularly concern us except when we are the objects towards which it is directed. Then we think we have a right to kick, and no doubt we have if we have done nothing on our part to invite it. This must be left to the decision of the Spiritualist conscience as an aggregation of the consciences of Spiritualists. Anyway, this kind of bitterness appears to be diminishing. May its shadow ever grow less until it disappears entirely!

There is bitterness in another place which touches us more nearly, does our cause many hundred times more harm and which it ought to be in our power to eradicate. It is the bitterness some of us exhibit towards the rest of us. This manifests in various forms, like disease. Just now we have one of these forms appearing in certain spots on the body of Spiritualism. It is not a new disorder by any means. Modern Spiritualism, if not born with it, contracted it in early infancy, probably through inoculation. Certain occasions irritate it from time to time and then it gives trouble. But we may feel assured that it is only an error of mortal mind. The excitation it is displaying may be the crisis previous to its sloughing off.

The medical faculty consider they have made progress when they have named a malady. The next step is to search for its cause. After that, a very long time after in some cases, they discover that with a little wholesome encouragement it will cure itself. It is matter for congratulation that we have taken the first important step in the treatment of an epidemic or endemic, whichever it may be. We have a name for it. It is a very excellent, appropriate, descriptive name. To Daniel Hull belongs the honor and to the English language the glory of the new name. "Ecclesia-phobia."

The symptoms of ecclesia-phobia appear in the mouth, which at the mention of certain words, such as church or Bible, will emit the sectarian bitterness which lies within and is at the root of the disorder. Frequently it affects the hand also which then seizes a pen and deposits its bitterness upon paper.

There is sectarian bitterness which Christians display against fellow Christians of a different opinion, and which both will unite in displaying against non-christians. Let them settle these matters among themselves when they get ready. It would be more profitable for us to attend to our own affairs. The practical acceptance of a few broad principles might help us to do so.

A truth is neither more nor less a truth because some religion or philosophy other than our own has held it or not held it. A practice is neither good nor bad because others have practiced it. A truth, or what claims to be such, must be judged by its evidences. A practice which serves our purpose well and is otherwise unobjectionable, should not be rejected merely on account of its having been utilized elsewhere.

If we object to responsive readings, forms of ordination, baptism, etc., only because churches have them, we are displaying sectarian bitterness. We are Bigots with a big B and may as well own it and drop all talk of liberality. There is no fault to be found with any form or ceremony for being a form or ceremony. The fault, and no doubt it is a common one, is in using the form without reference to its spiritual signification. But though it be true that the spirit often remains undiscovered or unheeded in the letter, the spirit without the letter has no means of organic expression. It may dwell within the soul as the soul dwells within the body, but without form the soul cannot express itself in outer life. Without ceremony, form or ritual of some kind the soul of an organization cannot perform the external work for which it exists.

It is a strange inconsistency that the spiritist who wishes his departed friend to appear in the well-known shape, with old familiar habits and words of former use, and who is even more interested in the name of an inspiring intelligence than in the matter given, and who recognizes spirit only through form, wants his religion without form that it may be more spiritual. The soul takes on a body that it may work in the earth life. The thought is clothed in form of words that it may be understood by others than the thinker. Ideas are symbolically represented that they may be preserved, "hidden that they may be made known." In solitude we may commune with spirit direct, but in our labors among our fellow men we are not yet so developed that we can dispense with form.

Those who perceive this and act accordingly are not necessarily trying to win favor from the churches or the members thereof. If they cared much for these matters they would probably have remained church members. They could do that in this day and their openly professed belief in a knowledge of spirit phenomena would not close the doors of many churches against them. When they are accused of such time-serving hypocrisy, may there not be in the accusation a little taint of sectarian bitterness?

E. J. BOWTELL.

New London, Ct.

THE PREACHER AND THE CRITIC.

"The truth is mine, and those who see it not
With my clear vision possess but faulty sight;
Who is not Christian doth of virtue lack;
His ills are many, for his heart is black;
Though high ideals serve his constant aim,
All things are naught without Christ's holy name!

"When cruel death tore from its mother's arms
The joyous babe and sent it straight to heaven,
The Christian faith brought peace sublime
To anguished hearts"—there was no stain of crime;
But when the shrouded messenger calls on the wayward son,
What blessed comfort then hath Christian mother won
From page of sacred book and brave interpreters?
A mother's love doth follow e'en to the lowest depths;
Since God is boundless love, can human love transcend?
The thought brings tearless grief that may in madness end.

ALEXANDER SPENCER.

RELIGION, SCIENCE, AND SPIRITUALISM.

Theism and Science Are in Positive Conflict.

In reading the N. S. A. President's report, under the head of "Some Special Needs," I ran upon an item that produced considerable mental agitation, in these words: "This convention should declare to the world the religious side of Spiritualism and place it squarely and reverently upon the basis of Scientific Theism." This is a new idea for progressive thinkers; for it is notorious that Theism and science are in conflict, and if Theism can be sustained by science it must be an unknown science. Theism is belief in a god or gods. Does he mean to say a god can be demonstrated by science? If so, what science? Will he be good enough to give us an example of Scientific Theism? Or does he mean that belief in gods is proven by science? This is a self-evident fact that needs no proof.

Theism ignores all sciences and attributes all natural causes and effects to a god or "the gods." Theism is made up of faith, creed, theory, dogma, error, superstition—not a thing to be demonstrated or known, but a doctrine to be believed. It is faith in a god, and the dictionary definition of god is Jehovah, and Mythology teaches that Jehovah is god of wrath, blood, war. Here we have it "in a nutshell."

There is no Theism in pure Spiritualism, which is truth, science, knowledge, spirit communion. It is true some Spiritualists hold theistic beliefs, but these belong to them individually. The convention may declare to the world something on the subject of religion according to their views, but will never show "the religious side of Spiritualism by placing it reverently upon the basis of scientific Theism." We get some idea of "the religious side of Spiritualism" in this paragraph of Special Needs in which the president recommends "the establishment of pastorates for our ministry—a plan by which our young people may be induced to enter our ministry—a more devotional, religious spirit in public meetings—a more dignified method of presenting phenomena sacredly consecrated to angels—a division between reverence and irreverence, between instruction and amusement."

This appears like a backward movement into old religious faith, method, ceremony. The principles of awe, fear, solemnity, adoration, devotion, sanctity, reverence belong to Theism and are not popular with us; for we like a reasonable amount of joy, pleasure, cheerfulness, entertainment, amusement. We reverence nothing.

If our religion is to be "placed upon the basis of Scientific Theism" we are anxious to learn what that is. We make a great mistake in trying to place Spiritualism on the same basis and equality with other religious bodies, which would place it in a false attitude; because it is not a religion in the same sense—in the old definition and understanding of the word religion. It has been the opponent of all religious denominations and they stand in antagonism to it. Therefore, Spiritualism is not a religion within the meaning of the civil law.

A. H. NICHOLAS.

Summerland, Cal.

LAKE HELEN, FLORIDA.

December Excursions, Etc.

Each week brings more people to this healthy and sunny winter resort.

The hotel is being painted—a much needed improvement.

Dr. Hilligoss will advance the money to enable the association to pipe the camp with running water, so cottages can be supplied.

Mr. Myers is running his stage to depot for passengers and baggage.

Mrs. Wilters and Mrs. Vogt report a delightful trip on the Clyde steamer, Comanche, which sailed Oct. 28. They went up the St. John's river. They have taken rooms in the Budington cottage.

Geo. P. Colby is very busy conducting his farm work.

Geo. W. Nickerson will not go South this winter. He has taken a wife and she will keep him safely at Onset.

We are pained to note the transition to spirit life of Henry C. Fogle.

Mrs. Philbrooks new cottage is materializing under the magic hand of Dr. Webster.

E. W. Bond is making thousands of boxes, which are needed for oranges, etc. Oranges are now selling at Lake Helen for 5 cents a dozen. Grape fruit, 60 cents a dozen.

Mrs. Emma Huff, Mrs. Murphy and Mrs. Hardenburg are all going to California this season. It is rumored that Mrs. Huff goes as a bride.

Clerk H. S. Twing and wife expect to go to Lake Helen early in December. Mr. Twing's grape crop was light this year but the prices are heavy enough.

On Nov. 24 A. W. Carrigue and wife, A. S. Wneeler and wife, Chas R. Warren and wife, G. C. Lower and wife, Arthur C. Simaneau, S. A. Littlefield and wife, Master Littlefield, and H. M. Clark sailed on the Arapahoe of the Clyde Line for Lake Helen. Most of them go by way of St. Johns river—that charming route.

My next excursions will sail from New York City December 8 and December 22.

My last excursions sail January 5 and 19, 1904. I shall go with the one for January 19.

Those who intend to join them should write me early, to secure the best state rooms. Enclose 4 cents in stamps for postage on Clyde folders, etc. Full information as to prices, etc., (very low) will be given.

H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

A Constipation Cure That Actually Cures

is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y.

Sold by all leading druggists.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"ETERNITY."

And the Immortality of the Soul.

That cry of anguish, sent vibrating from time to time by John T. Dow through the columns of The Progressive Thinker, has long ago enlisted my sisterly sympathies, but I kept quiet so far, expecting "brothers" to be able to soothe him.

He scorns continuity of life after death, unless eternity is warranted to his individuality. Alas! Will he ever be comforted? I offer my mite in doubtful spirit.

The fact, that nothing existing can ever be annihilated, only disintegrated, counts for nothing with Mr. Dow. He does not care to go down the ages in molecules, to say nothing of atoms; neither does he fancy fragments. I cannot blame him. It is individuality we went to perpetuate, when hoping for immortality. Anything short of it would be as good as annihilation. And yet how small is the number of those who develop real individuality! The majority of what we call individuals are only casts from certain molds, and still they hope for eternal preservation of those precious casts.

If their intuitions are right, how much more stronger must be the assurance of eternal persistency in true individuals, built up by the force of circumstances to a certain degree, but largely by their own faithful endeavor and unswerving aspirations. Should nature's plan permit that these special evolutions from the common sea of humanity be doomed to annihilation? No, it cannot be! A thousand voices shout: "It cannot be! the human ego is capable of working out its own salvation—its own individual immortality."

And yet, where is the proof?

We "feel" the truth, but can we call it "proof"? This is one of many questions, where faith has a legitimate place; where we may feel convinced, without being able to demonstrate undoubtful facts.

Inspirationally, the writer of this obtained no positive answers to similar questions. She was told: "Nothing is perfect even here; few facts are indisputable. We progress from sphere to sphere, but none ever saw the top of the ladder; none ever ceased to strive and aspire; none ever grasped the whole of truth. Whether there is an end of any of us during our march through eternity—we cannot know, neither do we worry about. Who can measure the unmeasurable? Who can prove the unprovable?

To wind up what might seem, perhaps, too much already, let me ask Brother Dow the permission to venture some friendly bit of advice:

Summon the courage to chase away that nightmare of possible annihilation in future aeons, and rock your fears to sleep with cheery songs of hope and faith; and—last, not least—do not forget, that the chances awaiting even the best of humanity, might after all be good enough for you and me.

HENRIETTA STRAUB.

Port Orange, Fla.

ITEMS FROM OHIO.

A charter for a new Spiritualist church, the Church of Unity, has recently been applied for by the West End Spiritualists of Canton. It is their intention, we understand, to raise a sufficient sum of money with which to purchase a lot and put down the foundation upon which Judge J. W. Underhill has promised to erect a $3,000 church.

Ernest Stephens, trumpet medium of Columbus, Ohio, held a series of seances in Canton week before last, the circles being large and results good.

Mr. D. A. Herrick and wife of Grand Rapids, Mich., called on a number of their Canton friends last week. Mr. Herrick is preaching for the Alliance Spiritualists in the Independent Church, a church owned and controlled by the Spiritualists of that city.

Mrs. St. Omer Briggs formerly of Canton accepted a call from the Spiritualists of Beaver Falls, Pa., and is at present, we understand, serving them in the capacity of speaker.

An active male member of the Salvation Army of Canton, attended a trumpet seance held in Canton recently, and received such convincing evidence of spirit return and communion and further evidence that the doctrine he preached had but little or no foundation, outside of reforming the drunkard, he discarded his cap and coat and since has been attending Spiritualists' meetings.

A lady (French Catholic) who came to Canton from the east a year or so ago, and whose husband disappeared suddenly and mysteriously last spring, and she fearing he might have met with foul play was advised a while back by a lady friend, to consult a medium, she saying to her, "in case your husband has been murdered, or died from some other cause, his spirit might return and talk to you." She having an opportunity to attend a trumpet seance not long since, took advantage of it, but instead of her husband coming to her there came the spirit of her little girl, who died in infancy, and before she (her mother) came to America. In answer to her mother's question, "What is your name?" the child said, "I was not named before I came to the spirit world." This her mother acknowledged to be true, the child being but a few days old, and not having been christened nor baptised before it died. This spirit child told its mother that it was with her every day, and knew what she did, and to prove its assertion it made mention of a number of things done and tasks performed by its mother, she being employed at one of the leading hotels in Canton. It is unnecessary to say a new world was opened up to her.

A good trumpet medium, lady or gentleman, who can come well recommended, would do well to locate in Canton.

E. R. KIDD.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.



A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure.

Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial, prepaid. If you will call or send your name and address to the New York and London Electric Association, Dept. T. B., 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

HEALING, Causes and Effects. By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

Molecular Hypothesis of Nature; The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents.

A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

ANCIENT INDIA, Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

ALL ABOUT DEVILS. It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

THE FOUNTAIN OF LIFE. Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

WOMAN: Four Centuries of Progress. A Lecture delivered at the Free-thinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

CHRISTIANITY A FICTION. The Astronomical and Astrological origins of all religions. A poem by Dr. J. H. Mendenhall. Price 50 cents.

The Christ Question Settled. Jesus, Man, Medium, Martyr. A symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll—and what the spirits say about it. By J. M. PEEBLES, M. D. Whether this book settles the question or not, it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume. Price, cloth, $1.25.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

WOMAN: A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

THE DESCENT OF MAN.

By Charles Darwin. Cloth, gilt top, 75 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Max Gentzke has removed from West Point, Neb., to Cincinnati, Ohio. His address there is No. 13 Sliker avenue, Price Hill, W. Cincinnati. He publishes a German Spiritualist paper, "Lichtstrahlen," and will continue it there. He is doing a splendid work among the Germans.

Rev. Harry J. Moore, of Chicago, the Spiritualist who has been holding meetings in the Woodman hall, Ottumwa, Iowa, on West Second street, for the past several Sundays, performed a christening service. The two children, Ethel Pauline and John Leonard, of Mr. and Mrs. Frank L. Wilson, 347 North Clay street, were christened into the belief. In this service, flowers were used instead of the customary water. Rev. Moore delivered an excellent lecture and Miss Eva Mc-Coy gave the usual readings. The meeting was attended by over 200 people.

Mrs. J. E. Waldron writes from Chesaning, Mich.: "The Chesaning Spiritual Society was served the 19th and 20th of November by Mrs. Margaret Lagrange, of Detroit, who gave us two eloquent lectures and one afternoon talk. Too much praise cannot be given her, and we hope to have her with us again in the near future. Surely the world would be better if it had more like her to spread the truth of our philosophy."

Dr. Beverly writes: "Sunday evening at Lakeside Hall, we had a double treat. Dr. Gibbons of Minneapolis, and Dr. Lucas of Denver, gave us some of the rich thoughts of the New Thought Convention. Both speakers are finely developed psychics, and are inspirational lecturers. We shall have the best talent that can be procured all winter. Mrs. Dr. See continues to draw. Everyone attending in the afternoon is guaranteed a test. A gentleman came 90 miles and remained all day and his burden that had weighed him down so long rolled away and he departed light as a feather. Come and bring your lunch. I furnish free tea and coffee. Fine music and entertainment between the meetings. I have a fine meeting in South Chicago, at Tinsley's Hall, every Friday evening, 9251 South Chicago avenue. All are invited to come and help. The platform is free to all advanced speakers and mediums. Mrs. McMenamin, a resident medium, is interested in the work and will do her best to entertain and instruct."

Mrs. A. Vanover, of Greenup, Ill., writes that her many friends will be glad to hear that after two years or more of severe suffering from inflammatory rheumatism, she is almost restored again to health. She would be glad to hear from any of the old friends or new ones, as she needs their cheering letters and healthful thoughts to help brighten and cheer her up after her long siege of sickness.

Frank T. Ripley has had good success at Peoria, Ill. His discourses and spirit messages were well received. He goes to Anderson, Ind., to serve the Temple Society for the Sundays of December. He has January, February and March open for engagement. Address all letters to Anderson, Ind., General Delivery.

M. R. Alter writes from Watseka, Ill.: "Mr. and Mrs. E. W. Sprague have delivered three lectures for our society, ably representing the National Spiritualists' Association to which they are accredited. Good attendance and increasing interest was manifest at each succeeding meeting. We feel thankful as a society and as individuals to have been brought in closer contact with these noble and fearless workers in our cause."

Emma M. Nutt-Moore writes from Mitchell, S. D.: "The meetings here are very well attended—hall full every Sunday; not of Spiritualists simply; out of curiosity some come. A stranger came last Sunday and laid a knife among the articles to be read. In taking it up, I got peculiar conditions, and also an odd way of walking. After I was through I asked if it was right. The man responded, 'Yes, it belongs to a prisoner in one of the penitentiaries east of here, the walk being that of a prisoner.'"

Anne E. Baird of Elyria, Ohio writes: "I wish to call the attention of every Spiritualist society in the state of Ohio to the great need of hearty co-operation with the president and members of the board in their efforts to establish a system whereby every society in the state in need of assistance may be served regularly at small expense. Missionaries are to be appointed by our state president who are willing to go out for a very small sum and work for the good of the cause. To reorganize and organize societies in any locality in the state is our object, or to give assistance where needed. Any society in need of assistance, or any society not at the present time in working order, anyone desirous of organizing, or having meetings in their vicinity, who will write to me at Elyria, Ohio, will be given immediate attention. Carrie F. Curran, of Toledo, and I held a very successful meeting in Lorain, Ohio, Nov. 8. Mrs. Curran gave a very interesting discourse of the 'Science of Spiritualism,' followed with messages by both. Mrs. Curran gave very fine psychometric readings."

Mrs. M. Lang writes from Buffalo, N. Y.: "Harmony Circle Spiritual Society is doing a splendid work for the cause of Spiritualism, and attracting many investigators, some of whom join the society. Its Sunday meetings at Sterling's Hall, 344 Connecticut street, are well attended. Chas S. Hulbert, our speaker and medium, is doing a grand work. His wonderful inspirational lectures hold his audience spellbound to the very last word. His messages and descriptions are attracting wide attention, as they are invariably recognized. We give an entertainment on the evening of December 8, consisting of progressive pedro, dance of the old-fashioned kind, and a New England supper, with plenty to eat, to which all our friends are invited."

Mrs. H. J. Eligh writes: "Mr. Oscar A. Edgerly has been in Bay City, Mich., for the past month, giving two lectures each Sunday in the G. A. R. hall. The Spiritualists of this city have not been favored with such intellectual feasts for a number of years. Mr. Edgerly is a refined gentleman, and his guides are of the best. The tests and messages given at these meetings were such that brought comfort and gladness to all who were reached, each being fully recognized and understood, and his coming among us has been a blessing to all who were fortunate enough to listen to the soul-inspiring thoughts expressed through his lips. Miss Mattie Woodbury is once again among us giving readings and holding seances. A spirit came to one of the ladies present at one of her seances, giving his name and place of residence before passing out. The lady did not know of his death, but received a letter the next day from friends announcing his recent death. Her readings are giving much satisfaction among those who have met her."

Surrounded by a number of spiritual friends at the new home of the contracting parties, Edward J. Black and Sarah B. Hipple, both of Allegheny, Pa., were united in marriage, November 18, 1903. Rev. L. M. Oles officiating, spoke of the angel friends: "We could almost feel the rustling of their invisible dresses, which betokened the fact that they are ever near. May life's journey be sweet. May your pleasures be numberless as the sands of the sea, and may trouble be a rare visitor in the home."

Mrs. M. S. Corselius writes from Spokane, Wash.: "Spokane has recently been highly favored, and all thinking people have enjoyed a rare intellectual feast, by listening to several profound lectures delivered by Dr. Temple Duchesne, of India, who is a member of the London Society for Psychical Research. Dr. Duchesne also taught two different classes in psychology. Dr. Duchesne left Monday for Seattle to engage in similar work there. He made many warm, true friends while in Spokane, who will be glad to welcome him back again after the holidays. He was urged to return and organize a society for psychical research which he has agreed to do, and also to remain some time in our city and deliver a course of lectures and work in the interest of the society."

T. F. Lee, of Lakeport, Cal., writes: "The symposium has been read to a letter. It strikes the well-springs of consciousness. It opens man's being unto himself. It touches the mainspring of life and opens the door of self. It dissects and analyzes self. It calls aloud unto self and asks the question, 'What art thou?' One feels as though self has been under review, which is of much more importance than the book, The Great Psychological Crime. You have opened a new era unto man and showed him what the twentieth century expects of him."

G. H. Brooks lectures the first two Sundays in December, in Conneaut, O.; the last two in Ashtabula, O. His address while in Conneaut will be South Harbor street; While in Astabula, he cannot tell at the present writing, but all mail and telegrams should be sent to South Harbor street, Conneaut, Ohio. He will respond to calls for funerals.

Harry J. Moore has the months of December, January, February and March open for engagements. Mr. Moore during the summer refused to make engagements with societies, as it was his purpose at that time to go to Colorado Springs, Colo., and spend the winter with his wife. Societies will make no mistake in employing Mr. Moore, as his work in the past speaks for itself. Address all letters for Mr. Moore to this office.

Josephine Morris writes: "The Progressive Thinker is conducted in a spirit of toleration and fairness that appeals to my sense of justice and right. It sets an example which all would do well to imitate who desire the triumph of truth."

A. W. Phillips writes: "On Thanksgiving Day, Prof. and Mrs. R. S. Ray, of 207 Lincoln avenue, were very pleasantly surprised by a large number of their friends who came laden with large expansive smiles and good cheer. The Professor and his wife bore themselves graciously while the ladies of the party presented them with a mass of cut flowers and deftly decorated the dining-room with ferns and chrysanthemums, not forgetting the 'Turk' and fixings. A photographer 'took' the party in different posings. After properly separating and masticating the turkey and galaxy of side dishes, under which the table groaned, the time was pleasantly passed with vocal and instrumental selections, recitations, and concluding with dancing in the evening, not till the 'wee sma' hours' did the last guests depart, wishing the Professor and wife many more returns and the best of everything."

Mrs. E. C. Burgess writes from California: "You have my best thoughts for your welfare and the welfare of The Progressive Thinker. I have been very much interested in the recent symposium, 'The Great Psychological Crime,' and feel that it will do the cause of Spiritualism great good."

W. C. Mann writes from Louisville, Ky.: "The Progressive Thinker is always a welcome guest at my home, and should be the pride of all true Spiritualists."

Mrs. Emma Greene writes from Topeka, Kansas: "We are enjoying the expressions in regard to The Great Psychological Crime, and hope to learn much from the discussion just begun."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Aug. Rechet writes: "The Society of Spiritual Truth which meets at Crosby Hall, 423 Classon avenue, Brooklyn, N. Y., had a large and intelligent audience Nov. 22. The platform was occupied by Mr. Deleree, whose subject was 'Can Spirits Return?' Mr. Rasmussen then gave a number of tests."

Judd M. Covey writes from Oskaloosa, Iowa: "Many thanks, Mr. Editor, for the pamphlet entitled Tricks and Traps of Bogus Mediums. I consider it a book that all Spiritualists should possess." The above pamphlet is for sale at this office. Price, 25 cents.

C. H. Toler writes: "After reading the splendid symposium, it is remarked by materialists, agnostics and all classes of intelligent people that Spiritualists are not afraid to have Spiritualism freely examined and criticised. In this regard the same class of people mention with emphasis as being in marked contrast with the orthodox churches—Catholicism especially. The Progressive Thinker is appreciated as a fair and fearless champion of genuine Spiritualism."

George Hamilton Brooks writes: "If there is any one thing more than any other that should make The Progressive Thinker a particularly bright light, it will come to us from the path you have entered as indicated by your many practical, sound, common-sense editorials. Your sound perception and reasoning cannot help but reach the thinking people. Your rational statements, backed up by correct judgment makes your editorials alone worth the subscription paid, and that is saying much when I consider the many bright minds that are contributing their efforts weekly. I consider The Progressive Thinker the best spiritual paper ever published."

W. C. Mann writes from Louisville, Ky.: "Services are still being conducted at the home of Bro. Val Speed. One Sunday lately we had quite an interesting meeting, christening of the children by the Rev. Mary Mann. Lecture by Sister Gunewald, who handled the subject well. The test seance was conducted by Mrs. Mann. Many beautiful messages were received. The ladies held a fair at Sister David Cohn's, November 19. We hope soon to be able to build a church for the good of Spiritualism."

Mrs. C. W. Slawson writes: "We are among those who are glad to know of such a book as The Great Psychological Crime, as we believe the world will grow better more quickly and surely when each one looks to the God within, who will surely answer from the Silence those who live in a recognition of their oneness with him. This comes from the country where we have none of the pleasures of the social and religious communion with others, but where we are each day working out our own salvation the best we are able, with The Progressive Thinker."

Judd M. Covey writes from Oskaloosa, Iowa: "We have at last succeeded in organizing a little society here, which we have christened The First Spiritualists Society of Oskaloosa. Our valued friends, Harry J. Moore and Mrs. Eva McCoy, came especially from Ottumwa to assist us. We met at the pleasant and comfortable home of Mrs. Geo. Newbrand, on South Market street. A charter with the state association was promptly signed and forwarded. Below are the officers elected by acclamation: Mr. J. B. Adlon, president; Judd M. Covey, vice-president; Miss Idella Larkin, secretary; Mrs. Philip Herbig, treasurer; trustees, Mrs. Jessie McEwen, Dr. P. J. Elsworth, Simon Covey. All good, reliable mediums and lecturers are invited to correspond with our secretary."

Oscar A. Edgerly writes: "During the month of November I have filled a very pleasant and I believe successful engagement with the First Spiritualist Society of Bay City, Mich. I find a very earnest band of workers here, largely made up of the members of the ladies' aid society, known locally as the Willing Workers. They are indeed well named, for while they have many difficulties to contend with their work is doing much to advance our cause in this community. On Tuesday, Nov. 24, I lectured and gave tests for the society at Chesaning, Mich. I found there a very finely organized society of which Mrs. W. E. Waldron is president. In concluding my work (for a time) in this part of the country, I shall speak on the evening of Sunday, Nov. 29, for the society at Saginaw, Mich. For the month of December, I am engaged to serve the First Temple Society of Spiritualists of Newport, Ky., and I anticipate remaining south at least until the first of February. I am at present open for engagement for the months of February and March. I noticed in the last Progressive Thinker the reference to the illness of Brother Moses Hull, also of Mrs. A. E. Sheets. I sincerely hope that in the near future they both may be blessed by the return of full measure of health, for we can but illy spare such able workers from the field of labor. I think The Progressive Thinker is MORE INTERESTING THAN EVER. I can hardly wait from week to week for "Thinker Day to come around; to us workers in the field it is as good as a letter from home."

J. C. F. Grumbine is located in Boston at the head of the First Society of Universal Religion, which is devoted to "The System of Philosophy Concerning Divinity," and pure old-fashioned Spiritualism. The hall is packed each Sunday at 11 a. m. and 7:30 p. m., in lecture room 29, Pierce Building, Copley Square. His classes are held at his residence, 1285 Commonwealth avenue. See his advertisement on last page for special book bargains.

Mrs. Flora L. Furse writes from Mitchell, S. D.: "The Spiritualists here under the guidance of Emma M. Nutt-Moore, met Nov. 23, and organized the First Progressive Spiritualist Society of Mitchell. The president, Mrs. C. V. Priest, and secretary, Mrs. Flora L. Furse, would like to correspond with mediums in regard to securing a trumpet or materializing medium. Mrs. Emma M. Nutt-Moore has done a grand work in organizing a society here. Her lectures have been inspiring and she has made many converts and innumerable friends. She is capable of organizing societies successfully, and any community in need of a number one medium and speaker will do well to secure her services."

Mrs. Lilly LeSieur writes: "The Band of Harmony, auxiliary to the Church of the Soul, will hold its annual bazaar the third Thursday of December—the 17th, afternoon and evening. We wish to inform our many friends and patrons that it will be to their advantage to see what we have in the way of useful and ornamental articles, as we shall have just the very thing you will want to make Christmas presents with. We shall have a very unique variety of art specialities, first-class perfumes and toilet goods, fancy needle work, home-made candies, a large variety of ladies' aprons, both fancy and kitchen kind. A fish pond will be a special attraction for the children. We will serve a New England supper. A first-class palmist has been engaged for the occasion."

The subject of Mrs. C. L. V. Richmond's discourse next Sunday, December 6, by request, is as follows: "Is the Warfare Between Good and Evil to Last Always?" Masonic Temple, Room 309. Services commence promptly at 11 a. m.

Emma M. Nutt-Moore writes from Mitchell, S. D.: "We came to Mitchell, S. D., in September, and for the past two months have lectured and given spirit messages. The audiences have been fine. While there are not many Spiritualists here, there are quite a large number of inquirers. On last Monday evening a society was organized; will send for a charter from the N. S. A. The following officers were elected: President, C. V. Priest; vice-president, E. N. Norton; secretary, Mrs. F. L. Furse; treasurer, Mrs. C. Halfhill; trustees, Mesdames Cox, Priest, and Goodwin; organist, Miss Maud Snow; ushers, Messrs. Cox and Moore. The society will be known as the First Progressive Spiritual Society of Mitchell, S. D. South Dakota is coming into line in the progressive movement, and I feel well repaid for the long trip I made in order to reach the friends of Mitchell. The secretary's address is Mrs. F. L. Furse, Champany Block, Mitchell, S. D., who will be pleased to hear from speakers and mediums coming this way."

One who has watched her work, writes from Texas: "Mrs. Laura B. Payne is to begin a six months' engagement in Fort Worth, Texas, the first of January. Fort Worth and her people are to be favored with the helpful ministrations of a truly praiseworthy worker. Mrs. Payne is a woman who has come into the knowledge of Spiritualism through practical experience; has tried its applicability to the sad and sordid scenes in life. This has produced a vein of extremely sympathetic inspiration, and Mrs. Payne's heart is in her discourses; they not only please and instruct but they touch the better part of the listener and bring into activity the holier impulses of the nature. Her work in Texas in the various places where she has ministered, Houston, Dallas, San Antonio, Flatonia and several of the smaller places, has been of such an order as to attract the intelligent and refined class, and surely Fort Worth is fortunate to secure her services."

EXPLANATORY.

To the Editor:—Will you permit me to make a correction in The Progressive Thinker this week?

Since writing the article which appeared in the last issue of The Progressive Thinker, I have learned through a very kind private letter from our sister, Clara L. Stewart, that I was mistaken in my conclusions as to the action of the Wisconsin delegates, and also to our sister's own vote at the late convention, and while it is one of my principles to fearlessly speak the truth, I also believe in as fearlessly acknowledging an error if one has unconsciously been made, especially if by that error an act of injustice has been done to any individual. From our sister's letter I find, that the state of Wisconsin was not represented on the floor of the convention, and therefore could not have cast the vote charged to them in my article, and I gladly apologize and acknowledge the error.

Sister Stewart further explains, that as delegates both Mr. Hull and herself stood as representatives of the school, and not of the state, and kindly chides me for taking it for granted that her vote was cast against the petition. The inference was a natural one on my part, for which probably Mr. Hull's "we" was mainly responsible, but as Mrs. Stewart now explains, her vote was cast for "every officer that was elected," she had a right to feel that an injustice had been done her by this inference, and I hasten to make this correction, since I should deeply regret any unkind act of mine to so grand and noble a worker.

Thanking you for the space in which to make this correction, I remain,

Yours Fraternally,
CAROLINE CATLIN.

Mass-meeting at Rockford, Ill.

The mass-meeting held in M. W. A. hall, Nov. 15, at Rockford, Ill., was largely attended and greatly enjoyed by all. Delegations were present from many neighboring towns. Mrs. Alice Silvia Barry gave in her pleasing manner many beautiful thoughts in the afternoon lecture, followed by spirit messages through Mrs. D. L. West, of Elgin, and Mrs. Ella Johnson Bloom, of Chicago.

A business meeting was then held and a circuit formed of societies of northern Illinois and southern Wisconsin. Mr. Orrin Merritt, of Genoa, was elected president; Dr. Wilber E. Hammond, of Rockford, secretary; Mr. Robert Schmus, of Rockford assistant secretary, and Hattie Hollister Howe, of Rockford, treasurer. It was decided to hold a grove meeting in June, for which the best talent will be secured.

Refreshments were then served in the hall and all enjoyed a social hour. A circle was then formed, and many young mediums gave expressions of spirit power. The lecture of the evening was given by Mrs. Clara L. Stewart, of Whitewater, Wis. She gave us inspiring spiritual truths we will long remember, and wish for more. Mr. Daniel McDougall then gave us a few well-chosen remarks, and Mrs. Bloom followed with messages. Several spiritual songs were rendered throughout the programme by the Psychic Research Society choir. We feel that in meeting with other workers we have broadened our field and furnished food for the soul.

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POST OBITUM, EXTRA MUROS.

We, the immortal Egos, rise and stand
Clear-eyed beyond the tumult of the earth,
Knowing at last life's meaning and its worth,
Seeing the rainbow o'er the tempest spanned,
And reading, now, the mystery of Pain,
Teacher divine whose hand we touched with tears;
Angel of light who led us through the years
And changed our broken toys to golden gain.

From the pure heights of perfect peace at last
Beyond the power of time, secure above
Its changes, unto Time in deathless love
The radiant souls look down in pity vast.
For blinded eyes are clear and hard hearts just.
Soul speaks to soul alone, and gladly turns
In deeds of kindness. Each immortal yearns
Back to the brother-souls enshrined in dust.

We are not dumb. Nay, listen; you shall hear
The old glad words of greeting. You shall hold
The hands death's pressure left so icy cold
And know us as we are—not far, but near.
Closer than life can hold its loved, are we.
We breathe about you, loving and as fond
As once you knew us, and no dim "Beyond"
Debars your presence. Lift our eyes and see.

You hold us by the bonds of loving thought
And heavenly aspirations. Life, the dream
Breaking, has set us in the morning gleam,
And this is all; no other change is wrought.
The tomb? It cannot hide us if your will
Is yet to see our faces. Dust and clay
May only shut the earthly clod away.
Soul speaks to soul, spirit to spirit still.

Lift up your eyes, beloved, for we are here,
Your tears still hide us from you though we stand
Waiting the welcome greeting of your hand—
Your own who love you and who linger near.
Death is the master key to life's vast store,
Whose treasures are man's heritage. Oh, friend,
We pass to Life's beginning, not its end!
We only rise above the fretful roar

Of angry waters. From the troubled foam,
The tempest's rage, the terrors of the night
Into a haven of divinest light
We pass, and know its holy name is Home.
And that home still our earth. We are not changed—
Nor is earth altered save in this—above
Its soil our spirits tread its paths in love
From none removed, from naught we loved estranged.

Look not upon the grave. How should it hold
That essence, pure, eternal and divine?
Lift not your gaze beyond the stars that shine
Far in the cloudless blue, serenely cold.
Picture no mighty throne of majesty
Lit with the dreadful glories of a god.
Our feet beside you on the familiar sod
Yet hold their place—if you but will to see.

Close not your hearts to us when we are come
Glad-eyed to bless and comfort. Bid us stay.
Only your will can blot us from the day,
Only your will can strike our voices dumb.
Open your homes and hearts, for we are free
As love shall welcome, or forbid to pass,
We hold our arms to you and cry, "Alas!
Poor, loving, blinded eyes that will not see."

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Prof. Robertson, President of the Columbia Scientific Academy of the city of New York, is an adept in the science of personal magnetism. He probably knows more about the subtle art of personal influence than any living man. He has just written a new book, entitled the "Secret of Power," the copyright of which he has given away on condition that 25,000 copies of the first edition be distributed to the public absolutely free of charge. Within recent years hundreds of persons have purchased advertised courses in hypnotism for the purpose of learning how to influence others and get along in life. Hypnotism is not personal magnetism. Prof. Robertson has determined to put a stop to what he considers a gross imposition on the public by having his new book distributed throughout the country absolutely free of charge, thus giving all persons who really want to master the real secrets of personal magnetism an opportunity to do so.

Prof. Robertson's book covers the power of personal magnetism, the art of fascination, magnetic healing, the wonders of scientific character reading, from the hand, face, head and hand-writing, scientific second sight, the development of the mysterious X-ray faculty, and Prof. Robertson's original secret method of quick physical development. It is the most comprehensive and exhaustive work on personal influence that has ever been published. It is the only book that we have ever seen that really starts the student out on a scientific basis, that puts him on the right road. Prof. Robertson's methods require no subjects on which to practice, no long weary hours of study in which to learn. The moment you read his instructions you can apply them, you can wield a wonderful influence over a man even a thousand miles away. This may seem incredible, but we have tested it for ourselves and can vouch for its truthfulness. You can read the secret natures of people at a glance; you can cure diseases and bad habits without drugs or medicines; you win and hold friends as if by some magic, irresistible force; gain the love and affections of others; become a great social or business leader; you can acquire wealth and influence if you will but develop your hidden powers and master nature's secret laws. But do not confound Prof. Robertson's great work with advertised courses on hypnotism. Prof. Robertson can tell you all about hypnotic power. He knows it from A to Z. But what you want is something that you can use without the knowledge of anyone else; something that you can learn without a lot of subjects on which to practice; something that will develop in you that subtle, unseen force that controls, charms and fascinates, that makes you supreme master of every situation. Prof. Robertson's free book describes your wants better than you know them yourself. It is highly endorsed by prominent ministers of the gospel, lawyers and business men. It is intensely interesting from start to finish.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Student: Q. What authority is there in the so-called sentence of Pontius Pilate?

A. Perhaps the reader will be interested in this somewhat famous "sentence" and it is here introduced in full.

Sentence pronounced by Pontius Pilate intendent of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius and on the 25th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendent of the province of Lower Galilee, sitting in judgment in the presidential seat of the Praetors, sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove: I. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy of the laws. 4. He calls himself the son of God. 5. He calls himself falsely the King of Israel. 6. He went into the temple followed by a multitude carrying palms in their hands. Orders: The first centurion, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.

The discovery of this precious "historical evidence" is given with minuteness. In searching for Roman antiquities in Naples in 1280, a plate of brass was found on which in Hebrew language it was engraved. It was preserved in the sacristy of the Certini siang until the French army occupied Italy when it was transfered to the chapel of Caserta.

Now there is not a single fact in support of this story. The whole is one of the most bungling of the countless forgeries of ancient manuscripts, with which the priests in the seclusion of the monasteries proved their doctrines.

The advocates of Christianity must be hard pushed when they bring forward such a barefaced deception as proving their claims.

The "sentence" was written by one who was so ignorant of the history of the time, that he awakens pity mingled with contempt for his rascality.

The story of Pontius Pilate is a myth, for it could not have been an account of actual occurrences.

A Roman governor never passed judgment on the religion of a province. Rome received all religions of the subject nations on equal footing, and had a temple where all deities, little and great confronted each other. Hence the claims that anyone might set up, of being a Messiah to the Jews, calling himself son of God, or going through the streets with palm branches, were not crimes punishable by Roman laws, and a Roman consul had no jurisdiction. There was no occasion for engraving this sentence on a brass plate, for at the time, had the sentence been made by Pilate, for it at the time had no significance more than occurrences of everyday. There was no cause for its being signed by witnesses. The names of these witnesses not taken from the Bible, have an unmistakable modern sound. Robani and Capet are almost as modern as Jones and Smith, and such names appearing in the beginning of the first century are as incongruous and reveal the fraud.

WISHING.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high,
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrap book of your heart.
Do not waste one page on folly,
Live to learn, and learn to live,
If you want to give men knowledge
You must get it ere you kive.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be ofttimes traced on one,
As the hand that plants an acorn
Shelters armies from the sun.
—Ella Wheeler Wilcox.

By nature's laws, immutable and just, enjoyment stops when indolence begins.—Pollok.

No one will dare maintain that it is better to do injustice than to bear it.—Aristotle.

HYPNOTISM ANALYZED.

Different persons carry on their analysis of hypnotism from different standpoints, one arriving at the conclusion that its practice is wonderfully good, while another assumes that its influence is dangerous and wholly evil.

HYPNOTISM.

Its Many Blessings Are Pointed Out.

Effect follows cause unerringly, and itself becomes a cause. Every act is the effect of a prior cause. This law was first discovered in physics, but is equally true of morals. A machine or instrument constructed for a special purpose will perform the kind of work intended by its designer if it is properly constructed.

Man is a very complex machine or instrument through which thought or action may be produced or transmitted by another man, and the quality of the thought or action may be good or bad according to the degree of excellence of the instrument. Every man is capable of influencing some other man, and when that capability is exerted in an unusual degree, we call it hypnotism. This power is universal among living men. It is the power of mind over mind, but we have discovered that the so-called dead are able to exert this power over living men, and control them in their actions and thoughts, and these persons are called mediums, and may be rendered unconscious of their actions. Poets, musicians and inventors bow before the inspiration of the movement and consciously or unconsciously receive the thought or impression transmitted. But not alone to these. It is precipitated upon all humanity and is the greatest guiding influence which blesses the human race. It is the medium of communication between the physical and the spiritual worlds; without it mankind would have no guiding counselors but the animal senses.

Scientists find that a suggestion may eradicate bodily disease and banish an unworthy purpose from the mind and divert it from criminal intent. It has already become the central idea of mind cure, faith cure, Christian science and all new thought and progressive therapeutics.

But on the other hand if a man's moral nature is sordid and selfish, he is likely to be influenced by like suggestions from both mortals and spirits, and perhaps becomes a criminal—not because of evil suggestions, but because a selfish organization is unable to resist them. If an instrument, for instance a piano, is faulty in its construction, it will give forth discordant notes. It is not the fault of the musician but of the imperfection of the piano.

Hypnotism affords a solution of the question, How to prevent crime. Surround the subject with pure suggestions and influences and abandon the idea of punishment. Hypnotism thus becomes a beneficent force instead of an engine of destruction.

Mediumship is universal. We find it among the medicine men of the savage tribes, and it has been the inspiration of the prophets and seers of all the ages.

Let not the selfish man attribute the desire to do wrong to the suggestions of evil spirits and wicked associates. The trouble is with himself, and like the badly constructed piano, inharmony is the result of his own sordid nature.

We now ask the question, What is hypnotism? The materialist cannot fathom it. He calls it intuition, inspiration, and is unable to define the terms—thinks vaguely that it is electric or magnetic, and regards it as a malignant force. But the definition lies deeper. Hypnotism is soul-force. It is projected by the very heart of the universe, and employed by angelic agencies for the good of humanity. Hypnotism and love walk side by side, and are destined to be the power that will eliminate disease and crime and unite mankind into one brotherhood.

CHARLES H. WRIGHT.
Los Angeles, Cal.

Hypnotism an Exceptionally Dangerous Influence, Producing Untold Evils.

To the Editor:—I send herewith a clipping from the Leavenworth Times, to show what is going on, and how a hypnotist is allowed to escape the punishment which he deserves.

Lansing, Kans. C. W. CARR.

Arthur Moorehead, a young man 20 years of age, a resident of High Prairie township, came to the city Friday with a load of honey which he disposed of and then thought he would have "his fortune told." He had recently met a friend of his in High Prairie township who had his future revealed to him so the young man called on Prof. H. Best, No 518 Walnut street Friday afternoon. What really happened there is not known, but the young man has a story to tell which is interesting and which he says cost him just $165 to hear. True, he received in return an "electric" belt, and yesterday morning through the assistance of Officer Clark and Chief Taylor got his $165 from Best.

He Made a Few Passes.

Moorehead says he called on Professor Best and that the man made a few passes in front of his face much in the manner that hypnotists do and then rubbed the palms of his hands over his forehead. He remembers rather hazily what followed which he told Officer Clark and Chief Taylor and it was repeated to a Times representative.

The officers state that Best first told Moorehead that he was on the verge of insanity and would surely be insane within two days, but that he could save him by his treatment. He then asked Moorehead how much money he had on him and the young man replied that he had $15 and some money in the bank. Then, as Moorhead tells it, Best made the passes in front of his face, told him to go to the Manufacturer's National bank and draw $150 and bring it to him. This Moorehead is said to have done and the young man states that after he had done this the hypnotist put the bank book into an envelope, addressed it to Moorehead, care general delivery, and told him to leave the book in the postoffice for ten days when he should return and be treated. The book was obtained at the postoffice yesterday by Moorehead.

Best Returned the Money.

Moorehead, it is said, went to his home in High Prairie township Friday evening, but says he did not go to sleep during the night knowing that he had done something he should not have done, but says he was unable to come out from under the influence of the susceptible something until yesterday morning. Then he realized what he had done and immediately came to the city and called on Officer Clark. The officer took him to Chief Taylor and the three went to Best's rooms. There Chief Taylor placed the reader of futures under arrest and took him to the police station. He at first concluded to place Best in the city jail, but afterwards told him he could be released under a bond of $200. Best asked to have the matter settled, promising to return the money to the young man if he would not be prosecuted. This was agreed to and Best turned over to Chief Taylor $165 which the chief in turn gave to Officer Clark and he to the young man.

THAT WONDERFUL STORY.

Part One.

Last Sunday we heard of the preacher,
An orthodox preacher was he;
He preached us a doctrinal sermon,
Which startles such sinners as we.

He told us about Father Adam,
And also about Mother Eve;
All about that old serpent
That came to beguile and deceive.

And, while the good preacher was preaching,
The bones in my body did quake,
To think, that the "Belle" of fair Eden
Would sit down and talk with a snake.

O, wonderful, wonderful story;
I wonder how long it did take,
For Satan to compass our ruin
By the aid of that wonderful snake?

O, why didn't old Father Adam
Come out with his gun and his knife,
And boldly defend the fair creature
That soon was to be his good wife?

With even a spade or a shovel,
He could the vile monster have slain
And saved the defeat of Jehovah,
And the race of sorrow and pain.

But, the strangest part of the story,
Minerva in sorrow doth tell;
"All mortals who cannot believe it
Must suffer forever in hell!"

Part Two.

Now listen how God, the Almighty,
When Satan the victory had won,
Determined the fate of poor Jesus,
His only begotten, dear son.

It seems that the wrath of the Father,
When he learned what the Devil had done,
Could only be silenced by shedding
The blood of his innocent son.

Then went the decree forth from heaven,
Proclaimed by Jehovah, most High;
"My innocent son, not the Devil,
Nor either the serpent, shall die!"

Then meekly to earth on his mission,
Fulfilling the will of his God,
He laid down his life for the people,
And poured out his most precious blood;

And thus was the wrath of Jehovah—
According to heaven's decree—
All turned upon innocent Jesus,
The snake and the Devil go free!

Incredible, pitiful story—
It saddens the poet's poor heart—
O! why didn't God slay the Devil,
And clean up the snakes at the start?

But harken! and hear the conclusion,
For more would the preacher deceive,
"All mortals are booked for damnation
Who cannot this story believe!"
—Minerva.

Items From California.

W. J. Colville is now very busily engaged in California lecturing daily in San Francisco and vicinity. Sunday afternoon lectures in Flood Building, 809 Market street, draw audiences too large for the hall. On Sunday, Nov. 8, the topic discussed was "Ben Hur," the dramatic version of which has recently attracted immense crowds to the opera house. On Sundays at 7:30 p. m., Mr. Colville lectures to almost equally large audiences in Loring Hall, 11th and Clay streets, Oakland. During the week lectures are given in Flood Building, San Francisco, on Tuesdays, Thursday and Saturday at 8. p. m., on all sorts of topics connected chiefly with what is popularly designated New Thought Philosophy, and a class for special instruction in Suggestive Therapeutics is conducted in same place on same days at 3 p. m.; also in Loring Hall, Oakland, on Mondays and Wednesdays at 3 p. m. In Alameda, at Mr. Colville's residence, Knaresborough House, Clinton avenue, he is conducting very interesting meetings on Wednesdays at 8 p. m., and Fridays at 3 p. m.

At that address Chas. J. Anderson, favorably known as "the boy orator," is now successfully functioning. Many visitors make appointments with him and get most satisfactory psychometric readings. Mr. Anderson is a fine inspirational speaker and is now lecturing in the various halls in Oakland and elsewhere with marked success and his meetings in Alameda on Saturdays at 3 p. m., in Knaresborough House, are awakening much intelligent interest. This young man who is now just 20 years of age is a valuable acquisition on any platform, as his talent is versatile, his language excellent, and his general demeanor such as to insure him a sustained welcome from the cultured elements of any population.

California is now very much to the front as an active center for dissemination of spiritual philosophy. Mr. Leadbeater's lectures in San Francisco and Oakland have proved a brilliant success; he is now on his way to San Diego, Los Angeles and other southerly points.

Weather has been extremely propitious on the whole though some rain has fallen.

The Philosophical Journal, under the able management of the energetic Mr. Chase, its present editor, is making forward strides, and literature of a progressive spiritual character is selling rapidly. X.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

THE IMPUDENCE OF IT.

What this retrograde Romish Church would do for the children of America is seen from what she has already done for the countries where her rule has been undisputed. Just read carefully the ratio of illiteracy in nations ruled by the Catholics, and you can form a good idea of their baneful influence.

In the Christian Standard, of Cincinnati, last week, was another one of its strong editorials on papal politics, under the heading, "The Impudence of it!" The editorial quotes this recent utterance of Cardinal Gibbons:

"The system of public education in this country is imperfect and vicious, and undermines the religion of our youth. We want our children to receive an education that will not only make them learned, but pious men and women. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their hearts as well as their minds. We wish them to be not only men of the world, but, above all, men of God.....

"The remedy for these defects would be supplied if the denominational system which now obtains in Canada were applied in our public schools."

The Christian Standard then says:

"There is little doubt that the present public attack of Romanists on this American institution is largely due to the recognition and encouragement given them by the present administration. President Roosevelt's presumptuous message of condolence to the Vatican on the death of Leo XIII., and his letter to the Federation of Catholic Societies, expressing sympathy in their work, delighted every faithful subject of the pope throughout the world. High government officials in Roman Catholic countries expressed surprise, and even amazement, that the President of the United States should recognize the papacy in such a significant way as he has. Then, when this convention of the Federation of Catholic Societies, to whom the President addressed such a cordial and sympathetic letter, declared for the restoration of the temporal power of the pope and in favor of the Romanizing of the public schools in the Philippines, and when the secular press of the country, Republican and Democratic, raised no word of protest against the anti-American course of the President and Secretary of State, is it any wonder that the Roman hierarchy in America judged that the time was ripe for a concerted attack on our public schools?

"But even with the encouragement they have received, the cool impudence of the Cardinal and his echoes in sitting in judgment on the imperfections and shortcomings of our school system is almost beyond belief. Their utterances can be explained only on the ground that they are writing mainly to hold their own enslaved and superstitious church members. Certainly they can not think that their utterances will be taken seriously by any person well informed on the subject of Roman Catholic education, for intelligent people know that these priests and bishops should be the last people in the world to bring their own system into comparison with our public school system in the matter of intellectual, social and moral results.

"The nations where general ignorance prevails, where social sins are most prevalent, where criminals are most numerous, are predominantly Roman Catholic. Spain and Italy and the South and Central American republics and Mexico tell the story of the inevitable fruitage of the Roman Catholic system of education, as contrasted with the public school system of Anglo-Saxon and Germanic people."

The above is literally true. The Standard then gives this convincing illustration of Rome's methods of "educating":

"In the summer of 1901 Cincinnati entertained the International Endeavor Society and the Catholic Knights of St. John. If a single saloon had the hardihood to show a bit of color or print a word of welcome to the Endeavor Society, we did not discover it. If they had done so, the Endeavorers would have regarded their welcome as an insult. Outside of their regular customers, the saloons were quiet as a funeral when the great throng of Christian Endeavorers were in the city. Following the Endeavor Convention, the Catholic Knights made their appearance, and, as a matter of course, they were welcomed by the church authorities. As we recall, they went in a body to the cathedral and listened to a sermon from a high church dignitary. But the most spectacular part of their welcome was from the majority of the saloons of the city. Everywhere over drinking places were profuse decorations and banners hung out with the inscription, "Welcome, Knights of St. John." The appearance of the great majority of these religious Knights indicated that the saloons made no mistake in their cordial welcome. The contrast between the general appearance of the Endeavorers and the Knights was well reflected in the attitude of the saloons toward the two representative bodies. These two incidents are a demonstration which render vain and hypocritical the pretentious statements of the Cardinal and of his subject bishops and archbishops about the comparative defects of public school education. These Endeavorers were educated in the public schools, and received their religious instruction in churches that foster patriotism along with religion. The Knights were reared under influences hostile to our public school system, and listened to religious teachers who taught them that their first allegiance is to a foreigner—a would-be temporal ruler on the banks of the Tiber.

"Results everywhere stamp the Roman system of education with moral, social and intellectual inferiority. By decrying our public schools the Roman hierarchy would rob the children of the Roman Catholic church in America of their American birthright, and doom them to an inferior position among their fellows.

"But let no one suppose that the parochial schools of the Roman Catholic church in the United States, inferior as they are, are fair representatives of Roman Catholic inefficiency and superstition in matters of education. Under the influence of our public schools these church schools have been compelled to adopt some of the features of our modern free school education. What a Roman Catholic school is, and especially what it is not, will be seen in countries where Rome has complete control. Thanks to the influence of Protestant civilizaton and of free American institutions, Roman Catholic schools in this country are something of an improvement over the educational system, or lack of system, which prevails in Roman Catholic countries.

"What this retrograde church would do for the children of America is seen from what she has already done for the countries where her rule has been undisputed. The ratio of illeteracy in per cent; in Italy, 38 per cent; while in the United States the illiteracy of the white population is 7.7 per cent—of the whole population, about 13 per cent. But a large part of this 7.7 per cent is to be credited to ignorant Roman Catholic immigrants from southern and southeastern Europe.

"We have not pretended to say that the public school system is perfect; but results demonstrate that, compared with the sectarian system of Romanism, it is an ideal scheme of education. The truth is, it is the superiority of the state-supported institution over their own system that leads Rome to seek to destroy our public schools. An institution which has been and is a chief glory of American civilization she would drag down to her own inferior, unpatriotic and immoral level. She would change the states of the American Union into new Spains and Italys and Ecuadors. She would turn back the dial of human progress to the time of the Inquisition, and make the pope of Rome the political as well as the religious head of a stagnant nation and an enslaved people.

"The impudence of the Cardinal's proposal is only overshadowed by its hypocrisy and its utter disregard of the accomplished results of our Anglo-Saxon civilization made free by the Protestant reformers from the curse and blight of a religious despotism that flourishes only amid general ignorance and superstition."

Passing of Dr. George Dutton.

I was saddened to read in a recent Progressive Thinker that Dr. George Dutton had passed from the mortal plane. At the time of his transition and for some weeks thereafter I was in Michigan and did not see weekly numbers of the paper named, so the tidings although belated some three months or more, struck me with the force of freshness. On Sunday, November 1, while Mrs. Amidon, a medium of Flint, Mich., was deeply entranced, a message came from Mrs. Warne, saying a physician we used to know had come to the spirit spheres, but no name could be given. I ran over in my mind the professional colleagues and eminent specialists who had added their efforts to the struggles to keep her in the body and wondered if I would find some one of them gone to the thither shore on my return home. Until the trance state passed off the medium did not learn my identity, although she was an old friend of Mrs. Warne. Seven or eight months before, after a sitting with her the same medium had detected my profession and asked my name. I answered her by writing an assumed one, partly under a spirit of fun but more in anticipation of future visits to her. Her control said the medium had often looked at that slip and said "that was not his name." Arriving home I seemed to find confirmation of the message in the tidings of Dr. Dutton's death.

Earth not only misses one more upright citizen, devoted husband, loyal friend and worker for the betterment of humanity, but a physician who was a teacher by temperament and the right of great natural endowments supplemented by painstaking preparations therefor. He simplified whatever he wrote upon. More than once I have advised students who in the class room of medical college, were bewildered by the mass of detail given in the technical and pretentious works on the structure of the human body to use Dutton's Anatomy as a guide out of their perplexities. It is an excellent work for reading and study by non-professional people because it omits non-essentials and defines all professional terms it uses. Mrs. Dutton, whose temporary address is the Oakland Hotel, Chicago, is prepared to fill all orders for the Anatomy, and also her husband's works on consumption and rheumatism, medical notes, Etiopathy, or Way of Life, and twenty-three numbers, twelve bound in cloth, of his Health Journals.

Carlyle has said "only the spirit thou workest in can have worth, or continuance"—that test should ensure a long continued demand for the above fruitage of Dr. Dutton's conscientious labors and earnest convictions.

GEO. B. WARNE.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Within the past four weeks the writer has officiated at the funeral service of four of the tried and true ones in our ranks: Mrs. Delia Clark, of Cherry Creek, and Mrs. E. Leonard, of Limestone, N. Y., Mrs. A. Mosley, of Little Cooly, and Mrs. Clark Cole, of Erie, Pa. All were splendid types of noble womanhood, weaving the grand principles of Spiritualism into every fiber of their being; each beloved, esteemed and respected by a large circle of friends. Mrs. Leonard had rounded out her earth life with very near 94 years. The others nearer the meridian of the mortal state. Through their transition earth is the loser and the spirit world the gainer. CLARA WATSON.

Passed to spirit life, Garnett Armstrong, aged 17, eldest son of G. W. Armstrong and wife, first vice-president of the First Spiritualist Society of Spokane.

ORTHA A. CLARK, Sec.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

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RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secreetary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

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Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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CRIME, ITS CAUSE AND REMOVAL.

Crime is the doing of an act contrary to human law. Thousands of crimes are committed against natural law of which human law takes no cognizance. Natural law means cause and its natural effect; human law stands for an arbitrary effect of an assumed or artificial cause. In this article I will review briefly two aspects of crime. First, its primary cause; second, the rights of criminals and the duty of the community toward them.

Wherever human law contravenes the principles of natural law it is unjust and unrighteous and will surely bring forth its own quality of fruitage. We need not pass beyond modern history to find the cause of nine-tenths of the crime which has hung as a dark pall over our planet for ages and with increasing blackness and horror winds its putrid folds around and amidst each avenue of industrial life, paralyzing the energies that tend toward progress and a higher civilization. When Pizarro entered South America he found many of its inhabitants enjoying in most respects a higher civilization than we have to-day; crime was of very rare occurrence, the land and most of the wealth was held in common, the sexes mated at twenty and were given enough to equip a home and assigned a piece of land sufficient for their support, and wherever these conditions were found to exist in the new world harmony, happiness and contentment resulted as the natural fruit of an industrial system in harmony with the higher principles and spirit of natural law. There were no special privileges, no poverty, no tyrannical corporations or trusts, no governments operated by a few, in the interest of the few, under the false pretense of serving the many.

So right here we have found the cause of crime; "Special privilege" is its name, granted by the community for filthy lucre; and the community is the criminal; not the individual.

It is puerile and childish to say that man is naturally disposed to crime. What is nature but cause? and causes make conditions and environment, and of these are made up the woof, warp, and web of human life. Greed and Selfishness beget and multiply themselves an hundred fold, therefore crime cannot be cured; its cause must be removed. You can never pump the water from a well which has an inflow greater than you can discharge with any force at your command, your only hope is to stop the flow; if men are too cowardly to attack the flow when found, then blame yourselves for your cowardice, not the water or the cause of its flow, for it exists only by your permission. Because special privilege is hoary with age and has been an active agent in the growth of trade, commerce, education and general progress, is no reason for its continuance, any more than should a false, soul-enslaving theology claim perpetuity for similar alleged reasons, for special privilege has also been the principal agent as I have shown in the production of 90 per cent of all crime and the waste of millions annually in the vain attempt at suppression; and its garments are saturated and dripping with the heart-blood of humanity! Yea, the shrieks of innocent children, the moans and groans of the helpless and the aged, give forth a torrent of discordant, soul-chilling vibrations from every fibre and pore of its polluted shroud.

A glance now at the second aspect of crime under any human environment.

Man is a finite creature with a divine nature, prophetic of infinite possibilities; no two beings are alike, hence each can at best only know himself or herself; you cannot know the weaknesses, the temptations and intricacies of an ego other than your own; hence Jesus said, "Judge not, lest ye be judged; for whatsoever ye mete unto others shall be measured to you again." Jesus appealed to their sense of selfishness, but I appeal to a higher sense and say, judge not, for ye can judge no one righteously. There is plainly an occult meaning in this command of Jesus, for no one could consistently expect to be judged by any other form or method than his fellow-man; so he evidently meant as I do, that all human judgment is finite and imperfect, consequently unjust; I do not quote Jesus as authority, but because his assertions in this case are in strict harmony with nature—in other words, they accord with all the facts bearing upon the relationship between man and man and between the community and the individual.

Saint Paul writes in the same strain to the Romans: "Therefore thou art inexcusable, O man! whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doeth the same things." In its true sense there is no crime save that which is intended as such by the actor, and nature rewards all moral or immoral action strictly upon this basis; outside of this however, the effects of actions are alike, whether intentional or otherwise. "Vengeance is mine, I will repay, saith the Lord." One of the old prophets was inspired to say this; it means just what I am asserting, that the divine ego, the spirit within, is the only one having the right to judge itself, and this it must do, sooner or later the divine spark will assert itself and pronounce judgment upon every action, motive and thought of its own selfhood.

What presumption, yea, what blasphemy, then for finite man to attempt to do that which nature has so abundantly provided for. Every penalty meted to man by man is construed as revenge, hence begets revenge in return; our penal institutions are like a putrid sore where the mucous overflow constantly enlarges the area of disease and corruption. Our duty to the criminal is to avoid every pretense of punishment, that all discipline should be merciful and manifestly for his good. He should be shown that he is deprived of his liberty for the sole purpose of protecting the community and for his reformation; no time sentence should be passed, only so long as a reformation was effected, to be decided by a competent commission. We have discovered the bacilli and microbes which cause physical plagues and premature death; how strange it seems that so few great and noble minds are probing in search of the deadly microbes a thousand times more destructive of human happiness and progress than those affecting merely physical life; those which affect the moral, mental, and spiritual life of every son and daughter of humanity.

As commercial interests have stood in the way to prevent the destruction of a false and enslaving theology, so the same hydra-headed monster stands athwart the golden path that leads to equality of opportunity, to man's spiritual progress, and to the gates of the New Jerusalem. B. F. FRENCH.

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LIVING IN SPIRIT.

Dwelling Here and Now in the Spiritual Realm.

It is not necessary to be out of the body to be a denizen of the spirit world. Every medium, clairvoyant, intuitionist or sensitive is a partial dweller in that realm; for a consciousness of causal vibrations intimates that he or she is more or less detached from the body to be able to sense that which is not strictly material; as heat, cold, pain, etc. If not incorporeally, at least, so far as certain life principles or forces are concerned that have a higher spiritual than material vibration.

The spirit body is composed of living forces or principles, which express themselves through the physical body as senses, feelings, desires, impulses, tastes, and operating in conjunction with the organs.

The so-called sense of taste, for example, connects with the stomach; and though a life-principle of the spirit body, operates for a material effect until it assumes a higher vibration, when it becomes more choice in its demands—the first intimation that it is outgrowing its animalism.

As this continues it also manifests a higher sensibility (unless perverted by epicureanism), which often comes en rapport with the food before touching it, and thereby makes known its good or bad quality to the possessor. If permitted to unfold or grow by following its dictates for temperate eating, instead of stimulating an appetite as erroneously believed to be a duty (for nature will not allow the body to starve), it not only becomes an acute analyzer of food, but can immediately sense if begrudgingly given, if prepared by an unclean cook, if it contains healthy or unhealthy magnetism, and frequently extract some of its nutritive qualities to its possessor by mere rapport, just as the spiritual-minded attract thought or inspiration by virtue of a higher mental vibration.

That such have attracted to themselves the extract of drugs needed for little ailments by simply entering a pharmacy, is well known, and may be attributed to this higher vibration of the sense of taste. It is prophetic of its operation in spirit—provided it has been spiritualized or made positive to this degree, or overcome as a controlling physical passion.

In like manner every physical sense or other material longings, desires, impulses, etc., are subject to spiritualization, and largely aided by our own will towards that end—each of which has its compatible reward for something higher than that sacrificed materially or controlled animalistically, just as the joys of love are felt as selfishness or hatred is controlled.

Coming en rapport with causes in this manner is living in spirit to the extent that the sense or qualification is enabled to vibrate superior to its antithetical desire or impulse. And when all have been thus spiritualized we will have no further use for a physical body.

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It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m. and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society, Masonic Home Temple, 3138 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8 Lyceum, afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and investigate.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

Spirit Church of Universal Brotherhood holds services Sunday at 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. Conducted by Mrs. G. A. Cowen, psychic.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

Spiritualist meetings will be held at Star Lodge Hall, 378 S. Western avenue, between Polk and Harrison streets, every Sunday, afternoon at 2:30, evening 7:45, commencing Sunday afternoon, Nov. 29.

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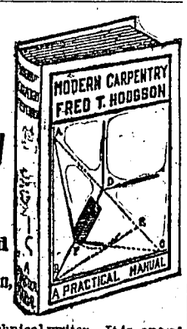
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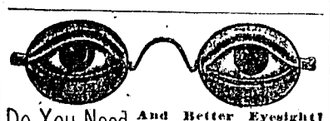
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Stanton, Mich., Jan. 19, 1902.

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The Progressive Thinker.

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ISA THE PROPHET AND JESUS THE GOD.

BY WILLIAM HENRY BURR.

The Mohammedan Review recently announced a most important discovery, namely, the tomb of Jesus Christ at Bringar, Cashmere, in the upper Punjab. He was an Israelite named Isa Sahib and Shada-Nabi (Prince Prophet). The Review is responsible for translating Isa Sahib Jesus Christ. That person, says the Review, did not die upon the cross, but, being taken down, recovered and fled, traveling eastward to India.

The story of Isa the Masich (healer), as recorded in the Chronicle of Al Tabari, conflicted about A. D. 900, was printed in The Progressive Thinker several years ago. And I contend that the Moslem Scriptures antedate both the Christian and the Hebrew Scriptures. I now submit a parallel of the two legends:

Isa the masich (healer) was the son of Mariam, a young maiden of the temple, whose chief priest was Zachariah, her uncle.

Isa was begotten by Gabriel in the guise of her young cousin Yussuf, a choreboy in the temple, the son of a deceased carpenter.

Mariam and her child fled to Egypt, escorted by Yussuf, who was not her husband.

They fled to escape a slaughter of infants, ordered by King Herod.

Mariam and Isa remained in Egypt thirty years.

They returned to their own country.

Herod was dead. So was Zachariah, having been slain for alleged adultery with his niece Mariam.

Zachariah's son Yahya, a little older than Isa, became Isa's first disciple.

They were cousins.

Isa wrought miracles in Egypt in his boyhood, beginning at twelve years of age.

He made a bird from clay which flew into the air.

In Judea he restored sight to the blind, cured leprosy, raised the dead, and wrought other miracles.

In spite of these miracles the people remained infidel and said he was only a magician.

He claimed to be the apostle of Allah, sent to confirm the law, and to call the people to Allah.

He announced the coming of Ahmed (Mohammed).

The ministry of Isa was two or three years.

He had twelve disciples, who went about with him.

The people sought his life.

One of his disciples betrayed him for thirty dihrems.

Another, Simeon, declared he had forsaken Isa.

He was accused of being a magician and a deceiver.

King Herod (Archelaus) gave the accusers orders to slay him.

The people seized Isa and bound him hand and feet.

His disciples forsook him and fled.

The people dragged him to a place where they had ready a stake to crucify him.

When they would bind him to the stake Allah removed him from their sight and gave the form and aspect of Isa to their leader Isoua.

Isoua remained on the cross seven days.

Mariam came to the cross every night and wept for her supposed departed lord.

After seven days Allah caused Isa to come down from heaven to his mother. Then her heart was comforted.

The same night Isa came to his mother's house and caused Yahya to be called.

There remained only ten disciples. Simeon, who had denied his master, was no longer a disciple; another, not named, had betrayed him, and had slain himself.

Seven of the disciples met their master.

Isa sent forth the seven disciples to preach. To Greece and Rome he sent Paul and Peter (not Simeon or Simon who had denied him, but another disciple named Peter), to Babylon he sent Thomas, to Kairouan Philip, to Ephesus John, and to the Hedjaz Bartholomew. James and Yahya were to remain at Allia.—Aelia Capitolina of the Romans.

Yahya, the son of Zachariah, was beheaded by King Herod after the translation of Isa to heaven.

Jesus the meshiba (anointed) was the son of Mary, a young maiden of the temple, whose chief priest was Zacharias.

Jesus was begotten by the Holy Ghost, as announced by Gabriel, and his mother was espoused to an aged carpenter named Joseph.

Mary and her child fled to Egypt, with her husband Joseph, a "holy family."

They fled to escape a slaughter of infants, ordered by King Herod.

The holy family remained in Egypt three years.

They returned to their own country.

Herod was dead. So probably was Zacharias; we hear no more of him, and he was very aged.

Zacharias's son John, a little older than Jesus, proclaimed the coming of the latter.

They were cousins.

Jesus, on his journey to Egypt, wrought miracles, as recorded in the apocryphal gospels.

He made birds from clay, when a boy, which flew.

In Judea he restored sight to the blind, cured leprosy, raised the dead, and wrought other miracles.

In spite of these miracles the people remained skeptical and said he cast out devils by Beelzebub.

He claimed to be the Son of God, sent to fulfill the law, and to set up the kingdom of heaven.

He announced his second coming, to judge the world.

The ministry of Jesus was three years, more or less.

He had twelve disciples, who went about with him.

The people sought his life.

One of his disciples betrayed him for thirty pieces of silver.

Another, Simon, denied that he knew him.

He was accused of calling himself the Son of God.

The chief priests, elders and captains of the temple arrested him.

They brought him before Pilate for condemnation.

His disciples forsook him and fled.

Pilate reluctantly condemned him to be scourged by his soldiers and then crucified.

He was affixed to the cross and crucified between two thieves. After two hours he bowed his head and gave up the ghost.

Jesus was on the cross about seven hours.

Mary, with two other Marys, stood by the cross at the crucifixion.—John xix:25.

After two nights Jesus rose from his tomb, and was first seen by Mary Magdalene and other women.

The same night Jesus appeared to his disciples assembled with closed doors.

One disciple, Thomas, was absent. Simon, who had denied his master, was yet the chief disciple, but Judas had betrayed him and had hanged himself.

Eleven of the disciples met their master.

Jesus sent forth the eleven disciples to preach. From the canonical and apocryphal gospels it appears that Simon Peter went to Rome, Thomas to India, Philip and Bartholomew to Lydia and Greece, John to Ephesus, while James remained at Jerusalem. As for Paul, he was a later convert who visited various countries and ended his days at Rome.

John the Baptist, the son of Zacharias, was beheaded by King Herod before the ascension of Jesus.

These parallels could be multiplied and their variations tend to favor the priority of the Arabian or Moslem story. How much of either is credible, or whether any part thereof is historically true, let the reader judge. But assuming the existence of such a person as Isa or Jesus, which or what was his true phonetic name?

The vernacular of Judea and adjacent lands 1900 years ago was Aramaic or Syriac. The ancient Syriac alphabet was phonetically the same as the Hebrew, though the shape of the letters was very different. In Murdock's Pishito version of the New Testament, claimed to be as ancient as either the Greek or Latin codex, and written in the very language spoken in Palestine at the beginning of the Christian era, the name of Jesus is spelt with four Syriac letters, namely, Jud, Shin, Vau and Ee, answering to Y, SH, W or V, and the Hebrew Ain, to the Greek Omikron, or short O. The nearest conjecture I can make as to the sound of the name is ISHUA.

So, then, the name of man may have been, Isa, Ishua, Iesha, Ieshua, Iosha, Ioshua, Issa, or what not. Anyway, it was not Iesus or Iesous, for neither Latin nor Greek was spoken in Judea or its adjacent territory.

And now comes the alleged discovery of the tomb of Isa Sabib in the Punjab, and the Mohammedan Review declares that he was Jesus Christ. Credat Christianus!

THE SNOW.

We live in a land of sunshine,
So, when our darling died,
We simply pushed away the flowers
That littered the green hillside
And made her a bed of blossoms,
This dear little child of ours,
And covered with sweet, from head to feet,
We left her asleep with the flowers.

And all through the balmy winter
I think how the pine trees fling
Their green embraces above her—
The dear little sleeping thing!
And all through the spring and summer,
Such blossomy, golden hours,
I think of her still, asleep on the hill,
With her little friends, the flowers.

In the tender southern autumn
My fond heart feels the same;
I know the woods are burning
With rare, exquisite flame.
The wondrous, brilliant torches,
Of shining goldenrod,
Light up wild ways, through dreamy haze,
For the little maid and God.

But last night, in the silence,
A something white and chill,
Came and sighed at my window:
"I've been on the churchyard hill."
I started up on my pillow,
I shook in a storm of woe;
I gave her to God and the flowers,
And not to the night and the snow.

Oh, baby! Poor little baby!
Chained to the churchyard hill;
Come back! come back to your mother,
Her heart can shelter you still!
There was only a sobbing silence,
Bitterly soft and low;
I felt for God in the darkness,
But found the night and the snow.

M. K., in Chicago American.

Who makes quick use of the moment is a genius of prudence.—Lavater.

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeableness of the weather.—Hara.

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(Continued from No. 732.)

One day as Martha and her mother were at work in the kitchen Martha suddenly asked, "Mother does God change?"

"Certainy not. He's the same to-day he always was."

"Well, he used to have his people go into a country and kill everybody, babies and all, but people would think it dreadful to do such a thing now. What made God do so?"

"The people were wicked, and he wanted them destroyed, I suppose."

"The babies were not wicked, and if God wanted the people killed, why did he not kill them himself instead of making other people murder them?"

"I don't know. I wish you would 'tend to your dishes and stop askin' questions."

"But I want to know," persisted Martha.

"Well, you never will. The Bible don't tell us much about some things, but it tells us all we ought to know. Elder Reams says that God never intended us to know about some things, and only a fool will try. You want to stop thinkin' about such things, or you'll be an Infidel next. Why, I could reason myself into infidelity any time, but I won't. I jest make myself stop. Elder Reams says that God permitted many things in those days just to furnish us with warnin's and examples."

"Well," said Martha stoutly, "I don't believe Elder Reams knows any more about it than I do. I can read the Bible and that is all he can do."

"Marthy Janet Weston!" said her mother, lifting the broom with which she was sweeping, threateningly, "If you talk in that way I will knock you down if you are as big as the side of the barn," with which dire threat Mrs. Weston usually concluded every argument wherein her daughter got the best of her.

September came and brought the annual camp-meeting, which to the Weston's was a most importont event, for it was the one break in the monotony of their existence. At camp-meeting Mrs. Weston found staid and gloomy-faced women who had renounced the fashions of the age, and with them she could talk over old times and bewail the broadness and frivolity of latter-day religion. As for Martha she enjoyed the companionship of young girls who did not deride her parents' religion nor make cutting remarks about her style of dress, for Mrs. Weston sternly forbid the wearing of feathers, flowers, jewelry or in fact anything that cost a little extra money. This year Mr. and Mrs. Weston were full of excitement for the noted Elder Reams had promised to honor the encampment with his sanctified presence.

It was a pleasant afternoon near the close of the camp-meeting week, and the cold-hearted had become warm, and the faltering filled with zeal. Religious fervor was running high and many wild and foolish things were being passed for truth every day. A soft golden light bathed the rock-strewn hills and flickered through the leaves of the stately sugar maples and beeches that formed the grove. Upon rough board, backless seats, were crowded some three thousand people. Among those on the front seats sat the Westons, listening to a slender, well-dressed man a little past middle age. It was apparent from his speech that he was well educated—an unusual thing for the clergy of his denomination—and it was also apparent that at some period of his life he had been accustomed to good society, for he had the manner and bearing of a gentleman. His voice was clear and penetrating and he spoke with the earnestness of strong conviction, and he had deep magnetic eyes that seemed to compel the attention of his audience. He announced his text: "To proclaim the acceptable year of the Lord and the day of vengeance of our God." As he talked he walked to and fro upon the rude platform which served for a pulpit. Behind him hung a large chart upon which appeared many strange and terrible beasts, which looked as if they had been conceived by the brain of a savage or a madman.

Elder Reams was certainly an orator after a sort, and he quoted Bible texts with surprising fluency. From the chart and the Bible he quoted, he gave the history of the world from the creation of Adam six thousand years before, up to that present moment, and proved conclusively from the prophecies that the end of the world was at hand. Every statement he made he clinched with a "thus saith the Lord," and his assertions were greeted with loud "Amens!" "Praise the Lord!" "Glory to God, I believe it!"

After he had finished an argument, proving that the trumpet might sound and the dead arise before the next morning, he began a passionate appeal to the sinner to make his peace with God before it was too late. The deaf and lame and aged who had gathered upon the front seats were hurried away and a general stir now ran through the audience as the elder in soft, appealing tones began to call upon the unsaved to come forward and seek salvation.

Many of the more zealous clergymen began walking up and down the narrow aisles between the rows of seats, pleading with those they were especially interested in to come forward and seek the Lord. The singers began to sing, "'Tis the last call of mercy that lingers for thee!"

Martha felt a strange throbbing of the heart and her sensitive face flushed and paled. A strong power seemed drawing her toward the mourner's bench. She tried in vain to recall the doubts of the past months. As she tried to close her ears to the hymn and the elder's pleading voice, her mother grasped her arm and said: "Marthy, do you go with the rest now."

Martha did not move.

"Marthy Weston," said her mother sternly, "it is nothing but your pride that keeps you from startin'. Do you go along! Do you s'pose I want to see my own daughter burned up?"

Martha felt a touch upon her shoulder and looking up saw her father bending over her, with tears streaming down his cheeks. "Go, Mardie," he said, brokenly. "Go, my child."

As trembling and faint Martha half rose to go she felt a firm clasp upon her wrist and looked up into the dark, magnetic eyes of a handsome young minister. "Come," he said, authoritatively, and his fingers closed still more closely around the slender white wrist. Without a word Martha followed him and passively knelt beside him at the mourner's bench. She had a dim idea that she ought to have new and strange sensations—strong feelings which would incline her to weep and pray, but instead a strange calmness took possession of her and the odd idea that an unseen being was standing close beside her. She heard as if in a dream the sobs and shouts of her companions, and the elder's voice calling upon the Lord to save, and she wondered vaguely what it all meant. Then it was over and she stood with the rest waiting for the various preachers, of whom Elder Reams was foremost, to come and shake hands with her and offer her words of counsel. The young preacher still stood by her side with one slender white hand resting lightly upon her arm. Then the voice of Elder Reams sounded close beside her, and his hand clasped hers as he kindly inquired as to the state of her feelings.

"I do not know," said Martha, as she looked about her in a bewildered way.

"You are tired," said the elder. "Go home and take a good night's rest, and in the morning you will know whether you have salvation or not."

Perhaps the elder never gave any more sensible advice, but he proved a false prophet, for in the morning Martha did not know. She performed the usual household duties, and then once more accompanied by her father, sought the encampment. She felt restless and dissatisfied as the day wore on, and when the young preacher appeared, who the day before had led her to the mourner's seat, she confided to him her perplexity and doubt. While thus engaged her parents came and bade her good-bye promising to return the following morning. After their departure the young parson invited her to go to his tent, telling her that his wife and a few sisters whom he mentioned, would be pleased to join them in prayer.

"There is something I want to tell you first," said Martha; "something strange happened this morning and I want you to explain it to me."

"I will explain anything I can for you," he said gently.

Martha hesitated and then began timidly: "I was awakened ths morning by hearing my name called three times. I started up in bed, wide awake. I did not know the voice, and I did not see nor hear anyone in the chamber. Just as I was going to get up a voice began to sing. The voice was just outside my open door and I could plainly see there was no one there. I never heard such singing before, so clear and sweet and strong. The hymn was 'The reapers of life's harvest,' only the words were changed some, and I felt that they were meant for me. Oh! I shall never forget it."

The young man smiled with gentle superiority. "You were dreaming, little one," he said.

"Oh, no," said Martha earnestly. "You are mistaken. I was wide awake. I heard my father clattering the milk pails and wondered what time it was while the voice was singing. Besides, Charlie heard it, too, and told me at the breakfast table that he never knew I could sing so well before."

The young man made no reply, but as they had reached the tent, he pushed back the curtain which served as front door, and the two entered. The tent was empty. "All gone," said the preacher cheerily. "Well, it does not matter. 'Where two or three are gathered in my name,' you know. Let us kneel down here by ourselves, and ask the Lord to give you a clearer understanding of his word and your duty as a Christian."

He took Martha's hand in his, and with simple confidence she knelt beside him. The young parson prayed earnestly, even eloquently, and Martha listening intently to his words did not notice that he had drawn closely to her until she felt the clasp of his arm about her waist. With a feeling of alarm she looked around into the dark, handsome face which bent dangerously near her own. The parson stopped his praying and for an instant their eyes met, and then with a cry of terror, Martha threw aside the restraining arm and leaping to her feet stood with white face and wild eyes staring at the man before her who, to his credit be it said, hung his head with shame. Then Martha sprang through the tent door and fairly flew to her own apartments, where she fastened the curtains closely down, and throwing herself across the bed, burst into wild sobbing. After a short time she grew calmer. She heard the bell ring for evening service, and the women in the adjoining room preparing to attend the meeting. Martha listened until she knew they had all gone but one old woman left to guard the tent; then she arose and drawing aside the curtain from the one little window, which was open, looked out into the darkness. Lights were shining from tents and cottages and the air was filled with the hum of many voices. Several large lamps fastened to tall trees threw long shafts of light across the encampment, making the darkness seem more intense where no light fell. From her post of observation Martha could see, dimly outlined, the forms of the dark trees, and moving figures which for a moment would be clearly revealed in the bright light of the lamps and then swallowed up in darkness. The air was heavy with the odor of rich woods earth, leaves and fragile ferns. A strange lonesome feeling came over Martha, a sense of desolation.

"I have no part nor portion with them," she muttered; then started, for it seemed to her that another than she had uttered the words. Then the gathered congregation began to sing, "The glorious day is coming; the hour is rolling on." More and more voices joined in the strain until the grand old hills piled with great rocks telling their story of eons past, echoed and re-echoed the voices of the singers as they sang:

"Then fire from God descending,
Shall sweep this wide earth o'er,
And nations loud lamenting,
Shall sink to rise no more.
Though tears and groans are blended,
Yet all in vain they cry,
The day of hope is ended,
And sinners now must die."

(To be continued.)

ROME ATTACKING OUR PUBLIC SCHOOLS.

HOW THEY PLAN IT.

The Boston Citizen has frequently referred to the apparently concerted action of the Roman hierarchy to force a division of the public school fund, in the interest of their parochial schools. That this action is carefully planned to be put into effect just before the presidential campaign, there can be little doubt. Rome is skilled in politics, and knows where she can get the most from "the powers that be"—the political powers—who are hungry for votes.

How does Rome propose to enforce her demands upon the politicians? (By Rome, we mean the hierarchy, for the Roman Catholic people, if left to themselves, would stand loyally by the American public school system—but the people are simply sheep who blindly follow their leaders, the priests.)

In the Catholic Citizen, of Milwaukee, Nov. 14, was a letter written by "Father P. F. Judge, of the Sacred Heart Church, Omaha, Neb."—a letter which doubtless voices the sentiment of the priests generally. In this letter Priest Judge says:

"With the advance of enlightenment and religious toleration and the disappearance of sectarian bitterness and bigotry, the day is fast coming when the people and therefore the government of this country will endorse the position of the Catholic church, not only by words, but in act, according to her schools as well as to similar schools of other denominations, their pro rata share of the taxes to which they are entitled.

"Short as is the time since I gave expression to that view, a good many things have happened to make me still more sanguine than I then was. Both within the church and in small part outside of it, much discussion has been going on since which seems to indicate that some kind of crisis is coming. The Catholic Federated Societies in convention in Atlantic City last July, passed a most important resolution on the question. Only last month the German Catholic societies of New Jersey decided to apply to the legislature for state support for their parochial schools. The New York Sun opened its columns to a discussion of the subject by which much light has been given. The Rev. Dr. Montague Geer, of the Protestant Episcopal church, contributed two important articles which, if they voice any large body of opinion in his denomination, are of great moment, as showing the trend of sentiment in that quarter. The Rev. John Talbot Smith and the Rev. Michael Clune gave each an able and unanswerable contribution to the discussion. At the conference of Catholic colleges held in Philadelphia last week a timely paper on the matter was read by Rev. Benedict Guilder, S. J., Boston college. Moreover, the Most Rev. Bishops McFaul and Messmer, and His Eminence Cardinal Gibbons gave expression to their views, and very much to the point, quite recently."

How unanimous is the expression on the part of the hierarchy, is clearly shown by the above.

The priest then proceeds:

"A famous advice once given in Ireland is the wise and practical course for us to adopt in the present circumstances: 'Agitate, agitate, agitate.' Ireland has struggled and fought against darker and more merciless tyranny, and she has won by peaceable means and parliamentary procedure.

"Can we not, in an official and representative way, bring our case before the state, before the legislatures and before the limelight of the public opinion of the nation? We can hardly expect the state to come to us and ask us what we want, or, in fact, consider the matter at all until we become more practical by making out our case and bring it before them in a business-like way and emphatic manner. How may this be done? One way that suggests itself to me is this:

"Suppose, for instance, that to-morrow our official and natural leaders, which, of course, would mean our bishops, educators and representative laymen, should confer together at a kind of round table conference and agree on a plan of campaign. Suppose they were to agree upon presenting to every legislature of the whole union, and to the government of the United States, an immense, mammoth memorial, or petition, couched, of course, in the most respectful, temperate and argumentative language, setting forth our grievances and demands, demonstrating how these might be granted not only without detriment, but to the entire enhancement and advantage of the present public school system of the land.

"Let this be signed at every church door, in every town and village in the country. Numberless signers, too, doubtless, could be obtained from the members of other denominations, Lutherans, Episcopalians and others. Because the Catholic church should in this case make common cause with other denominations feeling the like grievances, and make no claims for herself that she does not desire for others. Each denomination should get a fair field, but no favor to impart their own religious teaching to their own subjects. It would be well in this connection of church and state to adopt the suggestion of Rev. Dr. Geer. Let the word 'church' stand for every religious body which is working in the field of ethics in any large organized way. The Catholic church might do that without any sacrifice of principle.

"Now let such an enormous petition be presented in a formal way to each and every legislature in the land and the federal government as simultaneously as possible. It would have the signatures of millions. And at the same time let all the representative bodies in the church throughout the land pass resolutions praying the government for action on the petition.

"How would such a proceeding not awake up the whole national conscience, how would it not command the attention of the whole press of the country, and thus bring up the matter at one bound into the limelight of public opinion and into the forefront of practical questions? In the discussion that would follow our position on religious education in the public schools could be made as clear as the noonday sun to every thinking mind in the whole country, the ranting of imported bigots to the contrary notwithstanding. Thus the first battle would be won.

"The government would have to ask itself, 'What am I going to do about it?' It would find itself face to face with a condition, not a theory, and should act. What would it do about it? Well, the very least it could do to begin with would be to appoint a governmental commission to look into the matter. The scope of that commission might include a visit to other countries, such as Canada, Great Britain, Ireland and Germany, where, like our own, there is not a union of church and state, and yet they have come to a harmonious arrangement for imparting in the elementary schools, both secular and religious education, and where, too, there are as many different denominations as here. No doubt it would be a matter of great difficulty to please all concerned, but if the statesmen and churchmen of other countries were able to arrive at a harmonious working basis, surely those of this great country of ours can do better."

The Citizen here presents what will be, without doubt, the papal plan of campaign. "To be forewarned is to be forearmed." To thwart the schemes of the enemy it is absolutely necessary to organize—and to elect to congress and to state legislatures the best men—men of American convictions and of genuine courage.

Now that we have the plan of campaign before us, there is no possible excuse for being caught napping.

I know of no such thing as genius; it is nothing but labor and diligence.—Hogarth.

There is no genius in life like the genius of energy and industry.—D. G. Mitchell.

There is no thought in any mind, but it quickly tends to convert itself into a power and organizes a huge instrumentality of means.—Emerson.

IMPORTANT QUESTIONS.

Who Am I?—Whence Came I?—Whither Am I Bound?

These are the questions the thoughtful minds are asking and have been since the human race began the existence of time. These questions come echoing down the corridors of the ages, and are as interesting a study as when first whispered into the thoughtful intellect of man in the early dawn of civilization.

Who shall rise to the height of the Infinite horizon, to probe to the depths the dark gloom of mental doubts, and give to the world the satisfying message enough to answer the skeptic and the soul's hungering thirst for spiritual knowledge.

Man has sought light from the prophets and seers of the past, and worshiped at the shrine of Buddha and Jesus, but the great truths and soul mysteries of being, sphinx-like remain hidden from the world's thinkers.

That there are psychic phenomena and spiritual illuminations of minds given here and there along the pathway of human experiences running like a thread of gold impinging upon the mortal plane of life impalpable to the finite senses, yet with all these evidences the world still lingers in doubt and waits the coming of the Messiah. These answers must be sought not from without, in books of learned minds, nor yet from the chosen leaders of religious sects, but deep down within one's own inner individual consciousness, the soul itself.

Everything points in the direction of man's will power, the soul's attributes in the concentration of one's own mental faculties unhampered by the psychological influences of dogmatic control either from excarnate or decarnate minds, for the higher and better unfoldment of spiritual and intellectual growth.

Time and space melt before this soul-power with its marvelous energy quickening into new life, mind and will, making the body subservient to its divine sway, and points unerringly to a possible answer to these world-wide questions when man shall fully awake from the lethargy of mere sense knowledge and become one with his own soul.

Recent experiments in the psychic and occult phenomena of mind over mind psychologically proves conclusively that the inner consciousness of man is the subjective will or mind in perfect harmony with the soul where fluid-like all intelligences are operative and governed by the law of divine unity.

Man is a soul now as much as he ever will be when divested of his mortal body and the fact of his inner powers related to the subliminal self or soul where under its benign sway the future lies out before the seer like a written page to read the history of men and nations through that law of psychometry vested in the sensitive brain of every individual, shows the possibilities of the finite mind as related to the infinite co-eternal.

The awakened intellect to-day feels the near approach of wonderful powers where the intuitive faculties sense a new world, as it were, governed by laws not understood by the finite mind, yet in accord with the ripening intellect of spiritual progress that opens the vast storehouse of infinitude.

When it comes to the momentous question of where the spirit goes at the dissolution of the mortal body, I know of no one who can so correctly settle the question as the soul itself of the individual without the aid of intermediaries known as spirit mediums each person his own medium, looking across the boundaries of infinitude.

The signs of the times point to the near approach of selfhood, when leadership will be impossible, when the sovereign rights of an individual mind will be held sacred and each individual will be sphered in his own orbit, like the planets in space, moving, rhythmically vibrating the harmony of soul-music, chanting the progress of the ages.

The time has passed when investigations in psychic phenomena and kindred subjects excite ridicule; only in the most ignorant and illiterate minds does this occur. Granting that very few have yet risen to the lofty plane of soul-communion with the denizens of the unseen worlds those few are felt and have set in motion the vibratory waves of thought and their secret messages are molding anew the voice of truth and spiritual knowledge and the air is sweet with the fragrance of divine love and the upliftment of man.

BISHOP A. BEALS.

Summerland, Cal.

MY MOTHER'S HANDS.

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they are fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are these aged, wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
I always weep, as, looking back
To childhood's distant day,
I think how those hands rested not,
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hands and heart and brow.
Alas! Alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
Those hands will folded be.

But, oh, beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
Where crystal streams through endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

—Boston Budget.

The World Advances Through a Conflict of Ideas. When That Is Not Allowed, as in the Catholic Church, then Stagnation Follows, and Progress Ceases. The Progressive Thinker Will Not Follow in the Rut Marked Out by the Catholic Church, and Suppress This Clash of Ideas, nor Bridle Human Reason.

THE CONFLICT GOES ON.

We Introduce to our Readers Mrs. Clara Watson, a prominent leader in the Ranks of Spiritualism, and one who wields a sharp pointed pen, and says what she thinks. She steps boldly to the front and attempts to annihilate The Great Psychological Crime. Thoughts emanating from such a source, from one who is so fearless, will be read and re-read, and make a deep impression. Spirit control is being analyzed as it never was before, and there is being brought to the front a vast amount of information of great value to those who have sufficient gray matter in their brain cells to comprehend the same.

The Symposium has been great, and The Great Psychological Crime has received a great dressing down surely, and all honor to the noble workers who have raised their voice in defense of mediumship—the cornerstone of Spiritualism—against the attack of the enemy, even though disguised as a friend. Judging from all accounts the great crime of the age is the putting forth of so slanderous, unjust and untruthful a production, so far as mediumship is concerned, as that which has called forth the present agitation.

Prior to the symposium I had not read the book, but now I am reading it, and my wonder increases how anyone possessing the qualities of true manhood or womanhood and claiming to be a friend to Spiritualism, could put into print such outrageous and false statements about those who have been the pillars of strength to the grand superstructure of Spiritualism, and if even there was a case of obsession or hypnotic control by an "earth bound" spirit, certainly the author of The Great Psychological Crime is the victim, and I do not wonder he or she hides in obscurity.

One would think from sheer shamefacedness there would be a desire to be nameless, and while she or he poses as a student in the school of "natural science," the claws of the Theosophical-Jesuitical monster are plainly visible.

The book starts out with the theosophical bug-bear of "magic," black magic and white magic, and then proceeds to charge upon mediums the devils of black magic. This has ever been the playground of theosophy.

The writer of these lines has had experience with devotees of this cult in the past. A society of this school was started in this city, and the members (about a dozen) at once pounced upon spiritualism and the city press was used to disseminate their antagonism to the same, and Dr. Buck of Cincinnati, one the endorsers of the book, happened along and helped explain the black magic business. The writer was in attendance at the meeting, and my indignation was kindled and soon the war was on. I had not been appointed by the N. S. A. to answer the base charges made against Spiritualism and Spiritualists, but I assumed the prerogative and battled them through the press single handed and alone, without fear or favor, without money and without price, for a number of years.

The society made a desperate struggle for existence, but after a few years went down, and now not a peep is heard about black magic, reincarnation, karma, astral shells, devachan, mahatmas, masters, divine wisdom, etc., etc.

The Crime book agrees with Spiritualism along certain lines, and contains some information to the novice regarding hypnotism, mesmerism, occultism, etc., but to intelligent Spiritualists, the instruction comes late in the day. Spiritualists have been posted along these lines many years; understanding THE DANGERS AND THE ABUSES as well as the grand, UPLIFTING AND HELPFUL uses thereof. The writer of this listened to a course of public lectures upon these and kindred subjects given by a Spiritualist thirty years ago, and there are many in our ranks who have been teachers in this department of learning for many years, and the points of agreement with Spiritualism and the claims of the author to be a friend thereto, forms the gilded coating under cover of which it is hoped to ensnare the unwary.

There are some statements of the Crime book that are amusing. For instance, it says: "If Spiritualism is to become a permanent, living factor in the moral and spiritual evolution of the race, Spiritualists must insist on the entire abandonment of every phase, form and degree of mediumship."

Now just note the sublime reasoning displayed. To build up securely and firmly the great structure of Spiritualism we must first destroy its foundation, knock out the underpinning that sustains it. Queer logic that, but this is quite on a par with a great deal more put forth as "divine wisdom."

In the years gone by when the local theosophists were making heroic efforts to hypnotise the whole city into their "brotherhood," they secured a number of noted speakers of the cult, among them Countess Wachtmeister, who, true to the tenets of the school, disparaged mediumship among Spiritualists, but upheld the kind they have in theosophy, citing the marvelous powers of the now lamented Madame Blavatsky, who, it is said, by wiggling her fingers in the air caused teacups and saucers to rain down upon the company when they needed utensils from which to sip the nectar of the gods.

The Countess was so anxious to induce people to throw "subjective" mediumship to the winds and come into the independent exercise of the 'spiritual sensory organism," where anybody would be able to manufacture tablewear out of the atmosphere, that right there in public speech she gave directions how to "unfold." She anticipated the unknown author's forthcoming book, and gave the secret away, and desiring to fix the process on the tablets of my memory, I made a note of the receipt, and now I think the many readers of The Progressive Thinker are entitled to the knowledge, and I propose to give it forth, thus obviating the necessity of buying the book to be, or of joining the author's "class." I am sure this recipe is the correct one in use in the "School of Natural Science" for a real, live Countess, straight from the Orient, would carry no spurious article. The process is so simple that a wayfaring man or woman, even though not as "intelligent" as the hidden author, can easily acquire the prize of independent seership. Here it is: The first step is to start a reflection of thought waves on the atmospheric ether of cosmic light and action: This is to be interpenetrated by the manas of individuality, blended with the ego of personality, and impressed upon the susceptibility of the ethereal subconsciousness of the sixth sub-race, and this in turn is to be united to the mental aura that oozes out of the loosely knit astral form and comes in contact with the seven conscious cast-off layers of the body of the sensation, that act as recording tablets upon the body of desire. Then the individual passes through the seven-fold principles of vital energy, ascends through the vibratory plane and finally feels the absorption of the universal will. And now the initiate has mastered the secrets of the soul powers and fathomed the deeps of the great ocean of Karma Loca, and consequently is ready to be disintegrated through the chemical action of the sublimated forces of the Devachanic condition, and through the transmigratory and re-incarnate process comes forth therefrom as a god Mahatma, and is now prepared to hide away in the mountains of the Orient. The initiate or Theosophical medium is now full-fledged to exercise his or her spiritual sensory organism, independently, with no "criminal" attachment.

How beautiful!

Now I do not suppose that the foregoing explanation is given in just the language of the Countess. Indeed, I AM SURE IT IS NOT, but such was the impression the vibrations made upon my sensorium while listening.

But seriously, the above jargon of words strung together convey about as much meaning as did the words of the speaker upon Theosophical mediumship.

But to return to the symposium. The Theosophical Side—the Crime book side—taking advantage of Editor Francis' impartial action, made haste to bring forth testimony for its side. But who are they who come forth from obscurity to defend the book? With a few exceptions, such as Dr. Buck, Ella Wheeler Wilcox, Dr. Peebles and Prof. Loveland, the writers were people seemingly improvised for the occasion. Surely the Spiritualistic side, with its array of noted and almost world-wide known participants, does not suffer by comparison in the symposium. The bulk of evidence for the Crime book seems to come from a few persons who have been unfortunate in their attractions from the spirit realms, unfortunate in not possessing sufficient individuality to keep the grossest element of spirits at bay. But not one of the many noted mediums speaking for mediumship, as well as hundreds who have not spoken, have had any such trouble, because, forsooth, they were self-poised, fortified within, against the "black magic" influence.

In the symposium up to date, if correctly counted, there have been seventeen writers, exclusive of Dr. Peebles and Prof. Loveland, for the Crime book, and twenty-five against it, but, kind reader, just note the returns as results of the discussion. Evidently the weight of argument against the book has had its depreciating effect upon the same. The work has already been reduced in price. Before the heavy guns of Spiritualistic logic were turned upon it the price was two dollars; now its value has fallen twenty-five per cent; the book is now offered at $1.50.

Keep up the discussion.

Let the good work go on.

I would like here to endorse the suggestion of George A. Bacon of Washington, D. C., that the replies be published in book form. This certainly should be done and the book go forth as a "companion piece" to The Great Psychological Crime. The replies have all been able, and yet, of course, we could single out a few as leaders, and I cannot agree with E. D. Titus, who thinks they have "embodyed a display of rhetoric rather than scientific logic."

If scientific logic, sensible and deep reasoning has not been displayed in this discussion, I am sure I would not know where to look for it. The Crime book has been criticised from every point of view, Dr. Conger touching on a little different line than any of the others. His article was fine.

The Great Psychological Crime is simply a DAGGER THRUST AT SPIRITUALISM, and even though the keen and polished blade be sharpened to the hilt, the blow will be turned aside, as many another has been, without even wounding the sturdy, growing child—Spiritualism. It will come out of the affray unscathed.

Certainly the symposium will do good.

Indeed, The Progressive Thinker would have been recreant to its trust, had it not afforded opportunity to Spiritualists to down their adversary, and really, Brother Francis, your paper seems to be about the only one of a Spiritualist nature that isn't afraid of discussion, and I feel to say to you as a good Catholic friend said to me recently, He had been accustomed to the dry rot of Catholicsm, and it chanced that he attended a funeral where the writer officiated and at the close of the service at the grave he said to me: "Good woman, you ought always to live. People who talk that way ought never to die; the world needs them." And I say to you, Editor Francis, DON'T DIE. The world needs you.

For the life of me I cannot see why the phenomena in Spiritualism should be considered so criminal.

What is life anyway but one stupendous phenomena, manifested through the multiform processes of nature?

Theosophists and others may make light of the phenomena of Spiritualism, and yet there is no place in all the universe where phenomena do not exist.

The phenomena of the material universe are marvelous.

The phenomena of the human mind are marvelous.

The phenomena of the spirit are marvelous.

Anyone who can look out on the beauty and glory of nature and breathe in the freshness of life and not feel impressed by and through the wonderful phenomena of the forces of life must be blind to all the higher reasoning of the soul.

Anyone who meditates upon the wondrous powers of the mind and the subtile properties of spirit, and senses not the marvelous phenomena therein, or classes them as criminal, must be dead to all the quickening inspirations of life. No, it is not to the detriment of Spiritualism that it rests upon phenomena or fact.

And I wish to add my testimony to that of others of the manifold good that has come to me through coming in touch through mental mediumship, with the denizens of the spirit realm. IT HAS BROUGHT UNTO MY LIFE BLESSINGS UNTOLD, through which I know I am enabled to aid in blessing other lives, and I am not in the least concerned about the road before me "leading unto death."

The Crime book is simply the old worn-out cry dressed in more hideous garb, "It's all the devil."

Spiritualists do not claim perfection for their mediums; they are human, but they are not all devils, nor any of them all devil, notwithstanding the claims of the Crime book.

We do not claim perfection for mediumship. Indeed, perfection is found only in the "Schools of Natural Science."

Theosophy alone has a monopoly of perfection (?) in all spiritual things, and when perfection is reached, progress ceases.

CLARA WATSON.

Jamestown, N. Y.

THE CONFLICT CONTINUES.

This Conflict is simply a Process of Evolution whereby the TRUTH will become more prominent, and in connection therewith we introduce to our readers a charming character, Mrs. E. M. Hamsley. She is a brilliant little lady, one that would do you good to meet and hear in detail her remarkable experiences in subjective mediamship. As Chairman of this debate we take pleasure in placing these ladies side by side in The Progressive Thinker, each one writing independently of the other, and each one not knowing what the other has to say until the same is in print. Study carefully what both say, and you must reach a conclusion independent of the Chairman.

To the Editor:—May I ask of you the favor of announcing my address through the columns of your paper?

I would also be pleased if you will kindly state that the letters addressed to me in care of "The Progressive Thinker" have reached me.

Many of the letters of inquiry addressed to me have remained unanswered for some weeks owing to my time having been engrossed with other very important matters.

To those who have written me permit me to say that I hope the incoming week to be able to answer their letters personally.

Perhaps nothing has more fully convinced me of the great good the symposium has done, is doing and will do than the letters which have reached me from persons who are personally unknown to me, asking that "the better way" be opened to their understanding.

Several of these letters are from mediums, "developing" mediums and Spiritualists, and through them all runs the one plaint, "MEDIUMSHIP IS SO UNSATISFACTORY."

Right here I would like to say that I am not prepared to "open the way" to a development of the power of independent clairvoyance.

I am but a student myself and am unauthorized to outline for any individual any course of study or culture whereby they may attain this power.

Since coming into the light of this knowledge of independent self development the greater part of the past four years' experience and endeavor has been the undoing of the destructive effects of my mediumistic subjection, the growing from the condition of an instrument used by Spirit Intelligences for the transmission of messages, lectures, etc., into the full possession of all the capacities, faculties and powers with which God or Nature endowed me.

Capacities, faculties and powers which were, in a measure, paralyzed by my mediumistic work.

This I feel justified in saying that I have accomplished.

I am willing (I may say more than willing) to give to any one the full benefit of all the experiences I have had in this endeavor. I will gladly assist any man, woman or child who, through mediumship, has lost the power of independent self-control, to regain that highest and noblest of all powers.

This week's Thinker (Nov. 21) lies before me; there is a great deal I would like to say in regard to its many interesting articles and contributions; but I know that the symposium practically closes with the opening letter from Lyman C. Howe, and that your space is valuable.

I must say, however, that I was pleased with the candid, unprejudiced manner in which "The Veteran Spiritualist" opens the discussion. I look forward to an intellectual treat in the further development of this discussion between Mr. Howe and Mrs. Florence Huntley.

The lecture by W. F. Peck, as reported in this week's "Thinker" is timely and his statements should command the thoughtful consideration of all Spiritualists.

What more eloquent plea could be made for an independent, rational, self-conscious and self-controlled life than is embodied in this lecture of his in regard to the earth-bound spirit of Amelia Bauer?

To quote Brother Peck:

"All students of Spiritualism recognize that mortals may be hypnotized or psychologized by disembodied spirits and become what is known as prophets, seers, mediums, psychics, etc., but it is not so commonly known that mortals may also psychologize disembodied spirits almost as readily and bring them under their mental, moral and physical control. Yet there is much evidence to substantiate this fact.

"The subject of the hypnotist is, for the time being, merely the reflex of the controlling mind. He sees with the eyes of the operator, hears with his ears, thinks with his brain, knows only what he knows and believes only what he believes.

"MANY INSTANCES COULD BE CITED TO SHOW THAT SPIRITS DISEMBODIED HAVE BEEN SO COMPLETELY HYPNOTIZED BY THE EARTH CONDITIONS AND THE MINDS OF MORTALS THAT THEY REALIZE ONLY IN A VAGUE WAY THAT THEY ARE NO LONGER DWELLERS IN THE BODY AND SO LIVE LARGELY THE LIFE OF THE EARTH, SUBJECT TO ITS LIMITATIONS AND PARTICIPATING IN ITS AMUSEMENTS AND INTERESTS GENERALLY."

If what Brother Peck says is true (and I am in position to know that it is), what about those Spiritualists who regularly attend the seance room, carrying to their disembodied friends their own sins, sorrows, desires and earthly problems, drawing those disembodied friends into their own troubled and oftimes materialistic mental, moral and psychical atmosphere?

Is it fair or just to the liberated spirit to draw it into an environment in which it may become completely hypnotized by the earth conditions and the minds of mortals," and can "realize only in a vague way that" it is "no longer a dweller in the body," and so compel it to "live largely the life of earth, subject to its limitations," etc.?

And what of the prophets, seers, mediums, psychics, etc., of whom Brother Peck says, they are "for the time being, merely the reflex of the controlling mind? He (the medium) sees with the eyes of the operater, hears with his ears, thinks with his brain, knows only what he knows and believes only what he believes."

In a word, he is for the time being (that is, while under the control of another intelligence) robbed of his personality, deprived of his individuality and is become the automatic instrument of the will of another.

When one who is as well versed in the philosophy and phenomena of Spiritualism as Brother Peck admittedly is, makes such an unqualified statement in regard to the DESTRUCTIVE EFFECTS OF HYPNOTIC CONTROL, and identifies it with the mediumistic process ("All students of Spiritualism recognize that mortals may be hypnotized or psychologized by disembodied spirits and become what is known as prophets, seers, mediums, psychics, etc."), is it not time that mediums and Spiritualists generally were awakening to a like knowledge of the fundamental principle involved in hypnotic and mediumistic control of the human will?

There are several other articles in this week's Thinker of which I would like to speak, but I fear this letter is already too lengthy to gain admission to the columns of your paper.

I cannot, however, forbear to ask a few questions which the letter of George A. Bacon suggests:

First—Of what "CRIME" is the author of the "Great Psychological Crime" convicted?

I have carefully followed the articles written by the persons to whom he refers and have yet to be shown where they have in their respective, individual capacity, so cleverly and masterly laid bare the criminality of the author of that work.

Second—Is it a "CRIME" to give to one who is enslaved the directions and opportunity whereby he may escape slavery?

Again, isn't it a "CRIME" to point out to one who has been misled the right way?

And, is it a "CRIME" to endeavor to give to humanity the accumulated knowledge of twenty years' unremitting research into a definite field of scientific "study, personal experience and demonstrations," of psychological problems?

If so, then BLEST BE THE "CRIMINAL."

The whole work of progression, as we look back over the ages, as revealed by the light of sacred and profane history, seems to have been left in the hands of just such "CRIMINALS."

These are the men who, for Truth's sake, were willing to sacrifice their own personal pride, worldly ambitions and their preconceived ideas of truth, to spend their lives "unloved and alone," if need be, to give to humanity the truths which it at first spurned; then, after years, decades, centuries perhaps, accepted and endeavored to propagate by force.

The life and philosophy of Christ, his crucifixion, the subsequent history of the acceptance of his philosophy, its perversion and abuse, form one significant illustration, while the lives of men of science, who have walked by the light of a higher knowledge than is possessed by the ordinary mortal, have been one long story of misunderstanding and persecution. For centuries past these have verified this tendency in human nature to oppose truth when it comes into conflict with its established systems and with its preconceived ideas of truth.

It has been little more than half a century since Spiritualism had a hostile encounter with the orthodox idea of truth; unless I have been misinformed they were also unjustly accused.

I should have thought that from so recent an experience with the unreasoning opponents of that which has since been demonstrated beyond the possibility of doubt, namely, the possibility of communion between human and exhuman beings, that Spiritualists would have welcomed with open and avowed hospitality the entrance into their own field of one who has at his command more light to throw upon the subject for which they have labored and suffered.

Instead of so doing, some of the leading intelligences who are identified with the Spiritualistic movement have been most active in pronouncing this man (whose person and character they admit are unknown to them) "a Jesuit, a "pettifogging lawyer," an "egoist," an "ignoramus," a "medium" and a "criminal."

COULD THE UNREASONING, BIGOTED PREJUDICE OF THE MOST HOPELESSLY "CREED-BOUND" MORTALS SURPASS THIS IN INJUSTICE TO A FELLOW MAN?

It is one thing to make an assertion, another and wholly different thing to prove that assertion true.

In a careful reading of the articles, which according to Mr. Bacon's assertion, "have so cleverly and masterly laid bare the criminality of the author" of the Great Psychological Crime, I find many assertions which I KNOW THROUGH A PERSONAL ACQUAINTANCE WITH THIS AUTHOR TO BE UNTRUE.

I FIND MANY ASSERTIONS WHICH THE EXPERIENCES OF MYSELF, MY HUSBAND AND OUR INTIMATE FRIENDS PROVE TO BE UNTRUE.

Let us glance over the article written by Hudson Tuttle:

To quote Mr. Tuttle, in reference to the author of the book under discussion, he says:

"In plain words he is a medium, but it is by another process." I ask, how does Mr. Tuttle know this to be a fact? Has he had an opportunity of studying this man?

Again, to uqote Mr. Tuttle:

"Every medium arrives at the knowledge how by concentration of the mind to pass into this state (the superior or independent state). That this is preferable, there can be no doubt, for it enables the sensitive to command and not to implicitly obey like an automaton."

(This recalls to my mind a quotation from David Harum which seems to aptly illustrate and emphasize just what Mr. Tuttle here suggests: David Harum, in speaking of the "Golden Rule," says: "Do unto the other fellow what he intends to do unto you; AND DO IT FIRST.")

Evidently, Mr. Tuttle has not the exalted opinion of mediumship which a careless reading of his article seems to have impressed upon the mind of Mr. Bacon.

Again, to quote Mr. Tuttle:

"The medium is like the receiving instrument of the wireless telegraph, he must be in harmony with the transmitter. He is unlike in that it is within his own power to adjust himself to a certain range of transmitters."

I am a telegraph operator, have been a medium; am in position, therefore, to state as a matter of personal, definite knowledge and experience, that Mr. Tuttle's comparison is ill-founded.

As a matter of fact the medium is like the key by and with which an operator transmits messages (Morse System Telegraphy). He is simply AN INSTRUMENT OF EXPRESSION by which messages are transmitted from the world of physically disembodied to the world of physically embodied intelligences.

Mr. Tuttle bears me out in this statement when he says that mediums (sensitives) "IMPLICITLY OBEY LIKE AN AUTOMATON," and Brother Peck substantially endorses this statement of Mr. Tuttle's by saying, "HE (THE MEDIUM) SEES WITH THE EYES OF THE OPERATOR," ETC.

Here we have two who are supposed to be among the best posted men in Spiritualistic circles, agreed upon the relationship established under mediumistic control between the "intelligence controlled and the controlling intelligence, and both unite in specifically defining the position of the controlling intelligence as that of "OPERATOR," and the position of the intelligence controlled as that of "AN AUTOMATON."

Now for this very "offense," (i. e., that of defining the relationship which exists between the hypnotist and his subject, and between the "spirit control" and his medium, as being that of "An Operator" and "Instrument," and plainly and in an unmistakable manner pointing out to both the fact that this relationship between two intelligences is a violation of natural law), and for the further "offense" of suggesting that it was a relationship which was productive of only evil to both parties concerned in it, and was an unnecessary sacrifice on the part of the "subject" of "medium," and an unlawful usurpation of power on the part of the hypnotist, whether physically or spiritually embodied—for this "offense" a scholarly, unselfish and earnest master of the law of psychic phenomena, stands accused before the Spiritualistic public of being a "CRIMINAL."

Is it any wonder that I am moved to raise my voice in protest against this shameful injustice? Is it any wonder that I am impelled to say that IN THE EYES OF RIGHT-MINDED, LOGICALLY THINKING, HUMAN BEINGS, THOSE SPIRITUALISTS WHO HAVE BEEN GUILTY OF SO CONDEMNING ONE WHO HAS THUS LABORED IN THEIR BEHALF ARE CONVICTED OF THE SIN OF INGRATITUDE, AND STAND PUBLICLY COMMITTED TO A WILFUL MISREPRESENTATION OF A CO-WORKER IN THE INTERESTS OF "TRUTH AND HUMANITY?"

It is high time that these same "Spiritualists" begin to do a little thinking on their own account.

Now if we follow Mr. Tuttle's article, paragraph by paragraph, as I should enjoy doing, but my own time and your space forbid, we should find many such statements as these, following:

"He is said to be 'sublimely unselfish' and has written this book because he felt it was a duty to humanity. IT MAY BE SO, but the price is two dollars, and any printing house would make it for twenty cents or less."

If that is so, Mr. Tuttle, what about the great profit you make upon your own books, which are, if I mistake not, sold almost exclusively to Spiritualists? Do you also stand self-convicted of writing for the sake of mercenary gain ALONE?

Again, speaking of the author of "The Great Psychological Crime," Mr. Tuttle says:

"HE CLAIMS TO HAVE DISCOVERED A NEW KIND OF MEDIUMSHIP WHICH HE CAN IMPART TO ANYONE AS INTELLIGENT AS HIMSELF."

THAT THIS IS ABSOLUTELY FALSE ONE CAN EASILY PROVE TO HIS OWN SATISFACTION BY AN INTELLIGENT READING OF THE BOOK.

With this suggestion I must pass from my self-appointed task of reviewing Hudson Tuttle's article in which he has, according to Mr. Bacon's letter, "so cleverly and masterly laid bare the criminality of the author of that work."

Let us turn to Mrs. Cora L. V. Richmond's article:

To start with, Mrs. Richmond roundly berates the author of this book because he has chosen to withhold his name.

"No person has any right," says Mrs. Richmond, "to appear before the public anonymously, stating alleged facts solely upon his or her own authority, without enabling the people to know who the author is."

Again, "As an individual or personal expression of personal experiment, experience and opinion, it is only valuable in proportion as the person putting it forth is valuable, as his testimony is entitled to credence, as his authority is considered authority by those qualified to judge."

Since this is Mrs. Richmond's publicly expressed opinion, of what value are the teachings which have been given to her various audiences in "the course of fifty years of speaking and writing as a medium" from UNIDENTIFIED SPIRIT INTELLIGENCES?

She says that "no person has a right to appear before the public anonymously, stating as alleged facts solely upon his or her authority, without enabling the people to know who the author is."

WHAT OPPORTUNITY HAVE THOSE OF MRS. RICHMOND'S AUDIENCES WHO ARE NOT CLAIRVOYANT OF VERIFYING FOR THEMSELVES THE IDENTITY OF HER OWN "GUIDES AND CONTROLS?"

As a matter of fact the identity of some of Mrs. Richmond's controls are not known (in the sense of the word that she demands to know this author even) to herself.

How and by what process, for instance, could Mrs. Richmond satisfy an individual who was not a Spiritualist, neither clairvoyant, that a lecture which she delivered a short time after the death of Col. Robert G. Ingersoll was really given by that spirit through the instrumentality of her mediumship?

We have only the word (given through her own entranced lips at the time by the spirit control), that such a lecture was given by the spirit of that remarkably brilliant orator.

What opportunity in this case (particularly as the style of delivery, language, mode of expression, etc., were radically different from that of the supposed control, and very much like that of her chief control, so I have been informed by those who were present at the time this lecture was delivered) did Mrs. Richmond give to those "qualified to judge" that the controlling intelligence was really that of Ingersoll and not of a sensation-seeking, impersonating spirit?

Is it not a fact that many of Mrs. Richmond's own congregation doubted the identity of the controlling intelligence, and that others questioned the wisdom of Mrs. Richmond's submitting to the control of this spirit (if it were really he) who had so recently passed into a world of which he had gained no previous knowledge?

Did not many Spiritualists suggest that it was neither possible nor probable that the "control" was really Ingersoll, basing their statement upon the assumption (which seems to me well founded) that Mr. Ingersoll could not possibly have learned so short a time after his transition the laws governing mediumistic control. Particularly as he was not a hypnotist and had never studied that "art?"

I do not mean to arouse unpleasant memories, nor yet to deal unkindly with any of the individuals who have taken upon themselves the responsibility of misquoting, misstating and vilifying the author of The Great Psychological Crime.

Personally I hold no malice against any one of them; feel no animosity, but "for truth and humanity" is my watchword, and inasmuch as I am qualified to see the truth in just so much is it my duty to give to humanity that which I know to be true.

As to the identity of the author, I think that Spiritualists generally are willing to waive that point as a relatively unimportant matter in view of the greater importance of the value of his teachings.

Not one individual, dominated wholly by the intelligence of this author, but many sane, well-known, responsible human beings, have publicly testified that he is known to them, and that his personal character is above reproach, and have placed themselves on record as having personally demonstrated the truths of the philosophy which he represents and teaches.

There are many paragraphs in Mrs. Richmond's article which I for want of space will be forced to pass over, but side by side are these two which interest and amuse me.

"ANY INTELLIGENT MIND WHO WAS NOT A SPIRITUALIST BEFORE WILL BE ONE AFTER READING THIS BOOK."

Think of a statement like that in the face of almost three columns preceding it, in which she has laboriously tried to show that the book is not worth consideration, is illogical, unfounded on fact and untrue.

Is this, then, the kind of reading matter which makes Spiritualists? Mrs. Richmond says, farther:

"THE WRITER COULD NOT HAVE DONE SPIRITUALISM GREATER SERVICE."

Greater service than what, may I ask, Mrs. Richmond? Writing a book that according to your own statement is a discord of untruths, a manifestation of egoism, assumptions, nonsense and lies?

Is that the food upon which Spiritualism thrives?

In regard to the identification of spirit controls I would suggest that Spiritualists read with unprejudiced minds Brother Jamieson's views as expressed in this week's Thinker.

I would also suggest that especial attention be paid to the article written by Mr. Titus. These paragraphs are suggestive if nothing more:

"After thirty-seven years of scientific investigation I am opposed to hypnotism in any form, WHETHER TRANCE MEDIUMSHIP OR THE INFLUENCE OF MORTAL UPON MORTAL; IN THE LONG RUN THE EFFECT UPON THE SUBJECT CAN ONLY BE HARMFUL, EITHER PHYSICALLY OR MENTALLY, and especially so to persons not endowed with that peculiar mentality or gift."

Mr. Titus farther remarks:

"I NEVER KNEW A TRANCE MEDIUM THAT WAS NOT INFLUENCED AT TIMES WITH MANY SPIRITUALITIES BOTH GOOD AND BAD."

I wonder if Mr. Titus really meant to identify mediumistic and hypnotic control as "identical processes," and if he meant to practically admit and unqualifiedly endorse exactly what the author of The Great Psychological Crime had previously stated in the "Storm Center Book?"

Whether this was or was not the intention of Mr. Titus, he stands publicly committed in this paragraph to just such an admission and endorsement. I think that this writer in his "thirty-seven years scientific investigation" ought to be considered "qualified to judge" of the true worth of that which he has thus investigated.

Mr. Bacon may possibly, upon re-reading the articles in question, by the light of analytical, comparative, reasoning change his viewpoint; if not I think he will make no objection to my offering to the consideration of Mr. Francis an amendment of his suggestion "pro bono publico" (whatever that may mean), that instead of selecting "some half dozen of these worthy replies," that he publish in book form the Symposium complete.

It appeals to me rather in the light of an intellectual impossibility, that idea of Mr. Bacon's that only those replies be published which deal with ONE SIDE of the question; THE OTHER SIDE IS RIGHT THERE IN INFERENCE AT LEAST.

Another word to Mr. Francis: In the name of my husband and myself I ask you to accept our sincere congratulations upon the general spirit of fairness, which in the greater number of articles published on behalf of the representatives of both sides of this discussion has been manifested.

It should be a matter of personal pride to you to have been able to launch upon the world of thought and investigation this orderly, sequential symposium, dealing as it does with the most momentous question of the age.

The question of individual personal responsibility.

You have demonstrated, at least, that your paper is in the hands of thinkers, and I hope that they may, one and all, prove themselves worthy of the name of "Progressive Thinkers."

This tribute, from one so unimportant in the great world of thought, may be valueless, but be sure it comes from two very sincere admirers of your own courage and perseverance in thus conducting a discussion which may mean to many men and women the re-formation of their entire lives in conformance to their perception of truths which otherwise might not have reached them.

Spiritualists realize that a crisis has come; through each and every article written in defense of mediumship has been an open avowal or hidden suggestion that that method is not perfect; that it needs radical reformation, and that SPIRITUALISTS NEED MORE LIGHT FROM SOME SOURCE.

My earnest prayer is that they will accept the light which has been offered, and that ye who are and we who are not Spiritualists may meet upon a common ground of aspiration and in seeking the better way of life, may each and every one of us be guided aright.

Were not, as I have previously said, my own time and your space limited, Mr. Francis, I should like to review in routine the articles referred to by Mr. Bacon.

I feel, however, that enough has been done along this line to point the way to a more careful reading and thoughtful consideration of the matter which has through the columns of your paper been given to the Spiritualistic public.

I, who have so recently come out from among you, cannot but feel that my first duty in the endeavor to pass on the blessings which have been mine under the instruction of The School of Natural Science is to Spiritualists in general and to mediums in particular.

Meanwhile, I would suggest that the articles written by Lyman C. Howe and Mrs. Florence Huntley be given an unprejudiced hearing.

ESTELLE METZGER HAMSLEY.

Cancer Microbe Said to Have Been Discovered.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 9th and Broadway, Kansas City, Mo.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

Mr. Lyman C. Howe: My Dear Sir:—Your second letter of the series is before me, and commands my interest and attention. I have to confess, however, that a careful and earnest reading of it twice, leaves me with an unmistakable feeling of uncertainty as to your real position.

Can it be possible that this is because of my inability to understand good English? Or, is it because you have not yet gotten far enough into your theme to make your position clear?

When I take up the pen to reply, the impulse is very strong to lay it down again and wait for your next letter, to see if that will clear away the mists of doubt and reveal you standing in the clear sunlight of certainty where I can see you and know you as you are, and understand you as you intend and desire to be understood.

As it is, I do not feel that this is true; for I find myself saying, "Does he mean to convey the idea that there is no difference, in essence, between an impelling influence and a compelling force? Does he intend to say that all the motives, inspirations, impulses and suggestions of life which impel us to the exercise of our voluntary powers are hypnotic? Or, does he hold that, in the final analysis, all our processes, both physical and mental, are involuntary or automatic because they may be the results of remote causes for which we were not responsible? Does he intend to convey the idea that the love which impels a mother consciously and intentionally to caress her child is the same, in essence, with the process which COMPELS an hypnotic subject to perform the same physical act unconsciously and involuntarily at the command of his hypnotist? Does he mean that all men are at all times under a subjective, psychic, hypnotic spell which differs ONLY IN DEGREE? Or, does he hold that there is no such thing as hypnotism at all? Is he intending to establish as a fact that mediumship does not, under any circumstances, involve subjection or control? Or, is he, in an indirect manner, trying to show that all men are at all times 'mediums,' DIFFERING ONLY IN DEGREE, and that all our acts are, in the final analysis, automatic and therefore mediumistic?"

I do not believe you have intended to leave me in this perplexing state of doubt and uncertainty, nevertheless that is where I find myself in my effort to follow you. Lest our audience also become lost in the fog and lose interest in the discussion, I am going to ask you if you will not, in your next letter, take up the subject of the BOOK and specifically outline in definite form some one or more of those particular "errors" to which you allude in your first letter and which appear to you to be fatal to the author's position? This will enable us to go directly to the vital points and determine wherein we may be at variance, if at all.

As the proposition concerning this public discussion of the book was originally laid before me, and as I still understand the matter, Mr. Francis has laid upon you in this correspondence the burden of refuting the author's position as it is stated IN THE BOOK, and making clear to our audience wherein his errors or fallacies consist; and upon me the task of meeting your objections, as far as I can, at any points where the book itself may fail to do so.

Is not this also your understanding of the plan and purpose of the work Mr. Francis has set before us? If not, then it would seem to me to be well for us, as well as our audience, that our tasks be more clearly and specifically defined before we proceed further.

But if my understanding of the matter is correct, then the burden of proof is on YOU, and it is my business to wait with patience until you have successfully controverted some one or more of the fundamental and vital propositions upon which the book is constructed.

It appears to me that the author's position is clearly and unequivocally stated in the book you are to refute, and that the main propositions upon which he depends to support his conclusions are simple and explicit. You have read the book, and it would therefore be presumption on my part to restate its position or review its substance here. It would be equally gratuitous, not to say impertinent of me, if I should attempt to anticipate you in either the nature or the order of your criticisms and objections. Recognizing the ethics of legitimate and proper discussion, I do not desire to appear in such a light. My respect for the intelligence of our audience, as well as for that of my correspondent, would restrain me from the commission of such an indiscretion.

But while I await with patience your specific charges against the book, it may be that some of our readers will expect me to reply to some of your suggestions, even though their relevancy to the task before us is not yet clearly apparent to my mind. To meet this possible demand I take the liberty of referring briefly to the following suggestions contained in your letter:

You say: "That my daily life, with its immediate mental activities and moral standards is, so far as voluntary action is concerned, under the direction of my own will, reason and conscience, is not questioned here." By this I understand that you are willing to concede that you have a WILL OF YOUR OWN, and that it is not under the control of any other individual intelligence.

While this is clearly all the author has intended to convey by the word "independent," still you ask, "But is my will independent?"

My reply to your question is that, AS THE AUTHOR HAS EMPLOYED THE WORD, your will is most assuredly "independent," acording to your own admission. And this is the only sense in which we are justified in using the word, if it is our purpose to treat the author fairly.

Throughout the entire book he uses the word "independent" in the same sense. The independent will or volition to which he refers, is that which is FREE FROM THE HYPNOTIC CONTROL OF ANOTHER INTELLIGENT WILL. This is as far as he is considering the subject of "independence."

He nowhere refers to those "causes which may be traced to antecedents, circumstances, temperament, structure," etc. Why? Because he is dealing with the specific theme of "the subjective, psychic process" involved in the direct and immediate action of one mind or will upon another.

The "independence" to which he refers is simply and solely the freedom of one will from the direct and immediate HYPNOTIC action of another will. This is made so clear and unmistakable in the book that I find it difficult to conceive that you did not so understand it. Be this as it may, permit me to call your attention, and that of our readers, to the fact that when you raise a question of ULTIMATE causes, or even REMOTE ones, you are entirely outside the subject matter as well as the spirit and intent of the book. For this reason it would appear to me that the major part of your last letter is not relevant to the subject before us.

All you have said, in fact, as to what (in your mind) constitutes "independence," might be granted without in the least discrediting the position of the author on the subjects of hypnotism and mediumship. Why? Because he is talking of one thing and you of another. He is talking of the independence of the individual mind from HYPNOTIC CONTROL, while you are talking of absolute and ultimate independence of man from all the forces, conditions and processes of nature. It seems to me that in raising a question so utterly foreign to both the subject and spirit of the book you are likely to do both yourself and the author an injustice.

In the same manner you seem to have mistaken the meaning and intent of my own words concerning the "independence" of our own decisions. I stated that "It does not matter what facts or opinions have influenced our character building; these influences in no wise prevent the free and independent decisions of a sane and normal intelligence." I meant by this that such influences are not HYPNOTIC, and do not prevent us from exercising our will free from the hypnotic control of another will. That is all.

But you ask, "Is not this 'sane normal intelligence' the principal agent that decires our conclusions?" Of course it is. That is why I call it "independent." If it did not do so I should not call it "independent." In other words, if another will than our own had hypnotic control of us and thereby made all our decisions for us, that would mean the kind of domination which the author condemns in the book.

But again you ask, "Can we make any decisions without the consent of this 'sane normal intelligence'?" This is only another way of saying, "Can we make decisions without our own consent?" I think not. But we can make decisions without the consent of some other intelligence than our own. And so long as we can do this we are "independent" in the exact sense that both the author and myself have used the term.

In order that both you and our readers may see how far you are missing the spirit and intent of both the author and myself, permit me to paraphrase one statement of yours. You say, "Just in the ratio that we approach independence we become irresponsible."

Now if you were using the word "independence" in that statement in the same sense I have used it and the author employs it in the book, your statement would be as follows:

"Just in the ratio that we approach FREEDOM FROM HYPNOTIC CONTROL we become irresponsible."

I am morally certain you do not intend to convey any such idea as this statement would indicate. And yet, if I should substitute my own meaning of the term "independence" for yours, that is exactly what your statement would mean.

It would be just as admissible for me to hold you to the meaning of your statement as I have paraphrased it, as it is for you to make it appear to our readers that both the author and myself are writing about the kind of "independence" you have voluntarily projected into this discussion. But I shall do nothing of the kind. Why? Because it would not be fair.

I assume that our readers are both honest and sincere, as well as intelligent, and that they have a right to expect that I will not attempt to mislead them by attaching to your language meanings of my own which are different from those you have intended.

Again you say: "It seems to me that the absolute authority of active causes in shaping minor events a hundred years back of a specific climax, is as real, as irresistible and as arbitrary as that which holds a hypnotic subject in moral and physical bondage to the will of his master."

Let us suppose that you are correct. I do not understand that it is relevant to our subject. The author nowhere either admits nor denies such a proposition, so far as I am aware. He has written specifically of the "subjective psychic process" involved in hypnotism and mediumship as he has defined these terms; and has said nothing whatever concerning the "authority of active causes" which may or may not be traceable a hundred or a thousand years backward from any given climax.

But you say: "If I am correct in this it is only a question of difference between one class of compulsory causes and another." Let us suppose again that your conclusion is correct; if it has any bearing on the subject under consideration it is directly in line with the author's position, as I understand it.

For instance, if your fatalistic theory be correct, it may be possible that "the absolute authority of active causes in shaping minor events a hundred years back," leads a man to commit a crime to-day OF HIS OWN VOLITION. A hypnotist may subjugate the same man and by the power of his superior will compel him to commit the same act. What is the difference?

The difference lies in the PROCESS employed to accomplish the same result. And it is just this difference that determines who is the guilty party. In the first case we hold the man guilty because he was in the possession of his voluntary faculties, capacities and powers, and did the act because he wanted to. In the second we hold the hypnotist guilty, because it was his will and not that of the instrument he employed which was responsible for the act.

In the first case the act is performed "independently" IN THE SENSE THAT TERM IS EMPLOYED IN THE BOOK, and in the second it is not. The cause in one case is hypnotism and in the other it is not. The PROCESS employed, therefore, is not the same.

In my last letter I called attention to the fact that according to your own statement you are ready to welcome the truth SO LONG AS IT IS ADDRESSED TO YOUR REASON. Then I asked you if you would be willing to extend the same hospitality to even the same truth, if it were THRUST upon you by a PROCESS which paralyzes your reason?

You answer, "I DO NOT KNOW." Then you put a hypothetical case which of itself clearly demonstrates, to my mind, that perfect frankness would have prompted you to simply say, "No." The numerous and carefully worded qualifications with which you have hedged about your hypothetical proposition are sufficient, it seems to me, to establish the fact beyond question that you would hesitate a long time to submit yourself to such a process, even though the result might be to convince you of a profound truth. I trust our readers will carefully note what you say upon this point, for it seems to me to be of special significance.

What you say concerning the surgical operation to which you submitted, further emphasizes the fact that it is natural for us to shrink from any process which we recognize to be of a destructive nature, or even what we term "abnormal." You submitted to the surgeon's knife only as a LAST RESORT, and I am glad for you that the operation proved a success. But it was perfectly natural for you to put it off as long as you could, and until your eyes were "of little use," as you have said.

And so it would be in the other case. The natural method of receiving an intellectual knowledge of the truth is through the exercise of one's own natural faculties, capacities and powers, and not by or through their suppression and paralysis.

What you say of natural sleep is certainly true. We do not dread it nor shun it, for we recognize it as a natural process and condition during which we are in the hands or under the protecting care of the Great Intelligence which is responsible for our being. If we felt that during this process individual human intelligences could tamper with our most sacred possessions, we should doubtless feel different about it.

But all parties concerned concur in the statement that hypnotism, or hypnotic sleep, is "abnormal," "artificial" and "unnatural" (see p. 87 of the G. P. C.). This fact would seem, to my mind, to account for the natural repugnance of the normal human intelligence to the idea of being reduced to a state of helpless obedience under its paralyzing spell. For the same reason we naturally hesitate to submit to the influence of anaesthetics or poisons.

I also have recognized the difficulties "in the way of any definite and certain conclusions to be reached in this discussion." They are not, however, those to which you seem to attach the largest importance. They are rather those which the author himself saw and so clearly stated on pages 162 and 163 of the book under discussion. I do not believe he anticipated that his own name would be a matter of such profound interest and importance as you and a number of other leading contributors to the symposium have seemed to regard it. Nor am I able yet to believe that the average thoughtful reader and student will either give or withhold his confidence in the integrity of the work for lack of the author's name.

In this connection I have to confess to you and to our readers, not only my surprise, but also some regret that such eminent figures in the Spiritualistic organization as Hudson Tuttle, Cora L. V. Richmond, Moses Hull, yourself and a few others, have obtruded this suggestion so forcibly upon the attention of our readers. I regret to be placed in the position of having to reply to it. To pass it by unnoticed, however, would doubtless leave our readers with a false impression which would prejudice them against both myself and the author, as well as the work we represent.

I cannot believe that anyone of you had in mind the far-reaching and reactive effect of the position you have assumed in this regard. I am wondering if anyone of you is prepared to stand by the logic of your criticisms on this subject, when it is applied to mediumship and Spiritualism. Let us see.

For the purpose of stating the point fairly and without coloring or prejudice, let me quote from the symposium article over the name of "Cora L. V. Richmond," at page 5 of The Progressive Thinker of Oct. 17, beginning with the sixth paragraph:

"The author is anonymous. If it were a letter you would put it in the waste basket. If it were a literary effort it would pass for what it is worth in a literary sense. AS A STATEMENT OF FACTS IT IS NOT ENTITLED TO THE LEAST CONSIDERATION UNTIL THE NAME OF THE AUTHOR IS REVEALED.

"NO PERSON HAS ANY RIGHT TO APPEAR BEFORE THE PUBLIC ANONYMOUSLY STATING ALLEGED FACTS SOLELY UPON HIS OR HER AUTHORITY WITHOUT ENABLING THE PEOPLE TO KNOW WHO THE AUTHOR IS." (The capitals are mine.)

I am informed by credible persons who were present and heard her, that this article was first delivered by Mrs. Richmond as a "sermon," at her regular Sunday service; that it was taken in short-hand at the time and afterwards reduced to type-written form and, with a few alterations, was then handed or sent to Mr. Francis, as her contribution to the symposium.

I am also informed by those who were present and heard her, and who have heard her many times before, that SHE WAS UNDER CONTROL at the time the words above quoted were first publicly delivered.

If this be true, then we have the following interesting situation:

1. Mrs. Richmond is not the real author of the article to which she attaches her name and which she gives to the public as her own.

2. Mrs. Richmond thereby committed the one offense which is held by honest literary men and women to be what might properly be termed "the unpardonable sin" in the field of literature, namely, the offense of sailing under false colors and acquiring a literary reputation to which she is not entitled.

3. The REAL author's name is not known to the public. He is in "hiding," and is likely to remain there for some time to come, as far as the public generally is concerned. More than this, he is "hiding behind a woman," which seems to be an offense of the first magnitude, in the minds of a few Spiritualists and this unknown Spiritual author.

4. According to his own words, therefore, all that this anonymous Spiritual author has said through the lips of Mrs. Richmond, "as a statement of facts is not entitled to the least consideration until the name of the author is known." Applying his own logic to himself, "HE HAS NO RIGHT TO APPEAR BEFORE THE PUBLIC ANONYMOUSLY STATING ALLEGED FACTS SOLELY UPON HIS OWN AUTHORITY WITHOUT ENABLING THE PEOPLE TO KNOW WHO HE IS."

I have heard it stated as a fact, that Mrs. Richmond has for some twenty-five years or more, been the instrument of anonymous spiritual authors who have been giving to the world "alleged facts," many of which are quite as startling as anything the author of the book under consideration has ever uttered.

Have they ever before warned the members of Mrs. Richmond's church through her or, the public through The Progressive Thinker, that all they have thus far given to the world "IS NOT ENTITLED TO THE LEAST CONSIDERATION UNTIL THE NAME OF THE AUTHOR IS KNOWN?"

Is Mrs. Richmond herself willing to attach her name to such a statement and give it to The Progressive Thinker for publication? If so, she is prepared to condemn every statement she has ever made while under control. Not only this, she at the same time condemns the very foundation of Spiritualism as "NOT ENTITLED TO THE LEAST CONSIDERATION."

Is it not a fact that every utterance that has ever come from the spirit world through the lips of a medium under control, is from an "unidentified author," so far as the world is concerned?

Is it not also a fact that some of the most remarkable books that have ever been given to the world are from "unidentified authors?" If I am not mistaken there are a number of Spiritualistic works that are in the same category. And yet, I have never before seen nor heard an attack upon them from your leading Spiritualists who stand so uncompromisingly for "publicity" as to condemn The Great Psychological Crime because you do not happen to know its author.

Within the last few months, since this book was published, I have read a most interesting article covering many columns of The Thinker, and written by one who signs his name "Sargis." I have never heard that any of your leading moralists have condemned his work on this account, although I am told that "Sargis" is not the real name of the author.

Do you not see, my friend, what a double-edged sword you have thrust into this discussion? Do you still feel that it is a proper weapon for those to employ who call themselves "Hunters for Truth?"

And now, just a word of explanation which I trust will satisfy those of our readers who may have obtained wrong impressions from the severe strictures that have been laid upon the book because of its unidentified authorship.

Within a few weeks after the book was published, and long before the symposium, or this discussion, was thought of, the editor of The Progressive Thinker met the author of The Great Psychological Crime and learned his correct name. Mrs. Francis has also met him and knows his correct name. Therefore all the rules of literary ethics have been fully complied with which should entitle the author, or at least his work, to the same consideration that is given to any other.

But more than this, Mr. Francis knows pretty much all there is to be known concerning the life, character, abilities and work of the author. There is no great mystery in it. Other leading Spiritualists have also met the author and know him personally.

In so far as his time and abilities have permitted, he has never failed nor refused to meet any honest seeker after such knowledge as he possesssss. The motive that has prompted him to withhold his name from the public, for a time, is that he might go on quietly with his work under the protecting shield of obscurity, until he has accomplished certain definite tasks which appear to him to be of paramount importance.

To my own mind, knowing the character of the man and his abilities, it has required a far greater degree and higher quality of courage to withhold his name than to have given it to the world with his book. It requires a higher quality of moral courage to go on doing good in obscuirty than it does to advertise ourselves before the public in bold type and thereby receive the attention and applause which our vanity craves.

Other criticisms have been offered by leading contributors to the symposium, from the ranks of Spiritualism. Some of these are presented in such spirit and couched in such form as to prejudice the average reader against both the author and his work. These, however, do not come within the scope of your letter and are therefore outside the present lines of this discussion. I therefore forego for the present the temptation to reply to them, and shall await with interest the presentation of your criticism upon The GreatPsychological Crime.

In the meantime assuring you of my high personal esteem and good wishes, I am, most cordially and sincerely yours, FLORENCE HUNTLEY.

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HE SHALL GIVE HIS ANGELS CHARGE CONGERNING THEE

MEDIUMISTIC EXPERIENCES.

Among mediums who did good work for Spiritualism in its early days, and, as strength has permitted, have continued this work to the present time, are Mr. A. F. Talmage and Mrs. Esther N. Talmage, now of Seattle, Washington, but formerly of LaPorte county, Indiana, where they were widely known for their rare spiritual gifts and for their strict integrity.

From the early fifties to the close of the Civil War the Talmages held circles, much of the time in their own home. No charges were made for sittings, and it often happened that investigators from a distance were furnished meals without cost. This "free gospel," with meals "thrown in," came to be in such high favor with many investigators, who came from near and far, to "try the spirits," that it was not long before the Talmages, feeble in health and earning their living by their own hands, found it hard to keep up a supply of food and clothing for their own family, and had it not been for a few patrons who felt it a duty to pay for what they received, these unselfish mediums must have suffered for the necessaries of life, and as it was, they were kept for years on the verge of want.

I dwell on this bit of biography for the reason that, even now, after fifty years of communion with the world of spirits, there are many bald-headed saints in our ranks who are fond of referring to the good old days when mediums worked for nothing, and one might be a good Spiritualist without paying a copper for tests, lectures or literature.

Although the Talmages have received very little material compensation for their long, self-sacrificing service, and are poor in the things men count as wealth, they are exceedingly rich in the consciousness of duty faithfully done; in the knowledge of the constant presence of loving, watchful spirits; in thronging memories of angel guidance along life's devious ways.

Of the Talmages almost numberless experiences as mediums, a few have been recorded by the writer, and for the first time are offered to the public through The Progressive Thinker.

A HARD-SHELL BAPTIST HEALED.

About one-half mile from the humble home of the Talmages, on a country road, lived Calvin Webster, a well-to-do farmer, a close communion Baptist, a disbeliever in the claims of Spiritualism. One summer evening at his usual hour, Mr. Webster retired feeling quite indisposed, but hoping to be better by morning. Instead he grew rapidly worse as the night wore on, his pain becoming unbearable. While thinking whether he could stand it until morning without alarming his family and sending for a doctor, four miles away, the bedroom door opened, and in strode Mr. Talmage, who at once proceeded to administer remedies, which, to the great astonishment of the unbelieving Webster, brought prompt relief.

The reader will ask how this thing was brought about. Near two o'clock at night Mrs. Talmage's guide roused her from a deep sleep, following a wearisome day; told her to call her husband at once, have him read a paragraph on a certain page of a medical work kept in the house, and carefully note what was said. When this was done, they were told by the guide that neighbor Webster was then suffering from a severe attack of the disease named in the paragraph read, and Mr. Talmage was urged to go post-haste to his home and use the remedies prescribed in the book. This is how Mr. Talmage came to be in that sick-room.

Nor did the case end here. The event proved to be a turning point in Mr. Webster's life. Soon after his recovery he prepared an article for a country paper, in which he related all that had occurred, and asked his neighbors to help him to account for the facts on any other theory than that of spirit interposition. No one responded; all skeptics were dumb. Mr. Webster himself wrestled with these and other stubborn facts, became a Spiritualist, and lived to old age, happy in this belief.

A GRANDMOTHER'S LOVE.

Some years after the above event, a family by the name of Beal moved into the neighborhood where the Talmages then lived, occupying a house a quarter of a mile away. As Mrs. Talmage was doing her housework late one afternoon the spirit of an old lady appeared before her, beseeching her to drop everything else and go to the Beals to heal a sick child. Replying to the spirit, Mrs. Talmage said: "Mrs. Beal is a stranger to me and I have not heard of sickness in her family. Should I go and be asked who sent me——" "Tell them God Almighty sent you," broke in the spirit.

But Mrs. Talmage not liking to thrust herself on a neighbor who had not asked her services as a healer, concluded to think of the matter over night. When she awoke the following morning the grandmother-looking spirit was at her bedside, earnestly renewing her plea of the day before. At last, when Mrs. Talmage concluded to go, the spirit seemed overjoyed, but remained, urging and hurrying until the start was actually made.

Before leaving home Mrs. Talmage's spiritual sight and hearing were more fully opened, so that she saw the sick child in its home, lying on a pallet of straw in one corner of a poorly furnished room; saw its mother and a neighbor who had called, and though at least eighty rods away, heard the neighbor say to Mrs. Beal: "Your child has a high fever; you should bathe it and put on a clean night dress." Poor Mrs. Beal, bursting into tears, replied: "I have no other night dress for my child."

Hearing and seeing all this, Mrs. Talmage hastened to the sick one, feeling assured that she had not been deceived. Arriving at her destination, she found things as represented by the old-lady spirit, was able to break the child's fever at once and learned before leaving that its grandmother was the very picture of the old lady who, as a spirit, so persistently urged the visit to her beloved grandchild.

HIGHWAYMEN THWARTED.

The Talmages attended an evening meeting in the village of Westville, four miles from their home. Returning, they had a choice of roads—one running east, the other south from the outskirts of the village. They took the south road, and the sleighing being good they were gliding along merrily when suddenly Mrs. Talmage was influenced by a spirit who told her that men were on the road ahead waiting to waylay them. The spirit was asked why they might not return to the village and take the other road.

"Because there are four men in the waylaying part, and to make sure of their game, two of the scoundrels have taken their places on each road," was the reply.

But Mr. Talmage, wishing to reach home that night concluded to run the risk and urged his horse forward. In a moment a spirit controlled his arms so that he could not hold the reins to drive. This settled the matter; they returned to the village for the night.

Now, it so happened that a neighbor of the Talmages, a Mr. and Mrs. McKellips, returning to their home from the same evening meeting, much like that of the Talmages, in a single sleigh, took the east road instead of the south. When about one-half mile from the village, two men rushed from the roadside, armed with clubs, one of which was thrown violently, striking Mr. McKellips on the back of the head and falling into the sleigh. Fortunately the horse took fright and bore the occupants of the sleigh out of reach of the pursuing ruffians, without serious injury.

THWARTED AGAIN.

One winter morning as Mrs. Talmage was sweeping the snow from the front doorstep, she was civilly accosted by a man in the road who told her he was the bearer of a verbal invitation from a distant neighbor, a Mr. Tryon, the purport of which was that Mr. Tryon cordially invited Mr. and Mrs. Talmage to spend the following Wednesday evening with him at his home. No sooner had the messenger passed on than Mrs. Talmage was controlled by a spirit who told her that the man's words were false; that Mr. Tyron had sent no invitation; that it was a plan to get them out in the evening to waylay them. Having confidence in the spirit, the Talmages remained at home. Later they learned that Mr. Tryon had been absent on business on the Wednesday named; that a visit from them had never entered his mind.

At this point it may be well to give the supposed motive for the two attempts to waylay the Talmages, as just related. A bachelor named Cowish, a near neighbor, had recently been robbed of $600 by masked men, and left gagged in his own yard while they made off with his hoard. The robbers having heard of the wonderful occult power of the Talmages were afraid they might throw some light on their dark deed, and concluded it would be safest to close their lips forever. The fact was that Mrs. Talmage had already been profoundly impressed that one of the gand of robbers was a well-known character living in the vicinity, but knowing that her testimony as a medium was worthless in court, the criminals' secret was in little danger of being revealed by her.

AN INDIAN GUIDE.

At the close of an evening lecture in a country school house, the Talmages and the writer were invited to spend the night with an old-time Quaker named Lewis, whose home was several miles away. Mr. Lewis, wishing to visit a sick friend on another road, could not act as our guide; he therefore gave directions and left us to find our way through the gloom of a moonless night, along a timber-skirted highway. Scarcely were we started when the spirit of a stately Indian chief appeared to act as guide. Mrs. Talmage could see him moving erect in the road, just in front of the horse, and presently she was controlled and spoke of the woods through which we were passing as the favorite hunting ground of generations of Red Men. Passing a heavily-timbered rise of ground, she saw the woods ablaze with campfires, and hundreds of the dusky sons of the forest around them. Stalwart hunters, squaws and pappooses, all were there, eating, sleeping, playing games and holding pow-wows. The Weird scene was vividly described by Mrs. Talmage. Reaching our destination, the facts as related above were given to Mr. Lewis, who musingly asked: "Does thee know that the place where thee saw those fires was long ago a celebrated Indian camping-ground?" We did not know, as this was our first visit to that region. One not a Spiritualist might wonder how that strange scene was limned on the mind of the medium, just then and there.

"CAN'T FOOL INDIAN.

Returning to their home after several days' absence, Mr. and Mrs. Talmage were attending to sundry affairs when Mrs. Talmage, who had seated herself to nurse her babe, was influenced to lay it on the bed, and to throw a shawl over her head and rush out of doors into the deep, freshly fallen snow, followed by Mr. Talmage, who saw that his wife was "led by the spirit." She pressed forward through the trackless waste, over a rail fence, over fallen logs, among stumps, around piles of brush, until at last, coming to a pile of brush of large size, she halted quickly, waved her hands over the pile for a moment, then ordered Mr. Talmage to pull out what he might find beneath the pile. Getting on his knees, he drew forth a large bundle, which was conveyed to the house, Mrs. Talmage again leading the way, whooping and shouting, "Can't fool Indian." Reaching the house the Indian influence left her as suddenly as it came, leaving no impression as to the contents of the bundle—Mr. Talmage's best suit of clothes and other articles of apparel belonging to Mrs. Talmage.

These articles had been taken from a chest, carried into the clearing and secreted before the snowfall, as there was no human footprint to be seen in that direction. The finding of the clothes was the first intimation of their loss. Who took them or for what purpose was never revealed, but it is evident that unseen eyes were watching the game.

SANFORD NILES.

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SATURDAY, DECEMBER 12, 1903.

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An Object Lesson in Immigration.

The horrible tragedy which occurred Nov. 25, near Altoona, Pa., has a lesson aside from the brutality manifested. The press reported the case without comment, leaving the reader perplexed to know how it was possible for so many to be burned to death in a one-story building, with a wide-open door for escape.

When the true story is told, it is almost beyond belief, that there could be such brutal disregard for life, and debased selfishness among people called civilized and Christian. One hundred and fifty Italians were working for a contractor on the Pennsylvania railroad. They rented for sleeping purposes a one-story wooden building, and arranged tiers of berths around its sides. These they filled with straw for bedding. About 2 o'clock in the morning, fire broke out in one of these straw-filled berths, and quickly spread. The alarm was given, and those nearest the one door easily escaped. In a minute more all would have reached safety. But those who had reached the outside at once saw that the building was doomed. The day before had been payday, and they had left their money in their bunks. They wildly rushed to the door to go in. There they met the men coming out. Then the dreadful fight began. Those inside fought to get out, and save their lives. Those on the outside fought to get in to save their money. The ever-ready knife was freely used. The hissing flames in the tinder-like straw maddened those within, to soon end their sufferings. It was over in a few minutes. At the door was fourteen ghastly bodies; within more than a score burned to a horrible mass of cinder. Everyone might have escaped easily had it not been for the brutes who blocked the door in their attempt to save their money. These loathsome creatures are a class, and a large class, of the people this country is inviting to come and accept citizenship under the starry flag. Zealous religionists they are, every one, and will kneel in prayer over the foe they treacherously assassinate. Catholics they are, every one, born Catholics with scores of generations of Catholic ancestors, who have been as sheep to a shepherd in the hands of their priests. The Chinese are excluded. Why? Because they are not Catholics nor will they become Catholics. Every Italian or Polock, or Bohemian who becomes a citizen adds to papal power, and the wisest statesmen nor the President himself, has no more power with his vote, than one of these brutal products of priestly rule.

Bible and Sandwiches.

Miss Helen Gould has a sewing school for girls at Tarrytown, N. Y. The Catholic priest complained that she serves sandwiches with meat on Fridays, and for that reason he forbids Catholic children to attend the school. Miss Gould does not compel them to eat the sandwiches; they can decline to eat them if it is against their consciences. But there is another grievance—and that is, the reading of the Bible, the Protestant version, in the hearing of the girls. Miss Gould insists upon this, whether Father Farley likes it or not.

Doubtless Protestant religionists will approve this program—especially those who want the Bible read in the public schools of our country.

Apparently neither party, Catholic or Protestant, is aware of any deep and broad principle of human rights involved in the matter of Friday sandwiches and Bible reading. They look at the matter only in a narrow religious and churchly point of view, and without regard to the inherent rights of non-religionists who might or might not object to sandwiches, but would surely object to the Bible reading.

Is This Science, or Quackery?

Charles Churchwood, of Columbia, O., was taken to the Lakeside Hospital, Cleveland, O., suffering from lockjaw. A wound in his hand from a blank cartridge was the cause. The attendant doctors exhausted their resources, and still the horrible disease tightened its hold. Then they resorted to the new fad of antitoxin, the serum of the blood of a horse poisoned over and over again, until its blood is so thoroughly fermented with the virus that the vital forces cease to react. For quickness of effect they injected this deadly stuff into the base of the patient's brain.

Now let it be borne in mind this was the thing to do as laid down in orthodox medical books and taught by the most "advanced" professors in medical colleges. It is advertised as the specific cure for lockjaw or tetanus. The great and famous surgeons who gave it are protected by their fame, and diplomas from a charge of malpractice.

As reported, the experiment—it can be called by no other name—was beautifully successful. But the victim died shortly afterward. The heart could not stand the new enemy.

The question now resolves itself into whether the patient died of lockjaw, before the antitoxin got in its work, or if the latter cured him of the disease and then killed him?

Had an attendant injected the poison into the brain of the acting surgeon, death would have followed with the same certainty.

If a man stabs another with a dagger, it is murder. If he has a diploma, and stabs a patient with a needle through which he injects a poison more deadly than that which escapes from the fangs of a viper, it is science! Blood-letting, blistering, purging, vomiting, salivation with mercury have had their day and their millions of victims. The present fad of injecting horrible germ-infected blood of animals to heal disease in man, will go the same way, after it has received its hecatombs of victims.

Now Methodists Would Convert the Public Schools Into Revival Meetings.

The Methodist Conference of Virginia, by its resolutions has joined hands with Catholicism in an attempt to bring the public schools into disgrace. The American school system is maintained intact, against the assaults of Romanism, by the solidarity of the Protestant churches. The latter take their stand not because they do not desire one and all to control the schools according to their own peculiar religious bias, but if one is granted the high privilege all must be, and hence to keep the others out each sacrifices its own demands.

The Methodists have boldly confessed and revealed inadvertently their plan of conducting their campaign. This is the resolution, unanimously adopted:

"Resolved, That we urge a canvass of education, gradual, but effective, for the use of the Bible in our public schools and the more constant use of it in our own schools."

Interpreted into plain language, the preachers, presiding elders, bishops and laymen of the Methodist church are to work, "gradually," but "effectively," by insiduous advances, to the end of forcing the reading and study of the Bible into the public schools! It must be by "a canvass of education!" The people at large, those who send their children to the public schools, do not want the Bible read, but they are to be unknowingly educated into wanting it!

And should they be by this stroke of Jesuitism, what then? Would not the Catholic complaint that the public schools conducted for the whole people theoretically free from sectarianism, had come under denominational influence, be proven true? Would not the demand be justified that the public school fund be divided, that each sect might use its share in such education as it favored?

How can these sectarians be so blinded by their bigotry and zeal, that they do not see that they are paving the way for the papal conquest of the schools? Can they not see that their success is the success of Catholicism?

Evidence the Masses Can Comprehend.

Their belief in Spiritualism played a prominent part in the fortunes of Charles Ames, of Carson City, Nev., and Mrs. Catherine Spitzler, of Broadway, in Newburg. It was the cause, Ames says, of his finding his fortune in the mountains of Nevada and also of his finding a bride in the woman to whom he was engaged when he went west in answer to the call of the spirits.

As the story goes, when a boy and girl, they lived neighbors at Newburg, Ohio. They became engaged, but owing to his poverty, he did not feel that he ought to marry, fearing he could not support a wife. He was told by a spirit to go to the western mines and he would succeed in finding the precious ore. He discovered and is now operating a gold, a tin and a lead mine.

DR. J. M. PEEBLES.

The Doctor has been near unto death at San Diego, Cal. We are now glad to learn that he is getting better, and in a few weeks it is expected he will be as well as ever.

THE CONTROVERSY.

The Great Psychological Crime controversy is increasing in interest. It opens up a new field of thought to every Spiritualist. Lyman C. Howe and Mrs. Florence Huntley are contesting their respective positions inch by inch, and the same furnishes a vast amount of food for reflection. Their debate is conducted in the spirit of fraternal kindness, each one striving to have the truth correctly presented on their respective side. The healthy growth of The Progressive Thinker at the present time speaks volumes in favor of the discussion now carried on in its columns. It will be well for all subscribers to carefully preserve a file of the papers.

"SPIRITUAL OR PSYCHIC PHENOMENA."

Next week we will publish a most excellent address by Mrs. Cora L. V. Richmond, on the above subject.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

Graphic Description of Heaven

Girl's Visions Not Caused by Suggestion—Mary Kidder Still Has Trances—She Grows Weaker and Her Parents Expect She Will Die—Interest in the Remarkable Messages Grows in Intensity.

Later developments and investigation into the statements made by Mary A. Kidder, aged 14 years, of 314 First street, Kalamazoo, Mich., (says the Telegraph), whose ability to give names and describe deceased persons whom she has never seen or heard of, is attracting so much attention in that part of the city, are startling.

The trances still continue, although in a milder form. The girl continues her graphic descriptions of heaven and beings in the other world, although her physical condition is fast becoming alarming. Mr. and Mrs. John Kidder, parents of the child, say they have resigned themselves to their daughter's death, believing it is God's will.

The possibility that the amazing statements made by Mary were caused by mesmeric suggestion, was scouted this morning by several persons, to whom the girl has given messages from the dead.

"Mesmeric suggestion is absolutely out of the question," said Mrs. Edwin G. Russell, of 632 First street.

"When I was called to see the girl the other day I knew nothing of what was to be told me and was not thinking of either my dead brother or my children. My brother, George Hartman, had been dead over 40 years and was never in Kalamazoo. I had not thought of him for probably 25 years, and when the child named and described him I was too amazed to speak. She gave me this message:

"'George says, tell my sister she is not preparing herself to come, but she must do so at once.'

"When she named my two dead children I was not thinking of them, and am absolutely positive that no member of my family was at that time.

"One of my boys, Victor, died 15 years ago in Pennsylvania, and the other, Carlton, died in this city ten years ago. Both were very young and I question if a half dozen of my relatives ever remember the names of the two children."

Mrs. Addie Hess, of 709 First street, denied ever thinking of her deceased husband, Cyrus Hess, at the time Mr. Hess was named and described by Mary and a message given Mrs. Hess from her husband.

"It is past my understanding," she said this morning. "I was not thinking of my husband at the time and simply went into the Kidder home out of curiosity and to see how the child was getting along."

John Kidder, father of the girl, said this mornin:

"The wonderful statements my child has made to me cannot be explained. God, I believe, has marked her for his own. He is simply fitting her for a greater work and I have resigned myself to the inevitable. I know she will not be with us long.

"I believe as faithfully in what the child has seen as she does. When she told me she had seen Joseph Kidder, a cousin of mine who died during the civil war, I was not thinking of him—in fact, I had to stop and think to recall his name. 'Was his name Joseph?' she asked, and then I remembered. She named and described a large number of my relatives who have been dead for years and gave me messages from them. She told me of my first wife, who was killed in a railroad accident at Decatur in 1884, and gave me a message from her. As yet she has made no mistakes either in names or descriptions."

Many people have visited the Kidder home in the past few days and are greatly interested in the peculiar case. Dr. Frederick Shillito, the attending physician, is making every effort to stop the trances, as the nervous strain under which the girl labors while in a cataleptic state, it is feared, will prove fatal if they continue.

HUMANITARIAN WORK.

Genuine Humanitarian Work exceeds in importance all religions, all creeds, all cults, and even Spiritualism itself. Genuine charity, administering to the sick and needy, assisting those struggling with poverty, and relieving the one in temporary trouble, should be the aim of every reformer.

Humanitarian work transcends everything else in importance. We have tried to impress upon Spiritualists the importance of humanitarian work in connection with our cause. Without humanitarian work any sect or religious body of any kind is composed simply of dry bones. Take for example the non-sectarian methods of Rev. Jenkin Lloyd Jones:

Jane Addams' famous Hull House Settlement in Chicago will have an active rival when the Rev. Jenkin Lloyd Jones' new church edifice which will be constructed on the lines of an apartment house, is completed. Now that the designers have finished their task the work of construction will begin at once, and it is believed the new building will be ready for dedication within a year. The structure will be erected at a cost of $150,000.

While the venture of the All Souls' Church pastor and flock will be along the lines of the Hull House Settlement, it will be unlike it in many particulars. Hull House is a philanthropic institution from beginning to end. This new institution will be, in a measure, subordinate to the church itself. It will be an oddity in that the spiritual work will be blended with the temporal and the work of the combined humanities of this pastor and flock will then be carried on on an extensive scale.

Backed by a mere handful of followers, Dr. Jones built the present All Souls' structure at Oakwood Boulevard and Langley avenue, Chicago, nearly a quarter of a century ago. From the very beginning it has been non-sectarian and non-denominational, and it soon became a magnet which attracted a considerable following. The tolerant spirit of the pastor, his joviality and ambition to found a great institution, which should be the meeting place of the rich and poor alike on a common plane, soon won him many warm admirers, and his following has now become so large it is almost impossible to attend to the many diversified elements in the present stinted quarters.

All races and creeds are represented in the following of the pastor. A half dozen or more of the most wealthy Hebrews of the city are among his constituents and most liberal supporters. They vie with Methodists and Presbyterians and high church Episcopalians in aiding his projects. The negro problem was long ago settled there. The negro is on the same footing as his white brethren, and his interests are as carefully guarded as are theirs.

To a certain degree All Souls' Church will lose its identity with the opening of the new institution, as it will be known as the "Abraham Lincoln Centre." This name for the philanthropic section was chosen because it touches thousands still living with a peculiar pathos; because it radiates benignity, humility, a Christ-like patience; because it was the name of a saint of the new order, a martyr of the present day.

"This centre will not be built on the implication that you have to go away from home to find a field for work," said the pastor recently.

"Our aim is to interpret religion in terms of sociology, rather than theology, and we are as inclusive of social stations as of theological creeds.

"The new settlement will be for employer and employe, for millionaire and errand boy. And it has no water in it; it has been projected for ten years.

"The Abraham Lincoln centre will carry on its activities in a six-story brick and concrete building. The basement will be used in manual training, games and boys' reading rooms. The Hill reading room, library, pastor's office and other working rooms will be located on the first floor. An auditorium with 1,000 seats for All Souls' Church will occupy the entire second floor. Sunday school and class rooms will occupy the third floor. The fourth floor will be devoted to social and literary clubs and seminary and memorial rooms. Resident workers will have the fifth floor, and on the sixth will be the gymnasium and domestic science department.

"The motto of the building is that it may be 'emblematic of the hearty, straightforward ideal of the man for whom it is named and that it may have a soul, the light and beauty of which will shine through and beyond its walls.'"

Besides the six assistants to Mr. Jones nearly a score of the church-members devote one-half of their time to the activities already under way. Many other workers give part of their time to work among the poorer classes in the territory north and west of the church. One of the activities—or humanities, as Dr. Lloyd calls them—is the Helen Heath Settlement, which is located in Halsted street, almost in the shadow of Hull House. This branch of the work has a library, penny savings bank and sewing school, all of which are run in conjunction with the kindergarten, and all are in a flourishing condition more than one hundred children being cared for daily.

The manual training department in the new building will be one of the best equipped in the city.

I again repeat that any Spiritualist society, any religious society, any Club or Cult that does not engage in some one or more respects in humanitarian work, is simply composed of "dry bones."

WORKER.

JUST FOR A MOMENT, THINK OF IT!

"While Rockefeller's income from the oil business for the year amounts to $28,600,000, his associates and stockholders will collect a total for the year of $14,750,000.

"It was said that Rockefeller's income from interests independent of the Standard Oil Company, such as railroads and other industries, amounts to far more than his income from the oil business.

"The profits paid by the Standard Oil Company, however, are the largest of any corporation in the world. In the past five years Rockefeller has reaped as his harvest from the business $141,700,000."—San Francisco Examiner.

The above special dispatch from New York appeared in the San Francisco Examiner.

A little earlier than that the Baltimore Sun said:

"In the early part of this month, before the Standard Oil Company had raised the price of its product, Mr. Rockefeller took one of his Cleveland friends into his confidence and told him that 'the personal comfort religion has been to me has been such that sometimes I feel that I would like to go upon the lecture platform and tell the people about it.'"

That recalls the case of the deeply pious woman of Virginia before the war. She became so wrought up over the idea of the salvation of the souls of the heathen of China, that she sold Sam, one of her slaves, and tore him away from his weeping wife and babies, and sent him handcuffed and in chains to Mississippi, in order to get money with which to send the gospel to China.

Ingersoll used to tell of a man who murdered a stranger for money in the timber; and over his dead body devoured the dead man's lunch—all except the meat. The meat he would not eat because he "was too religious to partake of meat on Friday." Rockefeller can crush all competitors, wreck railroads, bulldoze railroad officials and force them to give him unlawful rebates, starve his employes, blacklist honest working men and if they strike for an advance in wages cause them to be shot down like dogs, look with scorn and contempt on hungry, half-naked, half-starved women and children living in shacks unfit for cattle, monopolize oil, coal lands, railways, and other public utilities, charge ten times more for oil than it could be furnished for if he did not monopolize it, corrupt legislatures and courts, subsidize the press, muzzle the teachers in his colleges, intimidate the pulpit, and then thank God he is not as other men—that he is so religious and good that he feels constrained to go up and down the earth and cry aloud: "Repent, believe and be baptized ye sinners, or be damned."

Mr. Editor, was it not Jesus who said some severe things about the hypocrites who thanked God that they were better than other men, but who devoured widows and orphans and were themselves like whitened sepulchres, fair without but all corrupt within?

R. A. DAGUE.

San Francisco, Cal.

THE HOLY HEIGHTS.

I am tired to-day—o'erclouded,
As the world goes weltering on;
Let my soul fly up to the summits
Of the best days lived and gone.
I would not throw off my burdens,—
Not even the ones which smite,
But I must rest, so let me dream
In Memory's holiest light.

There are sacred days in all lives,
No matter how low they run,
Rich in the impresses which last
Longer than earth or sun;
Little actions which intertwine
Around the immortal part
As well as its temple, wherein plays
The blood of the mystic heart.

The days when we loved our best loves;
The days when some unseen law
Smote us prone as we clashed with it,
Weak as if "men of straw,"
But arose from our quick prostration
Wiser and humbler toe,
Ready to say "there are many things
To learn, to avoid, to do."

All human lives are such brief things,
If they had not our souls in thrall
It would seem but a silly waste of time
That we mention them at all.
For in all the whirling and rushing
Of a restless universe,
The ephemeral factors which make up men
Are the easiest to disperse.

Light, heat and life are so shifting,
And their products change so soon!
The finest brain, in a little while
Lies deader than the moon.
The heart which is supersensitive
To Life, with its stabs and shocks,
Throbs, hurts and burns for a little space
But soon with the years deadlocks.

Two factors abide eternally,
Outworking all things there be;—
Matter and Gravity,—they are the gods
Laboring creatively.
Filling the boundless universe
With nebulae, planets, stars,
Whirling them onward through vasty space,
Wondrous flaming cars.

Light, heat and life! They are all allit,
Scene-shifting things everywhere,
Save on the dead worlds,—they roll on
In blackness, blank and bare.
Did you ever think of a dead world
Traveling through the sky?
And feel that your body may ride on one
Ages after you die?

They carry no freight of aching hearts,
No tortured sub-human lives;
No light, no life, no stir, no pain,
In those black cars survives.
The ashes of the struggling things
Which lived, and loved, and died,
Will whirl around a rayless sun,
Taking a long death ride.

So when I tire of fret and shock,
And cannot see the gain
Of life's close struggle, that black dream
Stalks in to kill the pain.
I know, in ages yet to come,
The old dead world will seize
All sacred matter I have loved
With human ecstasies,

And bar it, for a space at least,
From sentient torturings;—
But it will take its place, sometime,
Where fresh creations spring;
So let me climb the holy heights,
While earth goes weltering on,
And waste an hour in looking back
On good days, lived and gone.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

Where Are the Spirits of the Dead?

The Rev. Frank W. Luce, D. D., is no doubt a highly educated gentleman, and profound theologian as well. But when he asserts as he did in the St. Louis Globe Democrat, Oct. 25, that the spirits of the dead are in hades, the abode of death, and live in obscurity, which means gloom and oblivion, I for one beg leave to differ from him, and that, too, most decidedly and emphatically. I am glad to say, I know he is mistaken, and thankful that such is the case.

In reply to his question, Where are the spirits of the dead? I reply, they are all around us, on the earth and in the spheres upon spheres above us. Many earth spirits do not desire to leave our environment, and remain always near us; while on the other hand others more refined and etherealized and spiritualized wish to advance and in time rise to the purer and more advanced spheres surrounding our earth. After they have become thoroughly educated and purified and spiritualized, higher and higher from sphere to sphere they advance until ultimately they reach perfection and no longer desire to return to earth again. They are in heaven, the abode of eternal happiness and content of the blessed.

Dr. Luce asks: In what condition are our spirits after death? I answer, they are precisely the same as they were on earth, in character and mental equipment, without the body attachment and its wants. They retain the same memory, capacity and characteristics. But spirits never are in a hidden or concealed place or obscurity.

They want freedom of action. They will not even venture in our houses as a rule, as they fear they may be restrained of their liberty.

As Dr. Luce truly remarks, they have power of conversation and are in full possession of reason and their mental faculties. But there is no impassable gulf fixed as he intimates; all have the same chance to advance in the spirit world that we have here, and to go on and on from one sphere to another, until the highest is at last attained. True they are at first just beyond the veil of obscurity to most of us, but not to all of us. For I know from personal experience they are very near and dear to me, and I can communicate with them, for they come to my home and speak, laugh and sing, just as if they were in the flesh.

When we depart from our earthly bodies and our glorified spirits released from all earthly bonds and affiliations, we will be met by the purified spirits and ushered into the future life, the abode of the blessed. Then death can have no sting, the grave no victory over us, for evermore.

A. E. BABCOCK.

St. Louis, Mo.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

IF INGERSOLL CAME BACK.

Message to Humanity--Twentieth Century Plan of Religion--Public Opinion vs. the Right of Individual Expression--Ingersoll's Maligner Rebuked.

E. Finley Kitson, Buffalo, N. Y.:

Dear Sir:—I did not say that Mr. Ingersoll committed suicide; I merely repeated what someone else said, supposing he knew what he was talking about. I have written the family explaining matters.

Rev. Dr. Fitch, of Buffalo, or most any clergyman in New York state can tell you who I am. Respectfully,

F. A. STROUGH.

Kalamazoo, Mich.

To the Editor:—The attached note is a verbatim copy of Rev. Strough's reply to my letter of Nov. 11, re the calumny of a libelous assertion. The "evangelist" shifts the authority of his accusing words to the shoulders of another—the Rev. Dr. Agnew, prominent in Presbyterian circles of Philadelphia, Pa., and in turn that gentleman (a distant relative of the Ingersoll family by marriage) denies in toto any and all responsibility for such utterance.

Is it possible that Rev. Strough, in his thoughtless zeal for the orthodox cause in which he is the hired laborer, sought to accentuate the value of his services therein by the promulgation of an added falsehood to those espoused by the great "trust" to which he adheres?

Was his purpose that of flattery of the ghost to which he bows—orthodox public opinion?

Did this "reverend" gentleman presume to profit by the absence of the noble hero, whose body is dead and who could not defend himself against the unmanly charge?

Did he thus wantonly exercise his individual right in an expression of a villainous opinion?

Out on you and yours, Rev. Strough, and may shame go with you into hiding! You have assuredly exercised your individual right in expressing an opinion; but that opinion is unwarranted, and the public mind has much less to thank you for to-day than yesterday, because of the fact that that opinion is not in any wise associated with truth.

There is, however, a circle of individual right, within which every man's opinions are sacredly his own, even in defiance of public opinion, and which his manhood and self-respect demand that he shall never surrender; but that prerogative is limited. The law of compensation adjusts such rights for every human being, and while the analysis of public opinion is always timely, and the purpose of learning how best to serve the public good is worthy, to know how best to serve one's self is the true base of reflection. In so doing, the interests of the greater majority are conserved.

By the way, "public opinion" is not an infallible standard of right. Contrarily, it is ofttimes wholly wrong, and its judgments are frequently revised and reversed by its own consent, after a full hearing adjusting itself to a basis practically just and true. Public opinon, ruffled at times by such vaporings as those of the Rev. Strough, grows prejudiced against the truth, and it is an error to accept all the passing and changing words of the public mind as the fixed and final verdict of public judgment. The public opinion that teaches the most valuable and impressive lessons resembles the bosom of a great ocean, when viewed in the grandeur of its all-pervading calm. The mariner who mounts the wild waves of a storm-tossed sea, and midst their dash and roar forces his altruistic, vibratory thoughts into the crests of those tempestuous monsters, may find his free-thought barque temporarily wrecked upon the breakers of public opinion.

"Public opinion be damned!" is the universal thought expression of the fearless freethinker, who cares naught for any element of society save that which is receptive of the teachings from the higher sources of wisdom. Such is the voice of those who refuse to be the servile and unquestioning followers of its behests! Right is might and will surely prevail, although time is required for the development of the psychologized public mind into the standard of philosophic thought established by these advanced thinking messengers.

Robert G. Ingersoll, of the modern thought-weavers, stands alone and in an unique attitude towards orthodox public opinion. His masterful words of wisdom regarding the philosophy of life (and the practicability thereof as demonstrated by him), are emblazoned upon the tablets of historic memory, and in characters that will not efface. His teachings were logical and scientific, reason having characterized his every utterance. The faith of tens of thousands of believers in myths was disturbed thereby, and to those myriads are being added constantly. Thought, such as Ingersoll evolved, will in time do away with the "evangelistic" functions of the orthodox variety, and the atmosphere, by means of intuition, will flood the mentality of mankind with all that is needed to guide along the pathway of progressinve intelligent religious natural life.

If Bob Ingersoll, the distinguished agnostic, were to-day in the form, all that he would wish to change of his former teachings would be expressed in language such as this: "I now know of a higher destiny than earth for man!" But I feel assured that the added knowledge which is his since in the realm of spirit would preclude the advocacy of any of the numerous systems of orthodoxy now in vogue in this land where free thought is the heritage of all. He would doubtless teach the god-ideal—perfection. His silvery voice would still be heard in opposition to intemperance and vice. His clarion tones would echo and recho throughout the world as a protector of virtue. His humanitarian pleadings would inspire the selfish to unlock their doors to charity's call. His manly bearing and the magic of his words would impart new-old lessons of energetic effort in behalf of his fellow-man toward a higher and nobler standard of domestic life. His majestic personality would be seen and heard upon the rostrum in advocacy of an altruistic government for the benefit of the masses and classes alike. He would tell us of Nature's God, and point the way of physical and intellectual development of the god-power within us, to the end that we might be prepared for the spiritual expression awaiting all god-creatures that breathe the breath of life!

But notwithstanding his sojourn up there for more than four years of earth-time, he would not have any news to communicate concerning the orthodox God to whom so many blindly bow; neither would he disseminate any intelligence regarding the "holy trinity," or the Jewish Maiden, Mary, whose fabled sufferings were of such vile nature as woman should not bear. He would tell us to be good; to be energetically industrious; to be thoughtful; to be considerate of the welfare of others regardless of their stations. His message would inform us that the great God-Spirit which dominates Nature throughout all of its ramifications, is the only deity to which our praises should be ascribed. The magnetism of Col. Ingersoll's disclosures would touch the hearts of men as they were never touched before, could he but come back in person and unfold unto a benighted world his revised message of love, sympathy and kindness. In that event, his mission here would not be in opposition to the churches, but to their unreasonable, illogical, impossible dogmatic teachings! His exalted purpose would be that of destruction of creeds, and in their stead the establishment of one great body of brotherhood and sisterhood, the confines of which would be coextensive with the globe and include the whole of the human family—white, red, black, olive and yellow. He would be the pre-eminent advocate of harmony among men and nations of men. Following his counsel, armies would be disbanded and wars would be at an end! The whole world would be at peace! The birds of the air, the beasts of the wood and field would not be unnoticed in his appeal for justice on behalf of all of nature's creatures. The fishes of the brook, the tiny insect of the ocean and land would benefit by his heart-felt plea to you and me for their protection. The flowers, the trees, and all these would smile a welcome to the return of nature's champion, Col. Robert G. Ingersoll.

With the Bible of nature as his faultless guide, this new and modern savior of humanity would unravel a twentieth century plan of salvation of the soul—an up-to-date method of pursuing a life of progressive happiness, everlasting—which the exercise of our reasoning powers would urge us to accept. Pious theology of the monopolistic sort would pale into nothingness before the onrushing influence of the divine revelations of nature's forces, and love, the true religion of life, would rule the day. The beauties of truth in its sublimity would forever disrupt superstitious idolatry, while justice for the now and future would banish all relics of the visionary mythical past; in other words, the present systems of homage to a variformed deity, such as the Rev. Mr. Strough and his fellow-religionists adore, would dissolve speedily before the revolutionized power of the Spirit God of Nature, whose gladdening influence now permeates the hearts and homes of the untrammeled free.

Much more might be embodied in the message which Col. Ingersoll would bring back to earth, and anything he might say would not bear the burden of venomous ignorance appertaining to a defenseless individuality or ism! His inspired mission could only prompt the kindliest counsel for his neighbor and friend, pointing to error where error was to be found, with a love of righteous justice for one and all.

E. FINLEY KITSON.

Buffalo, N. Y.

What Jealousy Does.

My psychic friend, whose statement concerning his self-cure and clairvoyant vision anent the resurrection of the the worldly-minded spirit I. heretofore reported, relates the following equally as interesting narrative of his experiences:

"At one time my means did not permit me to board expensively, and I had to find cheap lodgings over a grocer's family. The father was a somewhat avaricious man and jealous of everybody with whom he could not come into sympathetic rapport—that is, of all who were his superiors.

"During my three years' stay with him, I noted that he had many losses in business and grumbled accordingly.

"Toward the end of this time I dreamt one night that I was in his employ and that he treated me ill, imposing unnecessary drudgery on me. I thought nothing of it, and attributed it to indigestion.

"At a subsequent seance, after receiving some sweet spirit messages, suddeny one came, saying: "Now for the meaning of your dream of durudgery!"

"I was very much surprised at this, because I had forgotten it, and felt sure it had no meaning. But this was written:

"'You thought that dream was meaningless because so insignificant. But it was symbolic of your landlord's feelings towards you. He burns with jealousy towards you because he imagines you think yourself above him, in not being able to put yourself on a familiar footing with him; and he therefore would like to humiliate you to the level of a drudge. But what he has been planning for you, came to him in the order of nature's law of cause and effect. He attracted to himself the humiliation on which he had set his heart for another. Business became dull comparative to the force of his jealousy, and in which his family joined. It is a case of "vengeance is mine" under your immediate notice, and which will stand clearer before you as you reconsider the whole case.' But this is nothing out of the ordinary. It is a general rule, only that the masses do not recognize the signs of spirit operation—aye, Nature's method of enforcing her divinity or humanity. A little more perspicuity in this direction would make men and women pay more attention to the smaller affairs of life and less to that which is of no consequence, though seemingly greater." ARTHUR F. MILTON.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

There are many ways to know, if with patience ye will go
In search of living facts proving life is void of end;
Thus in giving unto those, one or more will tell ye so,
That the proof of our existence we can send.

Our bodies were not all that sprang from life's great tree,
Nor is earth the only place where we could dwell,
And the knowledge that is ours some day will come to thee,
A story sweet and true, such as love's own voice would tell.

The mists now cold and damp, sometime may pass from view,
Then will a sun shine brightly over head,
Distilling light for you, from its own perfected hue,
Till eyes of thine shall see—there are no people dead.

Sherman, Texas. C. C. BRYAN.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

IMPORTANT QUESTIONS.

"What is Spiritualism? and Who are Spiritualists?" These questions are answered in a lecture from the standpoint of the young and rising speaker, Will J. Erwood, of La Crosse, Wis. He well says: "No matter how sublime our philosophy, if its principles are not practically applied, we have lost what it contains."

These questions are oft-recurring ones, and simply indicate the channel in which the minds of the people run. The fact that they come before us at almost every point, is one of the "signs of the times" which speak eloquently of the desire of man to know more of the object and ultimate of life.

In view of the fact that Spiritualism and its various phenomena are thoroughly in accord with the laws of nature, and are well established as tangible realities, we will lay aside the doubts as to the genuineness of spiritual phenomena, which assail the minds of skeptic and unbeliever, and will dwell more upon the beauties, and what we know to be true of this philosophy.

So thoroughly has the matter of spirit power and communication been demonstrated, that there is no longer any question as to its reality and truth, save in the minds of those whose scope of investigation has been very limited, or whose prejudice has prevented them from searching out the underlying principle of truth in spiritual phenomena.

The religion of Spiritualism, if I may call it such, is two-fold and far-reaching in its effect and nature, in so far as it embodies a philosophy, which presents the very highest code of ethics, and a phenomenal side which furnishes positive proofs of its fundamental claims, which fact brings it at once into the sphere of science, philosophy and religion of the higher order.

While we make no effort to deny the existence of the many gross frauds and charlatans, who are masquerading under the name of spiritual workers, we assert that any and all persons who have given the matter any time or attention, and who have carefully considered all sides of Spiritualism, will readily distinguish the difference between the true and the false, hence are rarely, if ever, deceived by the impostor who aims to work upon the credulity of the uninformed, therefore we naturally conclude that there is but little to fear from the exposure of these wolves in sheep's clothing, on the contrary there is much to be gained by such an expose.

Because of this we court the widest investigation, and ask all investigators to learn something of the philosophy and phenomena of Spiritualism, studying all sides of the question before they come to definite conclusions as to the origin of the various manifestations.

The majority of persons will readily concur in the statement that there is no question of more vital importance than this one which deals with the conditions, or lives of men after the change called death, hence the increasing need and desire of all to know more and more of this most fascinating and important subject—of knowing something of the philosophy which deals so closely with this change, and with the state of affairs prevailing on the other side of the "valley of death." Instead of death being a dividing line between the two expressions, or spheres of life, it is the link which connects those who are still in the mortal form, with the friends who have passed into the great beyond—is the gate which stands ever ajar to admit of the entrance of men into the world of spirit, and the transmission of messages from that world to the denizens of earth.

Spiritualism stands pre-eminent among the leading sciences and philosophies of to-day, and for any one to deny the existence of the great mass of evidence which supports its claims, is to evince ignorance of a subject which is commanding the attention of the leading minds of the age. It is fast becoming recognized as an important factor in the emancipation of the human family, and as a promulgator of much needed reforms.

Because of this fact it is not to be wondered at, when we find men in every walk of life turning their attention to the solution of the problems which confront all on the threshold of death; neither is it surprising to note the great number who have satisfactorily answered the question, "If a man die, shall he live again?" That this question has been satisfactorily answered, there can be no doubt; that it is a benefit to have it answered, there can be still less doubt, as the knowledge which enables us to know what conditions will prevail when we, too, have passed beyond the "shadows of the valley of death," gives to each an incentive to evolve the highest and best which lies within.

It is useless to longer attempt to make intelligent people believe that the spiritual manifestations so widely presented to humanity are the result of delusion, hallucination or trickery, as too often has the most conclusive evidence been brought forward to greet the eye, ear and receptive senses of those who ofttimes "come to scoff, but remain to pray."

For this reason, those who have given the matter the most careful attention and study, feel that they are fully justified in making the assertion that Spiritualism, when fully understood, becomes at once the greatest consoling element in life, and the strongest mentor, from a moral and spiritual point of view, inasmuch as it teaches and proves the active continuity of life, thus sweeping away the doubts and fears with which the mind may have been assailed—removes the skepticism which threatened to swamp the individual in a storm of materiality, and teaches morality for morality's sake, and not because of a fear of the consequent punishment to be meted out to the transgressor, and yet Spiritualism, philosophical Spiritualism, asserts that none may transgress without being subsequently punished, severely or otherwise according to the extent of the transgression.

Furthermore it is safe to assert that Spiritualism as taught by those "Masters of Life" who have solved the problem, and graduated to the higher expression, or plane of life, is not a theory, but a living reality—not theoretical but practicable and demonstrable, and proves that those who have passed beyond the "borderland of death" are not entirely shut off from the friends of earth; and that the ears of men are not deaf to the vibration of angel voices, nor their eyes blind to the beauties of soul life which lie beyond the cognizance of the more dense physical senses. The veil which seems to intervene between the denizens of earth, and the inhabitants of the world beyond the tomb, is being torn asunder by angel hands, and through the development of the higher soul attributes in man, and humanity is allowed to peer in no uncertain manner into the to-morrow of death.

If those persons who are inclined to criticise the philosophy of Spiritualism would first stop and consider what it really means in its truest and highest sense, their prejudices would vanish like dew before a summer sun, and instead of their minds being full of dismal forebodings as to the ultimate of man, there would dawn within their consciousness, a full realization of life's true value, and living would be worth while. If all men and women were as cautious about what they absorb in a physical sense, as they are about accepting the proofs of the continuity of life, there would be fewer man leaving their bodies, as a tribute to "King Alcohol," and fewer women whose lives would be wrecked as a consequence thereof.

A careful investigation of the facts presented in substantiation of the claims of Spiritualism, will readily dispel the idea that there is anything uncanny or unnatural about this philosophy or its phenomenal side. Spiritualism declares that when we have gone into that sphere of existence commonly called the "spirit world," we are still the same individualized being we have always been, and instead of being a mere clod as it were, we are realities. This being true, the sooner we recognize the fact that every time we come in contact with a friend from across the "Borderland" we are dealing with a tangible and real personality, the better it will be for all concerned.

When this has been done, and we can feel that our friends have simply clothed themselves in finer bodies, and that it is a mark of individual culture and growth when we are permitted to see them "face to face" the joy of that communion will be greatly increased. They vibrate on a higher plane than we, hence are not visible to the physical sense of sight as readily as to the spiritual perceptions.

The knowledge that these dear ones who have passed to that other life, are active, intelligent and conscious entities, takes away the dread of personal contact with them, and gives pleasure in the realization that death is simply a liberator, allowing the freed soul to enlarge its sphere of usefulness. Why should the seeming intangibility of the arisen ones induce the feeling that to deal with them we deal with that which is uncanny and vague? We think nothing of the fact that we are continually partaking of elements just as intangible in order to sustain the physical body which is our temporary dwelling. The intangible mass of substance by which we are surrounded, we drink in, in order that we may partake of the necessary amount of oxygen, etc., and feel no repugnance, and yet this is living matter as truly as you and I are living beings.

Why, then, shall we draw back in terror when we see an ethereal hand reaching across the chasm of death, and hear the melodious tones of the voices of loved ones long since gone before? There is no tangible reason for this feeling of dread, on the contrary there should come a thrill of joy at knowing that we are so fully developed that we may be thus blessed—that our hands may sense the touch of "angel fingers" and our eyes see, and our ears hear the wonderful workings of natural law in its efforts to demonstrate beyond a doubt, that the dead die not.

In the category of spiritual manifestations, there are many phases and degrees of phenomena, the extent and wonder of which it would take more time than is now at our command to explain. Suffice it to say there is no phase which is not founded upon natural law, and which is not the logical outcome of the most natural causes. In the minds of all who are concerned with the mysteries of nature there is the firm conviction that nothing, absolutely nothing unnatural can transpire in a universe dominated by natural law, hence all manifestations of spirit power, from the tiny raps made by angel hands, to the building up of a full-sized material form for the temporary accommodation of that arisen one who wishes, for a short time to vibrate in unison with their mortal friends upon a material plane—who wishes to become visible to the physical sense of sight, are pre-eminently natural, and everywhere are to be seen such evidences as will convince the most skeptical of the genuineness of these phenomena, and the reality of the continuity of life.

Because of all this, I will say in answer to the query, "What is Spiritualism?" Spiritualism is the philosophy and science of life as related to all things, celestial and terrestrial, and embodies a system of demonstration and ethics, such as enables it to substantiate its apparently abstruse claims, by scientifically arraying facts of phenomena, in the extent that the cobwebs of doubt are literally swept away, and the emancipated being who has fully assimilated the truths it presents, begins to breathe more freely than of yore.

You question its manifestations? You doubt the continuity of life. Which is the most reasonable theory—that which says when a man dies it is the end, or that which says the same principle which impels the onward and upward growth of all things, from the tiny plant, to the mighty world; from the new born babe to the most profound philosopher?

If no after life, then what? It is the old, time-tried question, "If a man die, shall he live again?" Where, then, can such a question be answered, if not in Spiritualism? In what system or philosophy can that answer be found, if not in the spiritual one? Can we prove anything without tangible evidence? Must there not be evidence before a case can be tried and decisions rendered? Where, then, outside of spiritual demonstrations, or evidences of spirit power, can the required testimony be found? There can be but one answer, and that is "Nowhere!" I repeat, outside of the demonstrations of spirit power, through the various and divergent manifestations presented, it is impossible to find one iota of evidence which will prove positively, the active continuity of life, hence the assertion that Spiritualism is the key which unlocks the door of the storehouse of nature's mysteries—which unlocks the mighty gate of life and death, allowing rays of the sunshine of knowledge to greet the watchful eye of mortal man—permitting angel loved ones to stray back for a moment, to whisper fervently "All is well," is well grounded and apropos.

When we have caught a glimpse of those forms divine from the world of spirit, it simply means that we, (the Ego) have asserted ourselves and have temporarily overcome the limitations of physical attributes to the extent that we are consciously recording the vibrations of intelligence from the more ethereal planes of life.

I say "more" ethereal planes of life, but that is merely speaking from the viewpoint of those who function upon the so-called material sphere of action. In reality there is comparatively little difference between the tangibility of the spheres. It is merely a matter of developing up to that standard wherein we can cognize the more rapid vibrations. He, whose ear is deaf to the music of the human voice, might well say, there is no human voice; while that one whose eyes are blind to the beauties of nature, to the sunshine and the broad, blue canopy which spreads o'er head, might well say, "these things have no existence," but, the testimony of those who see and hear not, fails to alter facts, as far as the ones who have witnessed the glories of nature, and listed to the soft cadence of the voices they love, are concerned.

Touched by the gentle hand of inspiration, the soul man plays upon the harp of life, producing a symphony of truth and wisdom—of sympathies and achievement which thrill kindred souls with the vibrations of joy and peace, and a "thousand years become as a single day," inasmuch as the harmonies of ages of development course through the deep channel of the minds of men.

Subjected to the influence of those who have lived and died, and lived on, childhood, youth and mature age are guided into the hazy depths of trance, and lo, the broad expanse of the field of thought and knowledge is revealed through their quickened mentality. Transformed by the intelligence under whose influence they are, they become at once, poets and philosophers, orators and logicians. Progressive thoughts are formulated into words, and emanate like scintillating rays of light from the glorious orb of day.

Unconsciously or otherwise, as the case may be, the voice speaks on, guided by the intelligent soul to whom it has been loaned, giving forth in cadence not its own, the wisdom of ages—the accumulation of years of knowledge and research in the realms of life, which have found their abode in the minds of men long gone before.

Oh, glorious truth! Oh, wonderful law, permitting such a transformation scene in the mentality of the children of men, in order that we of to-day may keep in touch with those souls who have been the "Beacon Lights" of history, and who now function in the world beyond the grave.

Just as the acorn when planted in the soil, travails, bursts the shell in which it is encased, and springs forth in response to the urge of life within, becoming in time the mighty oak, rearing its branches and boughs far, far above the location of its roots, spreading shade and giving comfort to all who rest therein, so the soul man is planted in material form, passes through the travail of experience, burst the physical shell, that it may grow upward and onward into the realm of souls and spirituality, giving light and comfort to all with whom it may come in contact.

Spiritualism is a philosophical science of life, which says we are responsible for the actions transpiring in our lives to the extent that we have developed consciousness and discretion, and going still further says that the transgression performed in ignorance must needs bear its harvest of pain, causing us to learn by the suffering consequent.

But who are the Spiritualists of to-day? What a great question, but with the simplicity of all that is truly great. If to be a Spiritualist means simply a belief in a continuity of life, and a possible chance of communing with those men and women who have passed into the great beyond, then Spiritualists are legion. All who believe in the survival of the soul after death—who believe in the communion of saints, are Spiritualists; but, if to be a Spiritualist means the development of the very best that lies within—if it means the doing of the grand and true, because we know it is right, and for the very pleasure of it—if it means the living up to the highest standard of morality, up to the standard of the teachings of the inspirers of men—if it means soul culture and illumination, then of a truth, "many are called but few are chosen."

Spiritualism cannot be taken piecemeal, as it requires all sides to make a well-rounded out philosophy. Thus we must have the phenomenal evidence, as that is the rock upon which we have builded the structure of knowledge, and Spiritualism is essentially a religion of knowledge; then it requires the philosophical side in order that we may know why these things are facts, why the phenomenal side is true.

It requires the scientific arrayal of its evidence, and more than all it demands the practice of the principles taught by those who have gone into the better world, as well as by the most advanced here. I say the better world, because of the greater possibilities, the sublimity of the material by which its denizens are surrounded, not because I believe it to be a different world in the real sense of the term.

Of what value are the teachings and revelations given us by the sages and philosophers of the celestial zones of life, if we fail to profit by them—fail to apply them in our daily life here? No matter how sublime our philosophy, if its principles are not practically applied we have lost what it contains.

It is Life, abundant, pulsating life that Spiritualism seeks to inject into the natures of men, that they may be up and doing, here and now. The great school of developments which has one of its grades upon this material sphere, is wide in its scope and takes in all that live, and it is fact in this school, as well as in all others, that the man, woman or child who will study, is the one who will grace the head of the class, and win the laurel of victory.

Spiritualism, then, is the religio-philosophical science of life, and the Spiritualist is the one who knows how to live in harmony with all that is true, noble and just, and knowing how, LIVES.

WILL J. ERWOOD.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanenet. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy co., 166 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

SPIRITUALISM DEFENDED.

Dr. H. V. Sweringen comes to the front with ringing words in defense of our Cause. He repels the attack on Spiritualism by the Rev. J. N. Field, and illustrates forcibly the fact that the reverend gentleman is weak in common sense.

No society or sect can successfully claim a corner on, or monopoly of truth, religious or secular. That there are two or more sides to religious, as to all other questions, is made evident by the number of separate and distinct denominations in christendom to-day.

In accordance with his previous announcement that he would deliver a series of sermons on the various "isms" of the day, the Rev. J. N. Field, of the First Baptist church, of Fort Wayne, has, thus far, preached upon "Dowieism," "Mormonism" and "Spiritualism." Just how clean a sweep he proposes to make of the "isms" the writer hereof is not in a position to say. Whether the next "ism" he will mercilessly attack, will be "Calvinism," "Lutheranism," "Catholicism," "Wesleyanism," "Campbellism," "Baptism," "Methodism," "Congregationalism," "Episcopalianism," or "Presbyterianism," I am unable to decided.

Spiritualism has much in common with all these "isms," for they all embrace much that is spiritual, beautiful and true. But it also comprises not a little that is emphatically and diametrically opposed to them, and it is for this reason that the Rev. J. N. Field has felt it incumbent upon himself to attack it from his pulpit.

For example, Spiritualism teaches that: "There can be no death in any such sense as the churches have taught, Death as change of expression, as transition to a higher plane of being, as, a birth into a more refined and spiritual world, undoubtedly exists. But death as a penalty for Adam's transgression, death as an end of being, death as an end of living, death as the close of man's probation, as a point which fixes man's eternal destiny, is a fossilized conception of an ignorant and barbarous past which our age must reject, as it does a thousand other absurdities believed by primeval man. "Death is not the end of life, but an event in life." The exhortation of Seneca and the exhortation of the theology of to-day, to think on the end of life, is reasonable only in the sense that the end of earthly life is the beginning of a higher and fuller and more spiritual life hereafter.

There can be no final condition to an eternally progressive being like man. As well may we talk of the final condition of one of the great luminaries of heaven as it speeds through illimitable space! The law of progress, which is co-extensive with the universe and coeval with time renders the idea of the orthodox heaven and hell impossible and absurd."

Modern Spiritualism is founded on certain present day revelations or certain phenomena. The genuineness of these phenomena, the orthodox church persistently denied as long as it could do so consistently. Finally being obliged to acknowledge the fact that there were bona fide phenomena, it sought to dispose of them at once by attributing them to the devil. But this disposition of them was soon discovered to be very unsatisfactory. An appeal was then made to scientists who were yet loyal, orthodox christians, to explain the phenomena of Spiritualism upon any other hypothesis, than that of the return of the spirits of the dead.

The result of this appeal was that there soon appeared a book entitled "The Law of Psychic Phenomena," by Prof. T. J. Hudson. That this book was written in the interest of the orthodox church, seems evident to the writer, because so many of his orthodox friends have inquired of him whether or not he had read the book.

Let me here state once for all, that I have read the book of Mr. Hudson, in which he endeavors to explain the phenomena of modern Spiritualism upon, or by his dual theory of subjective and objective mind. But this theory does not explain my experiences, nor those of Spiritualists generally, in the phenomna of Spiritualism. While Mr. Hudson has failed among Spiritualists in establishing his explanation of their phenomena, he has succeedd admirably in aiding them to establish the fact of their occurrence for which we are all very grateful to Mr. Hudson, and through him, to the orthodox church.

Will the reader please observe what this scientific writer, who was not a Spiritualist, has to say on page 206 of his book, on the subject of spiritualistic phenomena? He thus writes:

"I will not waste time, however, by attempting to prove by experiments of my own or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause."

It will thus be observed that the phenomena of modern Spiritualism, whatever may be their explanation, are established. What are we going to do iwth them? What is their relation to, and bearing upon science and theology? Do they answer in the affirmative Job's question: "If a man die shall he live again?" If so, then why should the orthodox church antagonize and reject them, unless it be because it is fearful, that, along with, or close following such phenomenal proof of a future life, there are other truths or revelations which may seriously compromise some of its dogmas. If I may judge from the prevalence of materialism, agnosticism, infidelity and unbelief, both in the pulpit and pew of the orthodox church, it is time that it was struck by some such lightning as a genuine spiritualistic phenomenon, no matter in what part of its dogmatic anatomy it strikes. It will require some such profound shock to cause a re-action sufficient to awaken it up to a realizing sense of the progress in psychic science going all around it, and, quietly, within it.

Since the fact of the prevalence of genuine spiritualistic phenomena can no longer be denied, it is incumbent upon us to investigate its significance. What does it mean? It surely means something. If it is not investigated in the church, it is bound to be, outside of it. Indeed, it is now being investigated by all classes of people, whether in the church, or out of it. It is unnecessary to mention even a few of the illustrious names of those who are at present engaged in its examination. There is, however, no name more revered in Rev. Field's church than that of its lamented famous missionary, Adoniram Judson, whose daughter, Miss Abby, was a most pronounced Spiritualist, and the authoress of several important books on the subject of Spiritualism—a fact not generally known among Baptists. Her brother, the Rev. Edward Judson, now occupies the chair of Homiletics in the Chicago university. Miss Judson, at the sacrifice of many old-time personal friendships, preferred to be true to her convictions, with the despised minority, than to be false to them, with the popular majority.

It is remarkable what changes will take place in the thoughts and opinions of men. One of the greatest evangelists of the orthodox church a few years ago, was the Rev. Fay Mills. He was patted on the back by all of the churches. But they have suddenly stopped patting him, for he has cut entirely loose from all their dogmas, insisting that there is but one religion, and that it is composed in love to God and the practice of the Golden Rule in our dealings with our fellow men. One of his utterances in a recent meeting (for he still holds meetings), rather points toward a belief in Spiritualism. He says: "It is not inconsistent with what we know of the past, it is not inconsistent with the great revelation of God to believe that the world of spirit is about to be more fully revealed unto men."

It was Martineau, I believe, who said: "We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it." I cannot quite fully endorse this statement. We would naturally suppose that our orthodox church people believe in immortality, but they seem to make no effort to prove it. Bishop Foster, of the M. E. Church, confessed that he did not know that death did not end all. Many of the clergy and their parishioners are skeptical about a future life. They depend entirely upon faith and hope. This fact accounts to a great degree for the lack of interest and enthusiasm in the church to-day. On the other hand, those who are to-day attempting scientifically to prove a future life and have proved it to their satisfaction, are those who were formerly denominated materialists, agnostics and infidels, and who engaged in the investigation of Spiritualism for the sole purpose of exposing it as a humbug, and thereby sustaining their preconceived opinions.

I am well aware, that the argument of the church is: "Blessed are they that have not seen, and yet have believed." I claim this blessing most emphatically, in various and numerous instances. Indeed, I look upon Paul's definition of "faith" as being one also, of "knowledge." "Faith," says Paul, "is the evidence of things unseen." Now, if we acquire "knowledge" from "evidence," then I know that I have been in communication with deceased friends, although unseen, for the "evidence" of their presence as impressed upon my mind and reason through the sense of hearing alone, is simply indisputable.

This "evidence," to a certain degree, is not infrequently realized among orthodox preachers and occasionally crops out irresistibly in their pulpits. The Rev. S. A. Northrop, one of Rev. Field's predecessors, affirmed that he often felt the presence of his deceased mother with him in the pulpit. The Rev. Lyman Abbott affirms: "I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence, than I am that I have of late years been influenced by persons corporally present. But if one serenely and scornfully skeptical, asks me for a demonstration of my faith, I should only answer him that the 'evidence' is my own experience, and that I neither can share it with him nor desire to do so." The Rev. Dr. Heber Newton (Episcopalian), in a sermon on Spiritualism, said: "It is a fact concerning Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Myriads of men are to-day rejoicing in a firm and positive conviction of the reality of the life to come who but for this movement would have been left in the doubt which overshadows vast masses of men to-day. This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds, this ancient and fundamental and vital faith of men."

The Rev. Dr. Sunderland (Presbyterian), in a sermon, spoke as follows: "I do not believe, and cannot believe, that it would be impossible for my sainted parents to send a thrill of influence to help me in the hour of distress, or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor or scripture goes to show that the departed spirits of the redeemed are unbound and unfettered. * * * We know little of the possibilities of a spirit free from the limitations of the flesh."

The Rev. Dr. John Henry Barrows in an address at the opening of the World's Parliament of Religions, said: "It seems to me that the spirit of just and good men hover over this assembly. I believe the spirits of Paul, of Buddha, of Socrates, of Jeremy Taylor, of John Milton, of Roger Williams and Lessing, of Tennyson, Whittier and Phillips Brooks, are here. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is here."

But my space is limited, and I must forbear adding any more of the many utterances from the pulpit of every denomination, which show that the "evidence" of a future life, upon which the orthodox church relies, is, essentially, spiritualistic in character. Although not recognized, Spiritualism constitutes all the vitality there is in the church today; it is the warp and woof of the whole Christian fabric, however much it may wish to pose as censor of the church, but it is my opinion that if it would give this 'evidence" the attention its importance demands, there would be fewer materialists, agnostics and infidels within it, less selfishness in the world, and such men as Rockefeller, Gould and Cassatt would cease fighting to own it.

Instead of adopting Professor T. J. Hudson's explanation of the phenomena of Spiritualism, the Rev. J. N. Field prefers to revert to, and endorse the old theory of "magis" as his explanation. In the light of modern developments in psychic science, I am not a little surprised at this. It is true, that ever since the three 'magicians" by "astrological" assistance, visited the Child Jesus, whose birth was foretold by a "dream," a "vision," and a "ghost story," Spiritualism has permeated every class of people, every religion under the sun; but in this, the beginning of the twentieth century, its evolution has reached a point at which its true significance is dawning. The very universality and many phases of Spiritualism, accounts for the endless variety of theories introduced for its explanation. But, like the primitive American Spiritualist, we are now "seeing God in the cloud and hearing Him in the wind," or with Pope, we see that "All are but parts of one stupendous whole, whose body nature is, and God the soul."

The Rev. Dr. Funk, one of the publishers of The Literary Digest, who is not a Spiritualist, recently announced a very satisfactory test and message he received from the Rev. H. W. Beecher, and which is familiar to the reader. Will the Rev. Field's theory of "magic" explain it? Through mere idle curiosity, the Chinese minister to the United States, Mr. Wu, recently went into a seance in Washington, D. C. The result was that he received communications, both oral and written, in the Chinese language, which were amazing, interesting and satisfactory to him, because the language, intelligence and names attached to it were absolutely unknown to all present, but himself. Will the Rev. Field's theory of "magic" explain it?

About one-half of the Rev. Field's sermon was devoted to the relation of some of his experiences in the investigation (?) of Spiritualism, which were very humorous, and thoroughly enjoyed by the large audience present. I could relate some experiences equally funny, and some, absolutely disgusting, in my investigations of the subject, and so can many Spiritualists. But we must expect such experiences, as long as we are to obey the scriptural injunction or command to "Try the spirits whether they be of God (good and true), for many false prophets are gone out into the world. Beloved, believe not every spirit." The trouble with Brother Field was that when he went to Buffalo last week to investigate Spiritualism, he fell among these "false prophets," fakes and humbugs, and from the tone of his description of them, I rather think it pleased him. He got what he was looking for, and he returned to Fort Wayne "loaded for bear."

I here freely admit that some of my experiences tally well with the scriptural charge of their being "abominations." But, on the other hand, many of them are in grand accord with yet other scriptural passages which are most pronounced, beautiful commendations of them. These, Brother Field did not read. His scriptural selections upon which he based his remarks, were the ones usually chosen for such attacks upon Spiritualism, and have been completely overwhelmed a thousand times by other selections from the same volume. His sermon is a very old one against Spiritualism, and has been time and again unanswerably answered. Like as a lawyer, Brother Field was engaged in making out his case against the defendant, Spiritualism, and he appealed to the "law and the testimony," the Bible, for his purpose, but well knowing that the defendant's counsel can appeal with equal, if not better success, to the very same source, in behalf of his client. And so, hardly worth while for either side to appeal to the Bible. Science is rapidly settling the question for us and in support of Spiritualism, Brother Field to the contrary notwithstanding.

The Rev. Field made a number of admissions in favor of Spiritualism, which were absolutely denied to us by the pulpit a few years ago. His assertion that Spiritualists claim that Spiritualism is a new "ism," indcates that he is not well up in their literature, at least on this point. There are a few more points which might be noticed, but I do not wish to impose upon the good nature and liberality of the Journal-Gazette.

Whether Jesus was a Baptist, Methodist, Presbyterian or the founder of any other of the sects of our day, is a question I will not attempt to answer. That He was a Spiritualist, and the greatest medium of the ages, through whose mediumship life and immortality has been brought to light, and the stone rolled away from the door of the sepulchre of thousands of human hearts who thought their dead lived not, his Biblical history has certainly established. "The works that I do, ye shall do also, and yet greater."

H. V. SWERINGEN.

JUST A GIRL.

Many a throne has had to fall
For a girl,
Just a girl;
Many a king has had to crawl
For a girl,
Just a girl;
When a hero goes to war,
He may battle for the right,
But 'tis likelier by far
That he sallies forth to fight
For a girl,
Just a girl.

When the doctor turns to say,
"It's a girl,
Just a girl,"
Papa murmurs with dismay,
"What! a girl,
Just a girl?"
Ah! but why the sadness there?
Why the bitterness displayed?
Some day some strong man will swear
That the great round world was made
For that girl,
Just that girl.

Why did Adam take a bite?
For a girl,
Just a girl;
Why was Troy swept out of sight?
For a girl,
Just a girl.
O! would heaven still be bright,
And would any good man care
To achieve it, if he might
Never claim forever there
Just a girl,
Glorious girl?

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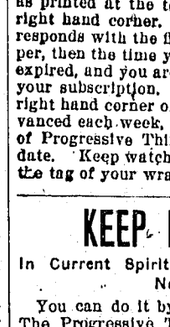
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Deafness is the direct result, in 95 out of every hundred cases, of chronic catarrh of the throat and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffled. But science has discovered a way to reach these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.



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A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

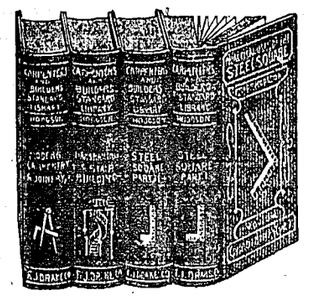
ANCIENT INDIA, Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

ALL ABOUT DEVILS. It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

THE FOUNTAIN OF LIFE. Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

WOMAN: Four Centuries of Progress. A Lecture delivered at the Freethinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The Woodlawn Spiritual Society will hold a spiritual meeting every Sunday evening at 7:30, at hall, 355 East 63rd street, near Madison avenue. Some of the best new thought lecturers and spirit mediums will be there. W. H. Mohlar, president; Prof. J. E. Smith, pastor.

Spiritual meetings every Sunday evening, at Perl's hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Hanson, assisted by Dr. Randall. Mrs. Hanson and others will give tests.

Mattie E. Hull writes: "I am happy to report that Mr. Hull is rapidly improving at present. He came down to dinner for the first time in nearly a month last Friday. He is out of doors for the first time to-day since he was taken ill. He walked to the Temple and back this forenoon. It will be a long time, I presume, before he regains his former strength."

I know three priests, bright, brilliant men, who would leave the church if they could only be assured of some employment in which they might gain an honest livelihood. One of them said to me, about ten years ago, while talking on this very subject: "If I leave the church starvation, perhaps ending in suicide. If I remain where I am it is a life of hypocrisy. I have given the matter serious thought and am fully convinced that God Almighty views with more horror a suicide than a hypocrite."—Charles McArthur in the American Citizen.

Mrs. Morrill has just concluded her engagement of two months with the Grand Rapids society. She will be in Alliance, Ohio, for the month of December. Those desiring to correspond with her will please address her at that place during this month. Permanent address, 965 Stewart avenue, Grand Rapids, Mich.

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The Englewood Spiritual Union, 528 W. Sixty-third street, Hopkins' Hall, makes the following announcement: "Mrs. N. S. Noyes, of Boston, an eminent astrologer and most gifted and pleasing speaker, will lecture before the Englewood Spiritual Union on the evenings of November 22, 29 and December 6, at 8 o'clock and will be present at the afternoon conferences which take place each Sunday at 2:30 p. m. The years that Mrs. Noyes has devoted to the study of the Solar Man have enabled her to gather most wonderful and valuable lessons from the planets and stars, and to thoroughly unravel the mysteries of the heavens that have perplexed earth's most assiduous students for centuries. Through the lessons thus mastered everybody may profit by attending her lectures. Her forecasts and horoscopes have served as valuable guides and instructors to thousands."

Elizabeth R. Fielding writes from Washington, D. C.: "Mrs. M. T. Longley has closed her engagement with the First Spiritualist Association of this city. The Ladies' Aid meets every Thursday evening. These gatherings are always well attended. It brings the people together during the week for social and intellectual thought. Mrs. Lees Edson will minister to this society for the next three months. The Educational Spiritual Society holds meetings at 519 9th street N. W. This society is in a flourishing condition. The German Spiritual Association will hold its regular meetings at Wons Hall, 721 6th street N. W., every Sunday at 2:30. Addresses by E. F. Niemeyer and Mrs. Zoller, Mr. Max Gentzke, the editor of the German Spiritualist paper, organized this new society some few weeks ago. Mr. Gentzke will make his home in Cincinnati, Ohio. He is the newly appointed missionary for the German Spiritualist field by the N. S. A."

Adelaide K. Brooks writes: "The Englewood Spiritual Union wish to express its appreciation for the most excellent services rendered by the gifted and accomplished lecturer, Mrs. N. S. Noyes, who has been serving our society for three Sundays past. Her very presence demands the attention and respect of our large audiences. With a marked individuality, a most pleasing personality, we predict a brilliant career for our sister and co-worker from Boston."

The Rochester (Ind.) Republican says: "Dr. E. H. Denslow, of Sturgis, Michigan, addressed a fair-sized audience at the Spiritualist church, last evening, and those present considered it an hour well spent. The subject for the discourse was 'The Spiritual Development of Man,' and dealt principally with the higher attainment which comes as a natural sequence from the study and comprehension of natural law. 'Suggestion,' said the speaker, 'has played a direful part in the drama of life. For ages we have been taught that we were weak worms of the dust, born in sin and raised in iniquity, therefore just inheritors of the kingdom of darkness. This suggestion impressed on the pliable brain of the unborn child has evolved a creature of fear and misery, who, unconscious of his oneness with God, denies God. When the law of suggestion is understood, the world will produce a higher type of man and womanhood, from the fact that they will be born with the thought of love, hope, cheer, health, happiness and good will toward every living being, and above all with a realization of the germ of divinity implanted in the soul which only waits opportunity to unfold men into Gods here, and now.' The lecture was an educator and just the kind of teaching calculated to make the world better. Dr. Denslow has consented to remain over next Sunday and the public can confidently expect to have another intellectual treat."

Mrs. E. Zimmerman writes from Pennsylvania: "I received the books I sent for, with great joy, and I will try and induce as many as I can to subscribe for your paper."

Aug. Recht writes: "The Society of Spiritual Truth which meets at Crosby Hall, 423 Classon avenue, Brooklyn, N. Y., had a well attended meeting Nov. 29. Mr. Rassmussen lectured on spiritual phenomena, which was interesting and very ably presented. A number of communications were then given by him and other mediums."

Mrs. Annie Lord Chamberlain writes from Milford, Mass: "I have been much interested in the criticisms of The Great Psychological Crime, as published in your valuable paper; also in experiences of several mediums. I cannot appreciate the losing of their identity, and being governed or controlled entirely by outside influence. I have been a medium over fifty years, and when I have asked advice of spirit friends, they have invariably, after expressing their opinions, said: 'We have told you what we think is right and best, but use your own judgment.' I have sometimes felt sorry that they would not decide some questions for me, but they would do only as I have stated."

Brother John Woolman writes: "The Universal Occult Society has moved from its old quarters, 3120 Forest ave., to 253 East 31st street, just east of Michigan avenue, south side of street. The hall that we formerly occupied was in such bad repair and so unfitted in every way for our work that we decided to give it up. We are now holding our lyceum and evening services in the parlors of Brother and Sister Aitkins, 253 East 31st street, which are large and commodious, and capable of holding quite a large number of people. We will hold our meetings there until such a time when we will have secured a place that will suit us in every way, as we desire a place that we can make permanent. Since I last wrote you we have organized, and are now a full-fledged church organization, with the following officers: President, Dr. H. E. Ballard; Robert Gilray, vice-president; J. W. Caldwell, secretary; W. B. Aitkens, treasurer; Dr. H. E. Ballard, W. B. Aitkins and C. W. Caldwell, board of trustees. We have in connection a Ladies' Auxiliary with 12 members, who are indefatigable workers, and are making a big record in bringing converts into the fold of Spiritualistic knowledge. Bro. Robert Gilray is pounding away on Natural Law, and using our slogan, 'THINK FOR YOURSELVES,' as a hammer to drive in the nails of Spiritualistic truths. Our audiences are composed of earnest seekers after truth, and they listen profoundly to the grand philosophy of Natural Law, and when they are further regaled with the psychic revelations by our good and honest Sister G. E. Aitkens, they evince their satisfaction by coming out boldly and acknowledging the absolute truth of these revelations. They go away committed to Spiritualism, which is proven by their coming again and again to our meetings, and placing their names on our register. We are actuated for truth's sake, and want only the truth, and no medium shall at any time occupy our rostrum who has not been thoroughly investigated as to their honesty, by our committee. Spiritualism has been held in check in a great measure by 'freak mediums,' who have insisted on thrusting their phases of mediumship upon the public, who have gone to hear them in a spirit of investigation, and who have been driven away from this beautiful knowledge by this class of impostors, and instead of the investigator (for the first time) going away edified and encouraged to investigate further, they go away nauseated, and ridiculing this beautiful truth. Under these circumstances do you blame us (who are ourselves seekers after the truth) for having such an investigating committee?"

The Logansport (Ind.) Reporter of Nov. 20, says: "J. G. Hinderer, for a number of years one of the best known Spiritualist mediums in Indiana, was arrested last night at Anderson, and locked up. He will be taken before an insanity board, Hinderer has been acting queer for more than a year. He has had trouble with his family, and especially his daughters, all of whom have left home. He was out with a revolved yesterday and wanted to kill his brother. He went from saloon to saloon and drank heavily during the afternoon. He dropped his gun in one of the saloons and there said that he was after his brother. The police were notified and he was locked up."

S. M. Rogers writes: "For several Sundays past the patrons of the First Spiritual Society of New York City have missed the loving face and presence of their president, Mrs. Henry J. Newton. After the many years of faithful service of Mrs. Newton and her kind-hearted husband, the absence of both of these much-loved people from the platform at the regular Sunday afternoon services, seems a crushing blow, almost too great for endurance. To-day Miss Gaule was compelled to fill both places, that of president and medium, and to the credit of herself and her guides, she never appeared in better form. I would like to add that they have added to their already large corps of entertainers another beautiful and accomplished vocalist in the person of Miss Mabel E. Clark. Her songs are among the most difficult, and are sung in a manner that speaks volumes for her teacher's patience and her own talents. In singing 'The Land Beyond,' and 'Adore and Quiet Be,' with piano accompaniment by Mrs. Edmund Severn; the lady proved her voice one of rare quality and range."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Dr. J. Hoffman writes: "I take this occasion to express my gratification with your course, as well as my appreciation of your courage in permitting the symposium that has lately both edified and instructed your readers. It has edified those who see from above, and instructed others who have to twist their necks to look upwards. In the end, I do not think that much good will come to the 'dyed-in-the-wool' Spiritualists. Well, if you could not put a new pattern into the rug, the beating you gave it has at least knocked out a great deal of dust! You have appeared to me in a new light of late, showing how little we know of our oldest acquaintances and that many of us do not show their true colors, or, at least, all their colors, unless forced to the front. Most heartily do I wish you a long life of health and happiness."

Mrs. S. S. Rockhill writes from Alliance, Ohio; "To-day closes the month's work of D. A. Herrick, of Grand Rapids, Mich., with the Independent Church. He and his estimable wife go to the latter place to fill an engagement for the winter. Our society has secured the services of Mrs. Cora Morrill, of Grand Rapids, Mich., for the month of December. She comes with the highest recommendations, and we anticipate much from her ministration. Friends in Canton, Salem and other towns are invited, as we are connected by electric cars."

C. W. Stewart, C. M. Folsom and Josie K. Folsom are meeting with good success at Howard Hall, on Olive street, St. Louis, Mo. On Sunday evening last the hall was packed to the doors with a very intelligent and appreciative audience, and Mrs. Folsom gave forty readings, that were every one recognized by the persons to whom they were given. In nearly every instance the full names of both spirit and mortal were given. Mrs. Folsom's mediumship is truly wonderful, and many are convinced of spirit return through her work. Mr. Stewart's lectures are well received and Mr. Folsom's trumpet seances are very fine. Their address is 3013 Dickson street, St. Louis, Mo.

C. J. Barnes, the excellent trumpet medium, is now located at 1020 South Eastern avenue, Indianapolis, Ind.

J. M. White writes from Kansas City, Mo.: "The materializing seances which are being held here through the mediumship of Mr. W. W. Aber are attracting a great deal of attention. Dr. Bowker, a well-known resident of this city, is frequently seen here and his materialization is natural in every way. Spirits come from the cabinet, addressing their friends in languages which no one but those addressed understand. Mr. Aber understands no language but English and we have heard Swedish spoken by the materialized forms. Recognition is the invariable experience of all who come honestly seeking for truth. The seances are well attended by representative people at the residence of Mr. Aber, 3422 East 10th street, Kansas City, Mo."

Harry J. Moore conducted memorial services at Rochester, Ind., last Sunday. Mr. Moore has some time in August (the latter part) open for camp engagements. Address him in care of this office.

Mrs. A. A. Averill writes from Lynn, Mass.: "The month just concluded has been one of the most successful months ever enjoyed by the Lynn (Mass.) Spiritualists Association. Mr. and Mrs. G. W. Kates have been the speakers during the month, and they fully sustained the excellent reputation which preceded their coming here, and have made a host of warm friends who will be rejoiced to welcome them back for the month of March, at which time they will be with us again. They are also engaged for September at Unity camp, and for October and November at Cadet Hall. One of the pleasant occasions of their visit has been the union meeting held under the auspices of the society on Nov. 28. The association entertained as guests large delegations from Salem, Beverly, Newburyport, Haverhill, Lowell, Lawrence, Stoneham, Woburn, Malden, Chelsea, Cambridge, Burton, Waltham, Providence, R. I., and individual visitors from many other places. The exercises were in charge of President Alex. Caird and consisted of short addresses by the prominent ones present. Supper was served in the banquet hall to nearly two hundred, after which the audience was treated to an hour's concert by Chase's orchestra. We feel that this was one of the most successful union meetings ever held under the auspices of the Spiritualists, and believe that its influence for good will be far-reaching. The children's lyceum connected with the association, in charge of J. O. Allan, is in a very flourishing condition, additions to the roll of membership being made every Sunday. Free instruction is given to the children every Tuesday evening, in both singing and elocution, by competent instructors, Harry C. Chase being in charge of the musical part, and Miss Mona Belle Welch, the class in elocution. A fine list of speakers has been engaged for the remainder of the season, Dr. George A. Fuller being with us the first two Sundays in December, and Mr. Thomas Cross the last two. Mrs. Whitlock, Mrs. Katie Ham, Mr. Scarlett, Mr. Hutchins, of Springfield, and other good talent will be heard later in the season."

Spiritual meetings every Sunday evening, at Perl's hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Hanson, assisted by Dr. Randall. Mrs. Hanson and others will give tests.

A Spiritual Chautauqua Contemplated.—The Jamestown (N. Y.) Post says: "The plan for a new Spiritual Chautauqua is making rapid and substantial progress. G. F. Lewis, of Cleveland, acting secretary of the new movement, is at the Sherman house, arranging details for the new organization. Yesterday a meeting took place at the home of G. G. Chase, which was attended by Rev. J. G. Townsend, Mrs. Clara Watson and others who are interested in the Spiritualist and liberal religious movements. All expressed themselves as earnestly in favor of the movement. To a Morning Post representative Mr. Lewis stated he believed the first Sunday in June would see the new Spiritualist center in full blast. He also stated that no charge would be made to the grounds, the only cost to those who attend being a small admission fee to the lectures. It is proposed to secure the attendance of the best speakers in the liberal denominations, and also of the most famous platform mediums obtainable. No effort will be made to build hotels or cottages. Those interested will board where they choose and will visit the new assembly when they desire. The plan is different from that pursued at Chautauqua, Lily Dale, or any of the other summer assemblies in Western New York. The site is still to be selected and Mr. Lewis' visit to Jamestown is partly for that purpose. As soon as the weather moderates he will go up the new line of the Chautauqua Traction Company, and will inspect the Cole and Douglass property near Victoria, three miles this side of Chautauqua. He will then cross the lake to Point Chautauqua, which has also been highly recommended as a beautiful location, and will return to this city over the J., C. & L. E. railroad. Mr. Lewis is associated on a committee to choose the site with R. H. Wallace, of Cleveland, assistant general passenger agent of the Erie, and President F. L. Chase, of the Jamestown, Chautauqua & Lake Erie. Mr. Lewis himself is well known in railway circles, having made himself famous years ago by the purchase of the 'Crosscut' line, from Buffalo southwest across the county through Mayville and Sherman, now a part of the Pennsylvania system. Among the leading promoters of this Spiritual Chautauqua is Hon. A. Gaston, of Meadville, formerly president of the association at Lily Dale. Mr. Lewis called on Mr. Gaston on his way here, but found that Mrs. Gaston had just died, and that the time was inopportune for taking up the matter with that well-known Spiritualist. Mr. Lewis, who is the oldest Spiritualist in Ohio, is very enthusiastic over the new movement and confident of its success."

J. M. Conley writes: "It is with great pleasure that I take this opportunity to express my heartfelt wishes for the success and interest that the medium, Mrs. Isa Kayner, has awakened in Grand Junction, Colo., since her arrival here. I have found her a most estimable and refined woman. She holds her work most sacred, and that alone will bring success, and open up an avenue of thought and investigation among people. I have found through Mrs. Kayner the key-note to a great many things that I was unable to solve. She has been able to explain all I have asked, to my entire satisfaction."

Mrs. L. M. Hoffman writes from Toledo, Ohio: "The Independent Association of Spiritualists elected on Nov. 4, the following officers: H. E. Dowd, president; Dr. W. O. Hubbel, vice-president; H. J. Hoffmann, financial secretary and treasurer; W. Lynch, recording secretary; trustees, J. Newton, Wm. Traverse, Arthur Page, Louisa M, Hoffmann and Lizzie Dowd. We have organized a lyceum which is prospering. We had Mrs. Marian Carpenter, of Detroit, Mich., with us for the month of November. Our hall was crowded. The last evening of her engagement Mr. Carpenter took part in the services, and we had a rare treat, both being such able speakers. We have for December, Mr. and Mrs. Walt Ripley, of Yorkshire, England."

The Progressive Spiritual Society will hold a social the third Thursday of each month, at the home of Mrs. Wm. Hilbert, 204 Burling street. Games will be played for prizes and refreshments will be served. All are cordially invited to attend.

George S. Hall comes here from Columbus, Ohio, well recommended as a healer of remarkable power. He is now located at 3019 Vernon avenue, near the corner of Thirty-first street.

Frank T. Ripley is now at Anderson, Ind., lecturing and giving tests.

I note that somebody wants proof of intuition being true. Intuition is truth felt and what is feeling but life itself? Do we need proof to know that we feel happy or discontent, calm or excited, hot or cold, joyous or tormented by pain? Study self and you will need no more proof of one than of the other.—A. F. M.

Mr. G. Hess writes from Peoria, Ill.: "Mrs. S. E. Pemberton, trumpet medium, of 805 Summit street, Bloomington, Ill., was with us in a developing seance at our home. We had present fifteen friends, and the results were fine. The spirit lights were grand and were seen by all present. Carrie, Mrs. Pemberton's independent guide, played with baby Clifton while our spirit friends talked through the trumpet. Sister Pemberton is a fine medium and deserves a seat on the throne for her good work in this city and for her honesty as a medium."

Mrs. Adelaide K. Brooks writes that the wonderful test medium, Mrs. J. A. Murtha, will be with the Englewood Spiritual Union at Hopkins' Hall, 528 W. Sixty-third street, Dec. 13 and 20.

Dr. Beverly writes: "At Lakeside Hall, corner Thirty-first street, and Indiana avenue, the Spiritual Science Society will give an entertainment Thursday evening, Dec. 17, for the benefit of the society. The program will be fine. Little Florence and others will sing. The best psychics have volunteered to give tests. A new psychic from New York, the musical medium from Boston, and a fine palmist from Buffalo, beside all resident mediums have been invited. Every lady will bring a lunch in a box. Free tea and coffee will be furnished. Dancing will begin at 10 o'clock, and all will have a merry time. An admission of 25 cents will be made. The meetings are increasing in interest. Prof. Gustavson spoke on earthly and heavenly treasures to a large audience and Mrs. Upson gave two very fine musical tests on the piano. She will be with us now every Sunday afternoon. Mrs. Dr. Stockman speaks to us next Sunday evening on astrology."

The subject for Mrs. Cora L. V. Richmond's discourse next Sunday, December 13, is "The Ten Steps of Victory in the Conquest of the Soul Over Matter." Masonic Temple, Hall 309. Services begin promptly at 11 a. m.

Mrs. Ida M. Gilbert writes from Pottstown, Pa.: "We are just beginning to grow, having with us Mrs. Elizabeth J. Demorest, of Pittsburg, Pa., one of Spiritualism's stalwort workers."

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Meatless Dishes." Very useful. Price 10 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Union Meeting of Spiritualists at Lynn, Mass.

Alex Caird, M. D., writes from Lynn, Mass: "We have had plenty of State Association meetings, where a few speakers went to some place, held a meeting, took up a collection and went home; this meeting was different. We invited all of these societies as our guests, and entertained them handsomely. I have not seen so much brotherly feeling exhibited since I have been associated with the Spiritualists."

The Lynn Evening News speaks of the meeting there as follows:

A union meeting of the Spiritualists of the state was held in Cadet Hall Saturday afternoon and evening, and the occasion was one of much interest and profit.

The visitors were hospitably entertained by the Lynn Spiritualists Association, whose guests the assembled delegates were.

The hall was prettily and profusely decorated for the occasion with choice and handsome bouquets of flowers and potted plants, which presented an attractive appearance, and gave an added charm to the affair. The decorations were furnished by Young & Libbey, florists.

There were good delegations present from Salem, Beverly, Newburyport, Haverhill, Lowell, Lawrence, Stoneham, Woburn, Malden, Chelsea, Cambridge, Boston, Waltham, Providence, R. I., and individual visitors were present from many other places.

The afternoon meeting opened at 2:30 o'clock with singing by the audience, after which George W. Kates extended a cordial welcome to the visitors.

Mrs. George W. Kates entertained with a vocal solo, which she rendered in a sweet and pleasing manner, which was followed with a short address by J. S. Scarlett of Cambridgeport.

Mrs. Maud Litch, of Lynn, gave readings in her usual satisfactory way.

Mrs. Sanger, of Waltham, gave an interesting address, and Mrs. Ham, of Haverhill, a well-known and gifted medium, gave readings.

Mrs. Ida Whitlock closed the afternoon service with an eloquent address relative to the organization of Spiritualists and society work.

An excellent supper was served in lower Cadet hall from 5 to 6 o'clock, some two hundred people having their wants provided for.

From 6 to 7:30 a highly enjoyable and pleasing entertainment was given by the children connected with the children's Lyceum, and members of the association.

Mrs. Westcott, of Lynn, gave a recitation entitled "Josiah Allen's Wife's Visit to A. T. Stewart's Store in New York," which made a great hit with the audience.

No entertainment given under the auspices of the association would be complete without Warren Chase taking part of it, and by special request he sang "Old Black Joe," the children of the lyceum joining in singing the refrain, which was sweetly rendered, and was well received and heartily applauded.

Selections were rendered by Chase's orchestra, which were highly pleasing to the audience.

The program included the singing of choruses by the scholars of the children's lyceum, and vocal solos were rendered by Eva Manning and Mildred Carter, and recitations were given by Hazel and Margaret Vaughn, members of the lyceum.

The evening meeting was opened with an invocation by J. S. Scarlett, after which Mrs. George W. Kates sang by request, "Only a Thin Veil Between Us," and in response to an encore she responded by singing another solo in a sweet manner.

President Dr. Caird next introduced George W. Kates, as the gentleman from everywhere, and Missionary of the National Spiritualists Association, who gave a 30-minutes' address, in which he fully demonstrated and sustained his ability as one of the ablest and leading speakers engaged in Spiritualistic work.

Mrs. Kates gave a number of readings and messages in her usual satisfactory manner.

Albert Blinn, secretary of the Lake Pleasant camp-meeting association, made an interesting address on Spiritualistic lines, and complimented the organization on the good which it has accomplished and is doing in its chosen field.

Mrs. Kate Ham, of Haverhill, followed, and gave a number of remarkable and satisfactory tests, which closed one of the most successful union meetings ever held under the auspices of the Spiritualists.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, James Broadfoot, in his 78th year of age, at Port Perry, Pa. Brother Broadfoot has been a Spiritualist for over fifty years, coming to this country from Scotland. For the last thirty years he has been a resident of Port Perry. He has always tried to live a true life, and do his duty to all. A large number of relatives and friends were present to pay their tribute of respect. The wife and sons are all outspoken Spiritualists. The body was placed in the cemetery at McKeesport, Pa. Services conducted by F. Corden White. COR.

Ryerson W. Hilliker passed to spirit life, Nov. 13, at his home in Kansas City, Kansas, aged 73 years. He came to Kansas City in 1865 and had been mayor and banker. Later he was one of the organizers and a vice-president of the Manufacturers' Association, and at the time of his death the manager of the Novelty Manufacturing Company. Mr. Hilliker was an old Spiritualist and the funeral was in keeping with his belief. The speaking was entirely local talent, and by his old Spiritualistic friends. Horatio W. Gates, of Rosedale and ex-Senator Johnson Clark were the principals.

MRS. L. M. HAMMOND.

Alexander Parker passed to spirit life at 7:30 a. m., Sunday, October 25, at his home in Normal, Ill. The deceased was 76 years of age. He was born in Craigie, Ayrshire, Scotland, in 1827, and came to this country in 1857. For the past seven years he had been interested in Spiritualism and an earnest reader of The Progressive Thinker.

Mrs. D. D. Griffis passed out of this life, Nov. 20, at the home of her daughter, Mrs. A. C. Wyman, 1650 Dewey Place, city. She was seventy-nine years of age, and for the last ten years a firm believer in spirit return.

Passed to the higher life, a dear and only sister, Mrs. E. D. French, at San Diego, Cal., Nov. 8, 1903. To quote from her own lines, "Out from the mists of earth-land, she hath found the perfect day." She was a lady of fine sympathies and intellect, a writer in former years for San Francisco papers and ever a firm believer in the truth of Spiritualism. F. H. COWLES.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

P. R. Pomeroy: Q. What of the contemplated crusade to convert the Holy Land to Christianity?

A. This movement is entirely distinct from that of colonization of Palestine by the Jews, which has grown out of the belief that the Bible has a prophecy that that people shall return and occupy that country. Palestine is not a desirable place to live in, and the Jews from remotest time have seemed to appreciate this fact. There never was a time when there were not more Jews outside of that little country, about the size of New Hampshire, as mountainous and more barren than within it. They flourished best in contact with other nations, for they were traders, and not workers. At present they have so increased that Palestine would no more hold them than Lake Erie would the Atlantic Ocean. There are six millions of them and few could be persuaded to go to the sterile coast of their Holy Land.

The question refers to the movement in England to raise money to purchase Palestine from the Turks. This is to be a "pacific crusade of conquest of the Holy Land from the Turks," as the circular sent out, declares, "in which our arms will be the sword of the Christian spirit, and our armor a well-filled purse at which the the Turkish government will at the opportune time succumb."

Times have changed since the first Crusade 800 years ago, when the ignorant masses of Europe, driven on by the priests like stampeding cattle, hurled themselves on Asia. The road from Constantinople to Jerusalem was white with the bones of more than two millions of victims to pestilence, famine and the sword.

In 1097 the effort was successful. Jerusalem was invested by the Christian hordes and after five weeks was taken by assault. All the tales of Armenian or Macedonian atrocities are tame compared with the brutalities practiced on the inhabitants of the Holy City by the Christians. Mothers implored for mercy in vain. Infants were thrust with spears in their mothers' arms, the aged remorselessly cut down. Over ten thousand who surrendered under promise of protection, were driven together like a herd of cattle, and slashed and trampled to death by the mailed Christian warriors in the name of Christ. The pent-up rage of generations spent itself in those days of slaughter. The streets were piled with the dead and none were left to dispute possession with the Christians who now turned their attention to the tomb of the Savior. With armor stained with blood, they bent low around it with tears streaming down their begrimed and furrowed cheeks they sang anthems in his praise!

Their lion-hearted leader, Godfrey of Bouillon, was crowned Defender of the Faith, in 1099. In 1187, Saladin brought the City of Jerusalem again under Mohammedan rule. There was no massacre, however, for this ruler, wise and charitable as he was brave, sent home the Latin and Frank invaders with a slight ransom, and pardoned the inhabitants.

Ever since that time christendom has been nettled by the incongruity of having the Holy City and tomb of its Savior in the hands of a rival faith. Again and again the effort was made to dispossess the Mohammedan, with most wretched failure, and to this day only by paying tribute to another god can the worshiper kiss the holy shrine where he believes once lay the crucified Redeemer.

If he knew that it was the genuine tomb! By what evidence is it known to be his tomb? By a miracle! Helena, mother of the great Constantine, became converted to Christianity, and went on a pilgrimage to the Holy Land. There she found by a miracle the tomb in a cave under a pile of rubbish. She also found the wood of the true cross, and the bones of the three "wise men," or Magi, and sent them to Milan from whence they were transferred to the cathedral of Cologne where they now form one of its chief wonders. She was sainted by the church for her miraculous powers and success in finding everything she sought, and the place she identified as the sepulchre has been the shrine of pilgrimage ever since. Beyond her own claim of miraculous revelation, there is not a shadow of evidence that the cave was the resting-place of Christ. During the Middle Ages the priests in imitation of the old pagan religion, on Easter eve received the holy fire from heaven. The trick became such a barefaced deception, that it failed to be acceptable to the most ignorant pilgrims.

It is a wild and impracticable scheme, but there is method in this madness. This hue and cry to possess that sepulchre covers up the obscurity whether there be a sepulchre of Christ at all! It is a sort of assurance to the masses that the Christians believe in its reality.

If the question were put to the higher authorities, if there is any proof that the so-called Holy Sepulchre is genuine, they would one and all declare that the tombs of Adam and the patriarchs pointed out to the traveler by the shrewd Arab guides, are as authentic.

It is a wise rule that this crusade introduces, that when the country has been bought for Christ, and Christians rule, "no Infidel shall vex!" Infidels will be forbidden the blessed country! Well, should the impossible come to pass, and this little coterie of reverends and titled gentry purchase the barren hills of Palestine, and set up in the business of making a model Christian country with God in its constitution and the Bible as the foundation of its laws, Infidels will have no desire to "vex" its rulers. Their only interest will be to prevent other countries from adopting the little Theocracy as their model.

Rev. W. Thomas: Q. (1) Can the existence of spirit ether be proven?

(2) Can spirit power cure insanity?

A. (1) It can scarcely be truthfully said that the ether by which the phenomena of light, electricity, heat and magnetism are explained, has been demonstrated to exist, yet the complete and unequivocal manner with which it explains and harmonizes all phenomena in this field, and the way all new observations fall into line, offering no exception, is a constantly accumulating evidence nearly approaching demonstration.

The theory of spirit ether is a parallel case. It harmonizes all the known facts, and every new observation confirms and makes it more essential as a bond of unity, whereby all physical phenomena are brought under law and order.

(2) There are many kinds of insanity. Softening of the brain, which means dissolution of the nerve substance, produces imbecility. Congestion, proceeding to lesion, manifests the most deplorable and hopeless forms of madness. There is nor can there be a cure for such organic changes.

Then there is mental aberration which comes from overwrought functions, unbearable effort, self-hypnotizing by dominance of suggestion, when one idea gains complete control to the exclusion of all others, and the hypnotic control of spirit intelligences. In these cases, hypnotic control either by mortals or spirits, is the most efficient means of restoration.

Especially in those cases where there is domination of one idea, the hypnotist, mortal or spirit, by substituting new suggestions, is able thereby to effect a permanent cure.

MELTED BY A TEAR.

A hard man. There were those who said that old John Stornwick was as hard as stone; that he had not an atom of feeling for anything in the world but himself.

He lived alone, in an old, tumbledown wooden building that stood in deep shadow amid a cluster of stunted trees which had once formed part of an extensive orchard.

It was generally thought that his chief business was money-lending to poor people in straitened condition, secured on their furniture, or the wage income where they were employed.

At cent per cent interest, and relentless seizure of property pledged the moment indebtedness failed to be paid. Neighbors looked at him askance whenever he was seen shuffling along the street; and children hid away from him as something uncanny, in almost trembling fear.

This greatly angered him, and he would many times stride his iron-shod cane with savage crash on the pavement, muttering the delight it would give him to crush them all in the face of the earth.

Yet strange to say, in one day gave a piece of money to a wee sith of a girl from sheer sympathy because of her tears.

A pretty maiden of ten, slight of form, with wonderfully tender face and big, melting brown eyes. She had been rudely crushed against by a gay roysterer, and her basket of sweet pinks and roses she was carrying to market, cast into the gutter and spoiled.

Wringing her hands in an agony of despair, while great tears filled her soft eyes, she cried: "Oh! my beautiful posies! What shall I do! What shall I do! It took the last penny mamma had to buy them, and now they are spoiled. I can bring no more money home for food!"

"Oh! what shall I do! What shall I do!" This in direct appeal to Old John, who had chanced to draw near when the accident occurred; the while being so earnestly impelled to move his pitying generosity, that her trembling fingers became clasped on his arm as she uttered her appealing cries. It might be that this unfearing confidence of the child, in place of the terror with which he had been shunned by other children, was the impelling motive which induced so strange a thing as his involuntary gift of the piece of money, accompanied by the still more strange softness of his voice, in saying;

"There! there! don't cry. Tell your ma it was all an accident, and then, mebby, she won't whip you!"

Before he had shuffled a score of steps away he repented of what he had done; called himself a stark idiot; wondered if he wasn't losing his head; then vowed to be harder and more exacting in his business to pay back for it.

But the child's tears were wiped away, and out of the accident grew unexpected blessing.

A grandly dressed lady, seated in a fine carriage nearby, and who had noted all which had passed, stepped down and approached the girl as she picked up such of the flowers as were not entirely destroyed.

And when the lady learned how the dear mamma was in such failing health as to find it very hard to procure the scant livelihood even the two required, she gave her a handful of silver that seemed like a fortune, with the promise that in a short time she would call at their humble home and see what further could be down to help them.

Surely the sick mamma, a refined lady who had seen better days, was right when she said: "The blessing of our Father in heaven is on all good deeds. He has surely ordained that kindness shall grow and spread like the good seed which bears a hundred fold."

Old John would have almost been bewildered had the thought been presented to him, that out of his small gift, like unto a spring of pure water loosened unto the arid sand of a desert, had sprung flowers of love and mercy that were destined to bloom in peace and comfort all through the coming days of the suffering widow and her child.

W. WHITWORTH.

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Spiritual Basis of the Religion of Jesus Christ.

As Presented in a Lecture by that Rising Young Man, Mr. John W. Ring, of Galveston, Texas.

Jesus, the Man of Galilee, who moved by the ordinary motions of mankind (hunger, Matt. 21:18; anger, Mark 11:14-21; weakness and agony, Luke 22:43-44; grew and increased in thought, Luke 2:40; lack of faith, Mark 25:34), was, like Buddha, Zoroaster and other messiahs, born in fulfillment of a dream (Matt. 1:18,23). There is a marked similarity in the lives of these Messiahs, Saviors and Christs; physical and spiritual disturbance—quaking of earth and singing of angels at birth and transition—a life of comparative solitude, the working of certain phenomena which astonished the people until they believed and followed the teachings of a single precept of Love to all, and each accused of being possessed of a devil. Each of these teachers have ministered to the people to whom they came in a remarkable manner, differing only as educational development compelled them in order that their teachings might be acceptable. Jesus, who, in the strength of his inspirational powers, taught and demonstrated the doctrines of Buddha, Confucius and others, walked in the majestic spirit of humility; he mildly but imperatively spoke and acted as the spirit moved him. He sought to establish no creed, complied with the Jewish forms as long as convenient (was circumcised and in other ways complied with the religious forms, Luke 2; observed the Sabbath when convenient and at other times declared the Son of Man, Lord of the Sabbath (Mark 2:27-28; Matt. 12:1-13), yet never failed to do that which the spirit told him was right.

The New Testament gives us little, if any, history of his life from the time he was twelve years old—when he left his parents and begun his Father's work in the temple—until he was probably thirty years old, the time of his baptism by John the Baptist; in fact, the New Testament does not claim to give the full history of his life (John 20:30; 21:25), having been written many years after his transition, and the material gathered principally from hearsay. It is equally as authentic that Jesus spent these years, of which the New Testament is mute, in the schools of the Magi of the East, under the care and instruction of those Wise Men of the East who came by angel invitation at his birth (Matt. 1:7-11.) That his ideas as stated were to greatly impress the world is certain, for Gabriel, the spirit who has been a messenger from the spirit world since Daniel (Daniel 9:21) told Mary and Joseph of the wonderful child who was to be born, likewise informed Zacharias of the birth of John the Baptist, who was to go before Jesus in the power and spirit of Elias. (Luke 1.)

Religion is the principle in each human heart which causes the spiritual senses to proclaim the things of earth temporal and the things of the spirit eternal; every soul looks to its source, and its manner of looking may be called its religion. Creeds and doctrines are in no wise religion, only to the extent that they help those who adhere to them, to spiritual development. Forms and ceremonies, creeds and doctrines, are only the trappings of religion, even as rules are not mathematics, only the guide; so each nation and people have their guide to spiritual development. The age of sacrifice, which preceded the coming of Jesus, gave way, to an extent, to the fulfillment of the law—Love; but not altogether, for we must remember that thousands of Jews adhere as closely as ever to their chosen forms, and three to one as many devotees bow at the shrine of Buddha as at the altars of Jesus.

The spiritual basis of the religion of Jesus Christ was and is Life Eternal; life means activity—the brotherhood of man and the fatherhood of God. The Law of Life is Love; service to our fellowman. (Matt. 22:35-40; Matt. 25:40; Mark 12:29-34; John 8:32-58; Galatians 5:14, also 6:1-9.) The spiritual basis is the light which each passing age has afforded; to live by the best light that is ours, with condemnation to none, ready to accept the higher and better light when it presents itself. He spoke of Life which IS, Eternal; the realm of thought in which the past and future blend and make the ever eternal Present, Here and Now. To think of the base and low is to commit crime (Matt. 5:17122, also 28.) Not to be pupished, but living in condemnation already, (John 3:8). "And this is the condemnation that light is come into the world, and men love darkness rather than light because their deeds are evil."

Every transgression produces condemnation, which lasts as long as one remains in the estranged condition. Christ is the incarnation of Love, which through all ages has manifested itself as the Savior—in fact, twas Love which swayed Creative Energy to move, by the Ponderous Laws of Progression and "form" man. Here in the story of Nicodemus we have an illustration of the materialism with which Jesus had to contend; he told of spiritual things and those who heard gave them material interpretations. This, too, accounts for many of the seeming contradictions (Matt. 5:17, and Luke 12:49-51), and that no record was kept, so that when written of many years afterward much was taken from tradition. Law is Life and Life is Love; worship of the Creator is service to the Creature. (John 13:34-35:) "By this shall all men know that ye are my disciples, if ye have lone one to another."

The commandment is Love to all men (Matt. 5:44, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.") There is no form or ceremony prescribed, let each live faithfully by the light which shines in his life, if it be Confucius, Buddha Zoroaster or Mohammed who has inspired the thought. The underlying principle of all religions is Love, and the matter of forms is entirely the creation of the men who have formed what they think to be exalted conceptions of this great Law of Life—Love.

By loving service do we rise; and every one of us must unfold that high exalted state of being. (Matt. 5:48.) Some people have concluded because of early education, that many souls can escape punishment for transgression, some by placing their sins on their respective Savior and others by being placed in a place far away from their Creator. Either is far from the Law of Life Eternal. (Matt. 16:26-28.) John 12:32: "If I be lifted up from the earth will draw all men unto me." Every man is judged, here and now, and by faithfully loving and serving mankind every one shall be drawn unto LOVE. The Creative Energy that some call God, some Brahm, some Allah and others the Great Spirit, is Life and Love, and each human soul must express the divine incarnation. Death is the doorway to higher possibilities, as Autumn is the fruition of Summer. (John 12:24.)

No soul can escape punishment for transgression, nor can one—even me—escape actual growth to the fullness of spiritual expression. Hell—the discordant condition produced by transgression; heaven, the harmonious condition produced by Love and service. The former a thing opposite to God, Love, Happiness—and the result of disobedience; the latter a possession which stands waiting, and at the same time demanding the obedience of each and every one to grow into its full realization. (Matt. 25:46.) Note the phraseology, "and these go away into everlasting punishment, but the righteous into life eternal." "Life Eternal," a thing possessed; eternal punishment, that which continues as the result of transgression as a means of reformation. What parent is there who punishes their child with any other thought than reformation—making him better? Surely the thought of Him who hath made parents is even higher. No particle of Divinity can escape gravitating to its own place, the elements of which the body is formed hasten to return to their several places in the economy of Nature, the spirit to its source, and by some process—that of progression, the Law of our Being—Love makes it whole, Light dispels darkness, love overcomes hate, smiles chase away frowns, discord resolves into harmony—even so will Divine or Infinite Love lift the soul of every human creature to the plane of a perfect expression of the Life Energies possessed. (John 5:25-29.)

Every age seeks for a sign, and the sign shall be Love to one another; there shall also be the doing of those things which Jesus did. (Mark 16:17-18.) John 14:12: "He that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." Recognizing the growth of Time, Jesus left many things untold, always promising the ministrations of the Comforter. (John 14:17-26.) John 16:12-13.) "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth, is come he will guide you into all truth." These passages, with the connecting verses, are positive prophecy of Modern Spiritualism, the reign of Knowledge, the presence of the Comforter.

The Universal Law of Love moveth in and through all the religions of the earth, asking for a life of willing service as evidence of discipleship with the Everlasting. The voice of the several Messiahs has told of the glad message to all people and each has given sufficient demonstration to satisfy any seeker for Truth.

Each succeeding age brings greater developments in Science, Religion and general Government, and each of these seeming new, yet in reality revival of some thing which has gone day occurred is greeted with the accusation, "Works of the devil." (Matt. 12:24.) The spiritual basis of the religion of Jesus Christ is the doing of kindliness to every human creature, regardless of the forms, ceremonies, creeds and dogmas which have bewildered men, this self same spirit has been manifest in every religion that has has moved men to worship the Creator by serving the Creature. Though the time has been when, as recorded in John 16:2, "The time cometh that whosoever killeth you think that he doeth God service," those who possessed the powers of mediumship and gave proof of the presence of our loved ones who have passed higher were put to physical death, yet they have ever triumphed by knowing that Life is Eternal and each event takes one higher in unfoldment.

Who is there that doubts the Power of Life, Love, God? Who will attribute any of the qualities of the Infinite to any other source? There is one God, who perhaps unknown in the fullness of spirit to any, manifest in the devotion of every human soul; and with the manifold love of life, moves each and all to that state which expresses the perfect. If you and I would prove our discipleship to this god of gods and lord of lords—this Infinite Intelligence which is unchanged by our belief or disbelief—then we love and serve our fellowmen, whether they speak our tongue or not, whether they are our race or color or not, whether they cry unto Jehovah, Allah or Brahm, or if they cry unto no deity; for the Eternal Creator is Life and Life Eternal unto all living things.

When we cease to move we cease to be; when we cease to progress we are beyond the conception of mortal mind. The foundation of Life is motion, and on and on we go through the vast eons of time and eternity, each serving the other and thus climbing to higher expression until wrapped in perfect peace, which may be the enjoyment of heavenly things, or possibly as the Buddhist hopes—oblivion; but be it as it may, today demands our service, loving sympathetic and tender. Higher than personal difference, broader than human opinion is the Law of Life—the spiritual basis of being—LOVE.

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SENT TO MEMPHIS.

A Visit to Dr. Samuel Watson, and Results.

The many able articles written by the best thinkers of the day upon The Great Psychological Crime, were quite a treat to me, and after reading all of them pro and con I came to the conclusion that where good men and women on both sides of the question can so widely differ in their opinions as to the merits and demerits of a new idea so very important to the spiritual philosophy, there is room for some middle ground, and Mr. Baldwin, I think, struck the right keynote.

Yes, wait and examine before you judge so harshly. If nothing would be the result but the sifting the truth from the falsehood, the genuine mediumship from the fraudulent, everything needed would be gained, for under the old system of so-called mediumship real Spiritualism has suffered fearfully and always will.

Before I became a convert to Spiritualism I was a Methodist. In my youth I was educated a Lutheran. Catechism and the study of the Bible after I could read were my main lessons, and when, in the year 1856, I knelt at the altar of the German Methodist Church, Clay street, Louisville, Ky., during a revival, I being one of the penitents, I distinctly heard a spirit voice in German say: "Thy sins are forgiven thee; sin no more!"

I had prayed to the Jesus of Nazareth, and lo, he answered my prayer in German. For many years this was a conundrum to me.

In 1862, while I was in the market house one Saturday afternoon, having been a vegetable gardener, I felt a sleep coming over me when I laid my head upon the counter for a moment. I saw how three well-armed soldiers stopped me on the way home, near Spring Garden, two and a half miles south of the city, and demanded my money or my life. I heard their words and saw them plainly. On account of a neighbor's wife who wanted to ride with me, I was kept from starting homewards until dark, when upon the very spot seen, the three soldiers stopped me, and I was relieved of fifteen dollars.

When, three days before the surrender of Vicksburg, Gen. Grant made a furious attack with his whole army upon that fortified city, I was waiting for my dinner. Sitting by the table I fell into a trance or sleep. I saw Grant's army attacking the place. I also saw the gun-boats firing at the city, while I was marching with a column of soldiers up the hill by the side of a young man named Solomon Kramer, who had joined the army at the beginning of the war, and whom I had loved as only one brother can love another, he being a member of my class, I being class leader in the church. All at once we arrived at an obstruction, a temporary wall, behind which southern soldiers were waiting for the attack by the Union forces. A bayonet protruded the wall, and Brother Kramer fell dead before me. I called out aloud: "Oh! my dear Solomon is dead!" That awakened me and my whole household, but there I was sitting by the table still waiting for my dinner.

When in the spring of 1865, the beginning of June, the government sent a large fleet of ships with cavalry down the Ohio and Mississippi, destined for Galveston, Texas, because the Texan rebels had not yet surrendered to the Union forces, one of the men deserted the ship, broke into my stable and took the best horse out of four. My market map soon after got up. Went to the stable found it broken into. He came near my room and called aloud: "Mr. Everbach, Charley, horse, saddle and bridle gone, and the stable broken open!"

I jumped out of bed when I heard a distinct voice in English say: "Go to Portland and get your horse." I captured horse and thief.

In the fall of 1866 I moved to New Albany, where I owned a farm. I became acquainted there with Spiritualism. I had told a business friend, Mr. Winterstein, that many things had happened to me in the Methodist church, when he said: "Oh! you are a medium. Your guardian angel is always near you and you can investigate for yourself if you go to see Mrs. ——," who has since passed away. I did so, and my whole family, including parents made themselves known to me in writing and trance.

I then sat for development a few months with my wife, who was a Baptist. We would always pray together before sitting at night. Before long we had all kinds of manifestations, including beautiful lights, which floated all over the room, and generally rested over me, so that my clothes were often very bright, and they looked as if adorned with jewelry. Very soon I got automatic writing, and sitting for that was demanded.

A few evenings after I got: "Go to Memphis, Tenn., and see Dr. Watson." This was in January, 1876, after the election of Hayes. The people in the South were excited, on account of the Republican proceedings. I hated to go, as I had lost in 1873 what I had saved in twenty-one years. The writing became urgent, and was always signed, "John Wesley." To keep from spending so much money for the long passage, I shipped some ready salable merchandise to Owensboro, Tell City, Evansville, Columbus, Cairo and Paducah, and Memphis, and started on the 8th of January. I was very successful, selling the goods, and arrived at Memphis on the 18th. I found my goods, and then searched for the residence of Dr. Samuel Watson, who received me with great kindness. I told him that a noble spirit had requested me in writing to visit him. He had a private medium, Mrs. Miller, who was called. In one minute the slate contained this message: "I called the dear brother, Doctor. You know why. Invite him. John Wesley." Then the Doctor embraced me, and said: "You are a Methodist, and destined to preach the gospel of spirit return."

Then he told me that four days from then, on the 22nd of February, the Father of our Country, and his spirit wife, Martha Washington, would materialize, and I should be present and admitted, by presenting this card at the door at 8 p. m. He also told me that I would be the only brother from a northern state; that every southern state would be represented by a highly educated people. What happened at that greatest seance I ever attended, I will write in my next.

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Pupil.—What are opinions?

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The nebulous mass of opinions is not a beginning but a continuous change produced by attraction and repulsion, likes and dislikes, which separates the confused mass into various associations, races and nations of men, between whom the alternation of love and hate has ever manifested itself. Each becomes self-centered in bigotry, and proclaims I am right and you are wrong; whereas, all are wrong, because each lacks the higher thought of universal brotherhood; and the wrangle usually ends in religious wars founded on selfish desires and opinions. In the future let the Hague tribunal settle all matters of war—might is not right in a higher sense!

Pupil.—If man has always existed as a progressive being why is it he knows so little now?

Teacher.—There are degrees in progression, conditions, conservation, resting places necessary to rejuvenate and to prevent evolution from destroying the balance and perpetuity of all. Innate Thought and Life atoms have always existed, but are unknown, for want of experience, until they manifest themselves through an ethereal clothing. They assume this garment for self-protection, in which they store resistance which becomes greater and greater as they condense the ethers into gases, gases into fluids and fluids into solids. Here the forces become balanced by the reaction of their own efforts producing a stand-still.

Now the I-thought sleeps in the rocks, dreams in the vegetable and partly awakes in the animal. In the descent you were wedded to matter; in the ascent you are now wedded to the spiritual, and will progress much faster as you approach the Sun of suns—cosmic consciousness.

The descent is the so-called night of Brahm (the old universe destroyed by repulsion or evolution) whose atomic children reconstructed a superior universe from the debris of the old. Such is rejuvenation. Such is a faint outline of progression. The All-father sacrifices himself that he may renew his life in his atomic children. It takes periods of eternity to make the descent, and periods of eternity to make the ascent before you will take your last degree at the meridian of high twelve. Here you will be introduced to Brahm, the All-father, (cosmic consciousness) environed in his Vis vitae-scope regalia showing all the past as a present living entity. Here every object in nature is translated into thought, a vast psychic mind, an occult power that runs the universe. Psychometry, telepathy, transfering of thought by wireless telegraphy between human beings and from spirits to the children of earth are evidences of this all-pervading psychic mind.

Pupil.—Is man a microcosm? (A little world, containing an infinitesimal part of the whole—macrocosm).

Teacher.—There are many human beings and spirits, and all are but parts of one stupendous whole. A part is not equal to the whole is self-evident. Man is a progressive being, were he infinite progression would cease. Progression proves that the past-man lacks and this lack produces a desire for more—like a hungry man. Suppose man is comcomposed of many different qualities, then any cause that would induce these qualities to change would also destroy your innate selfhood; this would blot out the memory of yesterday and you would cease to be a progressive being. Man must contain an absolute, an unchangeable, indivisible, innate prime quality in order to retain the photographs of impressions and ideas engraved thereon. The result is memory. The absolute cannot progress because it cannot transcend itself—the ultimate.

Now then, if by microcosm you mean a multiple being, the problem of progression is solved by accretion, by involution, by attraction, by gravitation or the inflow of the panorama of nature engrayed on the absolute—not by development by turning the absolute quality inside-out expecting to find something new and grand. All that the absolute can unfold is but a reflection, an echo of what it has received; i. e., the alternation of the inflow and outflow creates a cyclonic dynamo causing the phonographic cylinder of memory to revolve—listen, you hear the silent voice, thought, repeating past experience, past history or singing the songs of to-day, all derived from the panoramic views of nature. If the cylinder of time and mind is not set at the right indentations you will fail to call up past events, or you may hear a medley of foreign voices, a whir, producing insanity, so-called.

An explanation of the Absolute is an explanation of the Power of rest behind which there is no explanatory cause. However we can say this: Self-existence, without effort, saves active existence from destroying itself. From the power of rest you return, by reaction, into the abysses of space, like light and heat of the sun, where your life and energy are renewed in constructing a new universe. Regeneration, or descent into matter, does not mean retrogression (you cannot fall for you have not risen above your lowest passion in any space), but progression, otherwise you may stand still while sleeping or indulging your wild passions, self-conceit and faults; when you become master of these you are your own savior.

Again, descent and ascent, up and down, like heat and cold are relative terms—a unit alternating according to conditions experienced in the vast orbit of human existence. Such is progression.

The same law that perpetuates suns and stars will perpetuate you and all else. But, when multiple beings are composed largely of homogeneous molecules, the multiple possesses but little conerence. In this case a sudden catastrophe may cause the one to separate into two or more parts, each assuming a new name and character, and will hover near or revolve round the central nucleus like satellites round Jupiter. Here you discover a similarity between the physical and mental structures throughout nature. Even separate thoughts prove the trisection of the multiple being.

Thoughts are things when clothed with the photographic regalia of nature. This regalia directs thought to the object which formulates the expression of thought. Every invention is but an expression of the inventor's thoughts; so, too, every object in nature is nothing more than matter molded into an expression of pre-existing thought; yea, eternal thought as well as life and matter. Matter is put into motion by Life, energy, force and all guided and fashioned by conscious thought.

The law here brought to light makes it easy for writers and speakers to substitute or translate nature's ideal objects into thoughts and vice versa.

Pupil.—Why do we love our Ideals?

Teacher.—Ideals are your gods, many man-made and dualistic as their maker, man.

"Father, Son and Holy Ghost,
Three at least and one at most."

In ages agone your ancestors instead of bowing to their jeweled thoughts worshiped nearly everything animate and inanimate; even stones, the rock of Gibraltar, the Hercules, guarding the mouth of the Mediterranean Sea; the Blarney stone, polished by kissing; the Rock of Ages, hem! not the bed-rock of existence. As they advanced in opinions they kneeled to grubs, bugs, beetles and snakes, also to ants and spiders to learn industry and art. In those days your forefathers were cannibals. They believed in consuming many of their animal and missionary gods as the best method to gain their strength, bravery and virtue; for they had no conception how God could be built out of words, ideas and thoughts like cob-houses. They loved the flesh-pots of Egypt, the aroma of burning liver and gall, the sacrifices on the altar; yea, the blood of the lamb is transfused into the Eucharist which is but a remnant of cannibalism! Then, he who could capture and eat his enemy, man, was a hero. Finally as man rose from all-fours and stood erect heroes were transported to the sun, moon and stars and worshiped as gods and goddesses. Again the stars were bunched into groups or constellations, or a combination of the gods and goddesses into a Trust. The earth was made the chief mogul or central nucleus of the Trust around which all the sky gods revolved and named after the gods previously worshiped. Now, the sun god is the central nucleus of the solar system; again this god with his planetary children is traveling towards some distant point, which in turn is forging onward to a superior vortex known as the milky way, i. e., the milk of the goddesses was spilt along the way in weaving their necklace of the grand galaxy of the heavens.

But there is a spiritual meaning to all this material grandeur. By the law of repulsion every planet, sun and star is sending out electrical currents which influence the earth and its human inhabitants. Electric storms affect the compass-needle, causing changes in the temperature producing cyclones, earthquakes, etc. The sweet influence of the Seven Sisters, the Pleiades, was conceived by Job to be spiritual. Hence originated the idea of planetary spirits, tutelary spirits, some of whom are saints, sinners, devils and Beelzebub of the air who spits destructive fire and bellows like thunder. Now, all the gods of antiquity exist to-day in mythology, in astrology, in the astronomical chart of the heavens, in tradition handed down (up) from father to son. But this is not all; their spiritual nature exists in the psychic plane of thought or first spiritual sphere surrounding the earth. This sphere is largely composed or derived from a spiritual emanation of the earth and the ascension of human thought and spirits, or this spirituality may be called the aura of the earth.

This aura is the telepathic medium between men and spirits, the wireless conductor of thought between sensitive persons. Eventually all the past will be translated into conscious thought. A large percentage of the human race are idolators to-day. You adore the bones of dead saints, the pictures of the popes, and especially the paintings of the immaculate Virgin, the mother of God, Jesus, who died on the cross—a symbol of phallic worship. You nurse your stone, brass, silver and gold idols—all for the love of the almighty dollar, stamped, "In God we trust." This gold god is gathering strength in the hands of the Trusts who are grabbing all in sight and feeling for more in the dark.

This god has no soul, and must be controlled, else the government of the United States will soon be the tail instead of the head of the comet.

There is another God I wish to introduce to your notice, viz.: The immaculate Zero Being or the boundless Space God, who is neither male nor female, he or she, as personal pronouns are not applicable to infinity; still we use them as finite beings cannot understand an impersonal God whose infinite omnipresence surrounds, penetrates, permeates and pervades all the semi-personal sub-gods of nature. All are too gross to occupy or displace the universal X-ray or that which is more refined than themselves. Thus the Space God is void of all passions and antagonisms of nature—fight on ye hero gods until you conquer self. To be liberal is the road to wisdom. Ministers and politicians have no use for a neutral god. All say, we cannot conceive nor worship a nothing. True. But all are as conscious of the omnipresence of the Space God as they are of themselves. To you this presence or recognition is something that blots out your nothing. What logic, I hear them say! It is but the gymnastics of imagination; yes, but imagination is a gift, a function of the spirit; those without the gift of spiritually dead while living. All, said and done, is but the growth of opinions from the ape up to a multiple being composed of many individual atomistic prototypes which mirror the past and the present. All is graded truth of many colors; such is the law.

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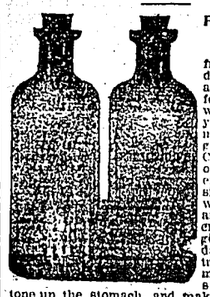
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FIG. 1.



This picture shows the little ear bones and how they grow stiff, preventing vibration in all cases of catarrhal deafness.

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VOL. 29. CHICAGO, ILL., DEC. 19, 1903. NO. 734.

Here and Hereafter.

BY CHARLES DAWBARN.

CHAPTER SECOND.—ENERGY.

We must not lose sight of the important fact that energy is never latent. It may be a trifle less demonstrative at one time than another, but the essence of the unit is motion. So units come, and units go in their eternal play, their unions and disunions becoming what we call experiences. But about this time our dear friend the scientist begins to get into trouble. He has learned his lesson of motion. He has followed it with his five senses. He has then invented senses that can follow that movement after he himself grows blind. The motion of the units in the flame of a candle, posing as heat, his manufactured sense will record at a distance of a mile and a half. That is the true fairy tale told by Langley's wonderful bolometer. He thus learns that at least up to that point the heat movement of the units is going on in precisely the same manner as when he sensed them with his eye a few inches away, or with his thermometer at a distance of a foot or two. He assumes, he guesses that it thus goes on forever. But his own recorded experiences are against him, for Nature every now and then changes her molecular groupings.

The scientist counts her heart beats, takes her temperature, and gives the form a name. He catches and bottles hydrogen and oxygen, and grows very learned about the size and movement of their units. But in a moment, when he just happens to mix two to one of those gases, he has discovered SOMETHING with not the slightest resemblance to a gas, so he calls it "water." He has not the shadow of an idea why certain proportions of hydrogen and oxygen make water but as they always do it, he prefers to call it LAW, instead of Intelligence, and lets it go at that.

He now settles down to study water, and gets along swimmingly. He puts in heat, and he takes it out again, when he discovers that his progress is blocked at both ends. He has lost his water at a certain temperature either way. He calls this a "critical point," meaning that he does not understand anything about it. All he knows is that he has got ice at one end of his scale, and steam at the other. His water has vanished from sight and touch. Once a he declares it LAW in big capitals, and of course, Intelligence has nothing to do with it.

The ice is his master. The more he shivers with cold the harder it gets. But he is lord and master of the steam, and reduces it to slavery. Presently he finds that at another of these "critical points" it, too, vanishes. He tells us it has become gaseous, perhaps electricity. He sadly acknowledges that he cannot follow it further, either with or without his instruments. Surely this should be a lesson in humility. But it isn't.

We have been taking a simple illustration of just two gases, and their behavior under changing conditions. Now we will return to our little red hot planet, with its surrounding steam, gases and ether, each and all composed of units, or corpuscles if the student prefers the new name. Let us once again recall that Intelligence rules so clearly and unmistakably that the scientist calls it LAW. There are certain conditions of energy, and myriads of "critical points" as graded classes in Nature's every day school. And you know nothing about the class above you till you get there.

We are not going to follow the planet's history step by step. Intelligence is perpetually adapting herself to changes; and every form discovers what that means. But now we begin to enter the region which is a desert to the scientist and his instruments.

The earliest molecular gatherings evidently evolute either backwards or forwards with equal facility. It is just oxygen and hydrogen into water, and back again. Quite simple so far, and nothing to make a fuss about. But when the gathering units, inspired by energy, give intelligence a little more play what we call "elements" appear. The units have blended into known and unknown gases, and at "critical points" have solidified into forms the scientist can't take to pieces and analyze. He finds, however, that he can imitate Nature to a certain extent. He can send those forms back into gases, or put them to use as they are, and blend them to suit his whims. But presently Nature reaches another of her "critical points," and these blended units take another step forward, instead of backward.

The scientist has to accept a critical point without explanation. He can straddle it, but he can't go through it. So when a speck appears on the rock or in the water, and, as it were, beckons other units to come and be eaten, he shouts "behold LIFE," and assumes that LIFE was evolved out of the gas and water blends that were there before. But at that "critical point" INTELLIGENCE has got a new hold, and comes a little more to the front. Her rule is law as much as ever, but in sunshine and shadow, heat and cold, liquid and solid within limits, she is feeling her way upward and onward, and at every step getting further from her last "critical point."

We now begin to see something of what this last change means. We always had energy expressing itself by movement of the unit. In the crystal that energy manifests in the molecule by inviting visitors to come and build upon it. But in this new speck the unit passes right on and into the citadel itself, before it goes to work. The attraction is called "hunger" and the effect is labeled "assimilation." It is noted as a "life process" but not even guessed by the scientist as the work of the INTELLIGENCE which we have traced at every step doing its work in its own way as conditions have permitted.

It is now we perceive the tremendous progress that has been gained in, or by this last step. The new born speck, instead of waiting for something to turn up, moves on its slow way, and the friendly attraction of the past has become now capture by force or stratagem. We recognize "will" as present, but we remember that it was always there, for intelligence without will is an impossibility. There is, of course, an evoluted capability of expression, but the same eternal intelligence.

Something more has happened. Creation is further from its base. At first combine your gases and you have water. Decompose your water and you are back to your gases. With rock and crystal a step forward and a step back would seem to complete the round. But now a new factor has appeared, and must be taken into account. The blended molecules have evolved a will; that is to say, Intelligence, hidden before, can now be seen and felt, and must be taken into account in any and every change. When you would go back to first principles you have to decompose not merely solidified gases, but their evolved will. It may be possible, but most assuredly it has become difficult. The decomposer is dealing not only with substance and energy, but with intelligence so active that it has become "will." It is true there is no brain in sight, nor likely to be for evolutionary eons, but "will" is there, and it is absurd to attempt to explain it as polar attractions and repulsions. These attractions and repulsions are themselves but tools for the use of intelligence. Evolution is itself but an increased manifestation of intelligence, just as retrogression is a lessed manifestation of intelligence. So what we will venture to call the "creative base" is further away at each step of evolution.

We here come in contact with a remarkable habit of the Creative Intelligence. Like the bowler of to-day, it throws its ball from the base every time, although the discharge becomes more powerful, and the distance covered is much further as the game proceeds. The individual life, and its potencies are all included when it leaves the hand of the Creative Bowler as, say, a fertilized egg. The one outside condition is the vibratory expression of units we call heat. And what we call "evolutionary steps" are but inches the ball passes over on its way to the goal. So we take careful note that, as a whole, evolution is a growth of the expression of intelligence; almost every step taking place within limits unmarked by a "critical point." The change we mark from amoeba to man has been so gradual that even the scientist can't place his finger or his instrument on any spot where Intelligence changed her base, under different conditions and rules. Yet a very different game has been evolved by Intelligence and his coworkers.

We marked the "critical point" where form first becomes a psychological expression of Intelligence. It was as tremendous a change as that from gas to water, save that the form remained the same, to mortal eye. This time it was an invisible SOMETHING we call "will" claiming and exhibiting a limited control of form—very limited at first—but with growing power, for it was Intelligence wielding evolution. She was playing a higher game though the players remained the same old Cosmic companions.

Here we stop to take issue with the Science of to-day, at least as represented by Carl Snyder and his ilk. They have marked and recorded certain processes, and left Intelligence out of their study, at least as a factor in the game. To them substance and energy can be either weighed, measured or recorded, and sometimes analyzed. When they suddenly discover an intelligence present which is not capable of being expressed by polarization or chemical attraction they proceed to assume and teach that substance and energy have not only married but become parents of of a child, which they are willing to call Intelligence. So there was a time—a moment if you please—when with Nature for nurse, the baby was born. Of course it was a "critical point," a very critical point indeed, but a little different to the former critical points, for the new was blended with the old, and Nature was continuing her little game with the same shaped ball, and even the same raw materials. Something was changed and something was added, so the scientist enrolled the change under the heading of Psychology. Once again we assert nothing had come into existence, or even into expression, that was not there from the beginning as the Cosmic partner we call Intelligence.

Still the scientist blocks the way. He cannot realize that it is the same old game as played by Nature from the beginning. She just pitches her psychological ball an inch or two further than before. Of course he recognizes the fact, and proceeds both to study and teach it, but he declares the game is ended. His own senses and his invented senses have followed the game so far, but it would be ridiculous to suppose that scientific manhood does not cap creation. The being who can make an instrument that will measure the heat of a candle 7,000 feet away, and who has found out what stars are made of, is, of course, Nature's ultimate.

(To be continued.)

There is nothing so likely to produce peace as to be well prepared to meet the enemy.—Washington.

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—William Penn.

Everyone of his opinions appears to himself to be written with sunbeams.—Watts.

Whatsoever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Shenstone.

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(Continued from No. 733.)

Martha could endure it no longer. Without lighting her tallow candle which stood upon the rude table she undressed and went to bed unmindful of the fact that she had eaten no supper. She was not afraid, for she knew no one would harm her. There were family tents all about, and the occupants were for the most part honest, hard-working farmers with their wives and children, and they were not of a class to molest a helpless girl.

Martha heard through the stillness of the damp night air, the voice of the preacher shouting to his congregation. He took for his text, "Come ye out from among them, and be ye separate," and he emphasized the fact he had obeyed the command. Picnics, fairs, parties, pleasures and pastimes of all descriptions, he denounced as snares of the devil, but the height of his eloquence he poured upon the women. Feathers, flowers, ruffles, ribbons and laces were but factor's in the devil's scheme to lure the soul to destruction. "It is not posies you need but camp-fire," he shouted; "not camphire (camphor) but camp-fire."

After the preacher had exhausted himself, there was a general prayer-meeting, but Martha heard little more than the shrieks and groans. About midnight the women who occupied that portion of the tent adjoining Martha's returned and there was much talking. The old woman who had been dozing by the stove awoke, and wanted to know all about the meeting.

"How did you like Brother Hightop to-night?" she asked.

He just gave the women fits," said one; "told them that they must be meek and obey their husbands and all that."

"I did not like him one bit," said another decidedly.

"You know what the apostle Paul said," came from two or three meek-looking little women.

"I know," replied the decided one, "but Paul owned up that he said some things that the Lord didn't tell him to, and I believe what he said about women was one of them, but of course he would'nt own it

As near as Martha could judge this view of things was received favorably. They then began discussing the prayer-meeting and it seemed that religious fervor had run high during the evening. Several women had taken the flowers from their bonnets and the rings from their fingers. Some had been converted and several had lost their strength. Among the latter was one young woman who arose to speak with an infant some three months old clasped in her arms. She had spoken but a few words before she began to sway. A friend near-by took the baby from its mother's arms, and the poor young woman fell heavily to the ground. Her husband sprang toward her with outstretched arms, but one of the clergymen had stepped between him and his prostrate wife, and said sternly, "Don't you touch her! Don't you dare touch her!" The young man meekly withdrew and the meeting proceeded. All this and much more Martha listened to.

At last one of the women asked, "Where's that Weston girl?".

"She went home with her folks," was the prompt reply from another.

"She ought to have been here to-night," said one of the women who earlier in the evening had stripped her bonnet of its flowers. I don't know but she is all right, but when I was converted the converts used to make a good deal of noise, and I haven't heard her make any."

"I don't like the girl," said another, "she looks and acts just like a Spiritualist medium I used to see up home—always seems to be seeing something way off somewhere. Mediums are witches, I believe, and you know what God commanded his people to do with them.'

"Nonsense!" said the decided one who had so recently settled the "woman question." "The Weston girl is just as good as any girl on this camp-ground, or I lose my guess. It's time we were all in bed."

With that sensible remark she set the example by starting, and in a short time silence reigned.

All night Martha lay thinking and staring into the darkness. Every time she thought of the young preacher and the scene in the tent, her cheeks would burn with indignation and she would exclaim to herself, "And he is a married man and a minister, and I thought he was so good!"

Martha had been reared in almost nun-like seclusion, and was wholly ignorant of what the world calls "society," but she came of a long line of honorable ancestry whose ideas of morality were as stern and unyielding as the hills of their native land. Narrow-minded they might have been, but they were honest and honorable. The more Martha tried to solve the questions which arose in her mind, the deeper she became involved. All her old doubts returned in full force, and many inconsistencies in the religion she was supposed to believe arose for her to contend with.

Just as it began to grow light a little she heard two distinct raps upon the board roof over her head and a voice—the same voice she had often heard—again said to her, "Peace, child, peace."

A feeling of restfulness came over her and she slept until the encampment was astir. Martha then arose and dressed, and after eating a few mouthfuls of food, crept out of the tent unobserved and made her way to the carriage drive. She had not long to wait, for the little black horse came briskly up to the gateway.

"Father, I want to go home," said Martha. "Please let me go now."

Mr. Weston looked surprised and inquired anxiously, "What is the matter, Mardie? Are you sick?"

"I am sick of staying here. Please, father, let me go home," she said pleadingly.

"What's all this?" said a sharp voice near by. Looking around Martha saw one of the elders, a sharp-featured, gloomy-faced man who looked as if he had not laughed for forty years of his life, and had done his best to restrain his fellow-beings. He now approached Martha and eyeing her with stern displeasure, sad: "So you want to run away from your duty, do you? Quench not the spirit lest it depart from you forever. Beware how you trifle with the spirit of God, for there is a sin which will never be forgiven." Then turning to Mr. Weston, he said: "If that was my girl, Brother Weston, she would strip off her furbelows—glancing at the ribbon which Martha wore at her throat and waist—and stay on this ground and confess her sins and give in her testimony with the elect."

Mr. Weston pushed back his hat and rubbed his head.

"Father!" said Martha in such an intense tone of voice that Mr. Weston glanced at his daughter quickly. "Come on," he said, holding out his hand, and in another moment they were trotting along the willow-fringed, stony road leading home. When they drove up to their own gate they were met by Mrs. Weston. Her high, narrow forehead was wrinkled and her thin frame seemed to be quivering with some great emotion, and, as her husband jocosely remarked, her mouth was tied in a bow knot under her chin.

The moment the horse stopped she burst out: "Wall, this is a pretty piece of business, I should think, making me put up all that victuals and then you come lugging it all back this time of day. Marthy Weston, I thought you had experienced religion. I guess you'll have ter get another dose, runnin' away from meetin' in this way."

Martha, without speaking, passed by her mother and went into the house. Here a surprise awaited her, for the moment she entered, a middle-aged woman clad in deep mourning, came forward to meet her. Martha knew her aunt had buried her only son but a few weeks before, but she was not prepared to see so great a change in her. In the white-faced, big-eyed woman before her Martha could see hardly a trace of the bright, happy, fun-loving aunt she had always known.

"Oh, Aunt Laura!" said Martha, as without another word she threw her arms about her aunt and burst into tears. Probably it was the best thing she could have done, for it strengthened the bond of sympathy between the two, a bond destined never to be dissolved.

After supper that evening, Mr. Weston went and sat down beside his sister, and after some preliminary 'hemming, began the subject of religion. Mrs. Gray listened quietly to what her brother had to say, but showed no interest. At last he concluded his remarks with, "I trust, Laura, that you feel assured that you will one day sit down with Abraham, Isaac and Jacob in the kingdom of God."

"No, Silas," replied his sister, "I have no such hope or desire. You may think me very wicked, but I will never go to any heaven where my boy cannot go. He was as good a boy as ever called a woman mother, but he did not believe in the Bible, or Christ as a savior, and according to your religion he is a lost sinner. I have searched the Bible carefully, and I cannot find in it any hope for him."

Here Mrs. Gray began to sob. Mrs. Weston went up to her sister-in-law and said kindly: "Don't, Laury. Your duty is to look out for your own salvation. You thought your boy was unconscious for a good while before he died, but he might not have been, and you do not know what thoughts he might have had. He might have asked the Lord to save him, and perhaps you'll yet find him among the saved.

Mrs. Gray moved impatiently, and turning to her brother, said, "Sarah does not believe one word of that, neither do you, Silas Weston."

Mr. Weston hitched his chair uneasily. "I dunno," he said. "I think it's safe to leave him in the Lord's hands."

"You would not feel so complacent about it if your boy had died in such a way," rejoined his sister.

The next morning Mr. Weston, with his wife and son went to the camp-meeting, leaving Mrs. Gray and Martha alone for the day. After the morning's work was done, Mrs. Gray picked up "The Coming Conflagration" which lay open upon the table, and began reading, but she soon threw the paper from her. "It is terrible," she exclaimed with a shudder. "Talk about the joy of saints arising to meet their Lord, when their friends and neighbors have got to be burned by this same Lord just because they do not believe just so and so. Oh! I wish I could know the truth. I tell you, Martha, this is just killing me, and I cannot bear it much longer."

Martha looked distressed, and after a moment's silence, said: "You know, auntie, that some people who believe the Bible do not believe in hell or the burning of the wicked at the judgment day."

"I know, child, but all this is in the Bible, and that is not all. I tell you, Martha, if the Bible is to be believed, God has done and has ordered done, things that no enlightened nation at the present time would countenance for a day, and yet we are told he is the same God yesterday, to-day and forever. It seems to me when human beings get more civilized and more merciful than their God, they had better get a new one."

Martha sat silent for some time, then she said: "I believe half the people claiming to have so much religion are not one bit better than many who do not profess to have any."

"Certainly they are not," said Mrs. Gray. "I found that out long ago; but then it is not a question of goodness, but of belief. It is through faith salvation comes."

"Oh, yes, I know," said Martha, "when it comes to salvation, kindness and good works, and a sunny nature count for nothing; it is the one who believes that gets saved from the wrath to come. I heard one sermon that I never have forgotten. It was from the words, 'If any man has not the spirit of Christ, he is none of his.' Elder Reams said that was too plain to be misunderstood, and he said that whoever had the spirit of Christ would bear the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith and temperance, and no matter how much anyone professed, if they did not produce these fruits they would not be saved."

Mrs. Gray smiled as she answered: "That is equivalent to saying that whoever does produce the fruits will be saved. I have no desire to undermine your religious belief, Martha, especially as I have nothing to offer in return, but years ago I lived in the family with an out and out infidel. He did not try to skulk out of it by taking some other name, either. He was an honest, hard-working man, and I never knew a gentler, kinder man in my life, and his wife told me that during the ten years of their married life she had never known him to get angry or fretful, and he certainly practiced temperance in all things. I remember asking him one day if he never got mad, and he said he had a habit when he felt himself growing angry, of thinking how he would feel about the matter if he was out in the ocean drowning, and that always calmed him."

"That's like Uncle Ezra," said Martha, laughing. "He says when he begins to get 'riled' he always imagines that George Washington is standing by, looking at him, and he says it works 'fust rate.'"

"Well, you can see for yourself, Martha, that it does not depend upon the Lord, but upon one's own self. If we are determined to conquer ourselves we will, but at times it helps to get the mind off on something new—it matters little what."

(To be continued.)

Different View-Points---The Cosmo-Psychical Vs. the Individualistic View of Evil.

This article is suggested by the position taken by S. D. Bishop on "Human Rights," in No. 723, and "The Liquor Traffic," by P. C. Mills, in 721 of The Progressive Thinker. These writers take the individualistic view of sin, depravity and evil in the world. They represent a large, intelligent and conscientious body of people.

On the other hand, in my discussion of these questions, representing, as I believe, the more advanced scientific opinion, and especially looking at the whole subject from the standpoint of evolution, and being equally as conscientious, I have honestly arrived at a very different conclusion concerning the matter.

First, I will present an epitome of my views concerning the existence of evil from the cosmo-psychical standpoint. Then by way of an application of the principle, answer the main arguments of my critics.

Pope uttered an inspired truth when he said:

"All are but parts of one stupendous whole,
Whose body nature is and God the soul."

Evolution being true, from all we know of nature in its broadest sense, evil is not a unique phenomena confined to man alone and the result of an accident, but a great fact which has existed in one form or another from eternity, and is subject to the great law above mentioned.

Prof. LeConte well proves that it exists in the form of physical evil in the animal kingdom. Throughout all that realm, struggle with an inimical environment, resulting in the survival of the strongest, the swiftest and the most cunning, is the rule. This struggle may have seemed evil to the individual at the time, but it was certainly necessary to that progressive elevation which culminated in the higher being called man; hence looking back upon it from our view-point, we cannot regard it as evil.

The same argument applies to physical evil in the human realm. We seem to be surrounded with an evil environment against which one must constantly struggle or perish. Heat, cold, tempests, floods, volcanoes, venomous reptiles, etc., are all about us.

Our only remedy is knowledge of nature's laws.

But without this necessity for struggle and knowledge we certainly could not emerge out of animality and into the higher humanity.

Now, shall we call that evil which is a necessary condition of our progress to a higher plane of life? It may seem to be, but really is not. IT IS GOOD IN DISGUISE.

Now look at organic evil—disease in all its hideous and infinitely diversified forms, include, all the results of intoxication if you will. But suppose after ages spent in obtaining knowledge concerning its causes and applying it to its eradication, can one look back from our elevated standpoint of physical perfection, and call that evil which is certainly the necessary condition of our elevation? We cannot. It is again only good in disguise.

So moral evil, perhaps the most hideous form of all evil, that of which all previous forms are but forecasts, may, in accordance with this great law, be regarded as a necessary step in our spiritual elevation.

"Either God is not all-good, or else not all-wise, or else not all-powerful, or else there is no God."

So said many of our wiser fathers as they stood helpless before this greatest problem of the ages.

But evolution teaches us that knowledge of, and conformity to, the laws of the moral and spiritual universe, will eventually enable us to completely overcome moral evil.

Happiness is not the goal of humanity, but virtue in virtue; that is, the full, complete, harmonious development of all our mental faculties and bodily powers in perfect correlation with our environments.

Evil, then, is the necessary condition of all progress, especially moral and spiritual progress. It is a part of nature and must exist. From a philosophic view-point they are not good or evil. They are only higher or lower. All evil consists in the dominance of the lower over the higher; all good in the temperate use of the lower by the higher. "The stronger the lower is the better, if it be only held in subjection," says Le Conte. The higher is the natural outgrowth from the lower.

So from the cosmo-psychical point of view, Pope again was right when he said, "Whatever is, is right. What we call evil, is necessarily incidental to our liberty, our intelligence, and our spirituality as human beings.

Drunkenness is an evil so-called, deeply deplored by all, but as I showed in a former article, an inevitable result of the working of nature's process for the formation of character.

It, therefore, seems plain to me that a logical application of the doctrine of evolution to the solution of the problem of evil, will satisfactorily answer all the arguments of my critics. They look at the liquor traffic from one standpoint, I from another, so we come to different conclusions. Whenever and wherever liquor is mentioned they seem to be unable to think of anything but the drunkard. "The business of the liquor dealer," says Bishop, "is making drunkards." How untrue is this assertion. His business, like all others, is to get a living, make money. The millions who use liquor temperately and the physicians who use them medically, resent this as an insult.

The U. S. Dispensatory, which embodies the medical law and gospel for nearly 150,000 physicians, says of alcohol: "It is invaluable in debility; in a great measure the only true diffusible stimulant in the world; of the highest value in low fevers."

An article so universally used and so valuable is sure to be abused; but to stop its use because of its abuse is nothing more than an expedient for the weak and diseased. To establish prohibition as a principle among men in general would be to degrade the race and remove all incentives to a moral growth. How foolish the parent who would remove everything the child should use or play with out of its reach. Wisdom says leave the articles in their accustomed place and teach the child their proper use.

"Horse stealing," says Mr. Mills, "what of it?" I answer: We expect law to prohibit crime, but we look to it to only regulate matters that do not involve crime, but contain only risk under certain conditions. Certainly the selling or drinking of liquor is not a crime. Legislative regulation is all that a thing not vicious in itself but which may readily be abused, needs.

"The saloon never made a Huxley or a Spencer." No, nor did the Dark Ages with its prohibitory laws and inquisitorial devices either. But the liberty, the abuse of which results in drunkenness and other vices, did. Of course the drunkard should avoid every form of alcoholic drink, but I deny that a prescription for a sick man should be made a bill of fare for the well. Those who advocate prohibition in order to keep men from becoming drunkards, should, to be consistent, prescribe the dyspeptic diet for the well, in order to keep men from becoming dyspeptics.

The chief chemist of our government, at Washington, says: "The great evils of our time are fried foods, pastry, baking minerals and adulterants."

Why not prohibit these so as to keep people from getting sick?

I am fully satisfied that not one one-thousandth of the sin, pain, sorrow, evil, sickness and degradation in this this country is caused by the use or abuse of intoxicants.

Prohibitionists make the mistake the Roman Catholic church has made. They substitute the law of force for the law of love, and I am sorry to see that the trend of Protestantism is rapidly in the same direction. Every man's actions and life should be regulated from within his own soul, and not from without.

I affirm, therefore, in conclusion, that prohibition is false in philosophy and harmful to the best interests of society as well as contrary to the plain example of Christ and the teachings of the Bible. It usurps the individual prerogative of self-control and transforms man into an automaton, a cringing slave. Only through freedom as nature gives it to us, can virtue of the highest type be acquired.

Knowledge is the only true remedy for all vice and crime. So long as the effects of an evil are limited to the perpetrator himself, legislation has nothing to do with it.

S. J. BROWNSON, M. D.

Elkins, Ark.

I have seen too much of the past to take many fears for the future. As for myself, I long ago ceased to walk the floor.—Henry Watterson.

A NEW PLAN

To Oppose the Roman Catholic Church.

To the Editor:—Noting the incident relating to P. A. Seguin, in your paper of Nov. 28, it seems to me there should be some kind of organization of Freethinkers which could on occasion resist the encroachments of this church all over the world. The A. P. A. is dead, and as it was never much in effect but a bob to a political kite, I do not know that it is very much to be regretted.

There is no use expecting any efficient bar to the Roman church among the Protestants, as they are nearly all women. All the men who have any backbone have left the Protestant churches, so the only effectual opposition that can be expected must come from the Freethinkers, and it seems to me a society, secret, fraternal and beneficial, could be formed among the Freethinkers, and if properly organized would in time grow to be a power to be reckoned with by all enemies of free speech, were they Catholic, Protestant or Mormon.

I have proposed this time and again among materialists and others; they all say it is a good idea, but no one seems to be able to get a move on. The Freethinkers in France have the credit of harrowing the old Romish hag in their country. The Bohemian Freethinkers have almost nullified the influence of the church among that nationality. Why not the Freethinkers of the whole world unite in a brotherly organization which would form a basis of co-operation against all the enemies of free-thought and free speech.

Properly organized it would slowly spread over the whole earth, and in time become strong enough to wipe out both physical and mental opposition to progress.

The Freethinkers of France have, I am told, organized among young boys under 20, an order called the Sons of the Coast, and have had the honor to earn the wrath of the church for their success in operating against it among young people. Why not us? Who has the brains to organize such a society in a simple yet efficient form, building for future more than for immediate growth. I have a small sum of money to help launch it.

An article in the last copy of The Progressive Thinker, in reference to attacks on the public school by the Roman Catholic church suggests that there is work cut out for such an organization from the start. The Junior Order American Mechanics is a society in the east gotten up to protect the public schools, but it insists on the Bible in the schools, and has other marks of the Protestant priests to make it objectionable to Freethinkers; but it may furnish us an idea. I wish something could be started along this line. Is it not practical? Such a society could affiliate with the Bohemian Freethinkers, the German Turner societies, and other societies, but should be broad enough to admit all the half-fledged Freethinkers (on probation if need be), and make them by degrees full fledged.

It might arouse less antagonism and so be more effective in influencing public opinion, if it were not known as a distinctively Freethinkers' society, but have the protection of the public schools and also free speech and free thought as their main object.

My idea would be a society with the dignity and weight of Freemasonry, to combine all the fighting blood among Freethinkers into one order that would form a basis for political action. Press work and lobby work, a central order to watch and combat all the foes of free thought, but especially the Roman church. Am I right, or am I "nutty?"

W. O. PURVIS.

Plankinton Hotel, Milwaukee, Wis.

NOT ALL A DREAM.

Is life only a beautiful dream,
Where the dreamer dreams on and on?
Or are the glories realized
In dreamland's happy home?

'Twould seem in vain were this life
If only a dream it be,
And the silver barques built in sleep
Would ne'er sail eternity's sea.

Life is a golden reality,
Through which the soul is gently led,
And by the lving waters
The dreamers all are fed.

MRS. E. L. WELLS.

Houston, Texas.

The Problem of Obsession

Elucidated by One of Our Foremost Thinkers.

FROM THE PACIFIC COAST

We take great pleasure in introducing to the readers of The Progressive Thinker, Mr. W. J. Colville, one who stands high as an author and lecturer. His answers to questions on the rostrum, and his lectures and improvisations, place him in the very front ranks among the intellectual Stars of our Cause, and his views will be carefully considered. His opinions on the ordinary Developing Circle will create a profound impression. Mr. Colville's present address is Room 11, Flood Building, Market street, San Francisco. Cal., where he can be addressed for engagements.

Obsession or demoniacal possession has for ages been the subject of great controversy in almost every land beneath the sun.

Belief in this hideous nightmare of theology is largely augmented at frequent intervals by the bursting forth of strange epidemics of disease, alike of mental and physical description, and as it is always easier to provide a suppositious scapegoat, whether in the form of a microbe or a devil, than to go to the root in causation and vanquish a subjective adversary within race or individual consciousness, the great Devil still holds his own in certain orthodox religious circles and multitudes of lesser imps still receive the homage of multitudes of professing Spiritualists.

Nothing can be more pitiful and pitiable than to witness an encouragement of so degrading a superstition as that of belief in devils, for, disguise it as they may, and many modern Spiritualists will probably repudiate this charge with angry vehemence,—the present widespread belief in evil spirits is causing more havoc among Spiritualists and doing more destructive work to the cause of Spiritualism than all the attacks offered to it from without, no matter how fierce or subtle may be the weapons handled by an outside adversary.

Belief in evil spirits, at least as that term is commonly understood, is directly at variance with those fundamental teachings of Spiritualism which, fifty years and more ago, promised to emancipate the world from the degrading thraldom of belief in any devil or devils. Twenty years ago many Spiritualists were fond of reciting from Denton's Radical Rhymes, "The Devil Is Dead," and no doubt there are still many even among believers in obsession who continue to endorse that particular poem, because it only denies that particular form of devil-worship encouraged by old-fashioned types of Christianity. Far be it from our intention to suggest that these whose views we are in honor bound to controvert when demoniacal possession is the theme of our requested discourse, believe actually in just such a literal archfiend as many theologians have delighted to depict, but they do believe in, and they do most terribly fear, a number of lesser evil entities who, if Spiritualism in its barest outlines be in any sense a true philosophy, can only be their own fellow-human beings, possibly no better, but certainly no worse than many with whom they come in frequent contact during their common daily walks on earth.

Spiritualism has often been glorified by its exponents as that system of philosophy which robs death of its sting and peoples the unseen universe with nothing that man need dread. Now, chiefly in consequence of foolish endeavors to develop psychic possibilities by crude and artificial means, a legion of devils has taken possession of the strongholds of Spiritualistic fantasy; thus whenever one is ill or erratic the mediaeval remedy of exorcising an obsession is proposed, and all scientific discoveries are forgotten in the eagerness with which many reputed spiritual healers rush to cast out a devil.

If Spiritualists of this variety held tenaciously (as they usually do not) to a literal acceptance of conventional translations of the Greek Testament, there would be some grounds for this terrible and very awful superstition, but biblical criticism of the most recent and radical type is not generally offensive to any of these twentieth century believers in devils, consequently they have no just grounds of complaint against us when we tell them that there is not a shred of evidence worthy of any reasonable mind's acceptance that Jesus of Nazareth or any of his disciples ever cast out any such evil spirits as the literal version of some portions of the gospels and epistles as usually accepted would lead the untutored reader to suppose. The old belief in two rival forces in the universe continuously contending the one against the other is at the root of all these miserable diabolistic theories.

Gerald Massey's "Devil of Darkness" is a pamphlet calculated to throw much needed light on this delusion, and as its author was for a great portion of his life an enthusiastic Spiritualist, his utterances on this subject may serve to dispel, in some degree, the thick darkness which now envolops so many victims of the theory of obsession.

We are constantly being asked whether we do not believe that there are two principles in the universe, one good and the other evil, and our invariable reply is the most decided possible negative.

NO!

There is but one Power and that Power is absolutely good. From that base we will never move and though as yet we may be standing on this solid rock with a comparatively small minority, it affords us unspeakable delight to watch the rising tide of scientific demonstration bearing on its crest an ever-increasing company of fearless investigators into the mysteries of Nature, all ready to give up their dualism and accept a monistic if not a monotheistic view of the universe, which rules out humanity's malignant foe—the ancient devil and all his tribe—forever. But, say those who are afflicted with what they term obsession, "your beautiful theoretical doctrine of the goodness of the universe does not prevent or relieve our sufferings, and to what do you attribute these agonies which we have undergone and may still be undergoing?"

Our answer to that pathetic query is not far to seek, and it is a very blunt and decisive one. If you do not accept a theory of life which would bring you inexpressible peace and consolation did you accept it, you can not be reaping the advantages of entertaining a glorious faith you do not share.

The afflictions of those who are called "possessed" or "obsessed" are very real to those who experience them, and the victims of painful delusions should in most cases be very gently dealt with, though there are some instances where only the most heroic mental treatment has proved to be of much avail.

The greatest of all reasons for stoutly opposing the theory of evil spirits is that whenever it is entertained it tends to further weaken an already nearly impotent will, and it plays directly into the hands of any and every charlatan who has charms to vend and nostrums to dispense.

Christian Scientists who hold to the hideous doctrine of "malicious animal magnetism" are sailing in the same rotten ship with all others who believe in an imaginary power of evil, which to them appears as a reality, and it is even more absurd for Christian Scientists than for many Spiritualists to harbor this detestable delusion, because they teach in so many words and with unfaltering accents, "All is Good; there is no evil."

Recent reliable testimonies from skillful surgeons and physicians have thrown immense light upon the problem of seeming evil. Not very long ago, in California, a boy who had been performing almost every act of cruelest devilry, and who had become the despair of his doting parents who were almost heartbroken at the prospect of having to see him removed either to a prison or a lunatic asylum, was restored to perfect moral health through the agency of an operation which removed a small portion of the skull which had pierced the brain, and thereby led to all the misconduct of the lad who, while in that abnormal condition, was temporarily non compus mentis.

Another very well established case was that of a gentleman in middle life who had been for many years humane and generous, but who in consequence of a small tumor having formed on his brain, gradually developed into a most disagreeable and dangerous person. A post mortem examination of the brain disclosed the tumor, and men of scientific attainments readily attributed its victim's extraordinary deflection from his former excellent moral standard to its pernicious influence.

Such instances are being multiplied by hundreds in the annals of modern surgery, and it would certainly be well for thoughtful people to acquaint themselves with a few such facts, when thoroughly corroborated, before having recourse to any theory of evil spirits to account for partial or total insanity.

The only view of the teaching in the New Testament concerning evil spirits which is at all rational, is suggested by the very phraseology employed by the evangelists and attributed by them to the teacher and healer whose words they are endeavoring to report. "They shall cast out devils," is a phrase easily accepted as well as readily accounted for when we take into account the obvious suggestion conveyed by the words themselves, which clearly imply that the unclean demons to be evicted are within the man himself, and particularly when we also remember the universal tendency in the Orient, prevailing to this very day, to highly personify abstract ideas and impersonal tempers.

All diseases and discords proceed from within and manifest outwardly according to all schools of metaphysical thought and practice; thus the mental and spiritual healers of nineteen centuries, more or less, ago, were wont to insist, as their successors do to-day, upon the supreme importance of keeping the inner chambers of the human temple free from all defilement.

If believers in obsession contented themselves with telling their students and patients that they incurred danger from outside evil influences only as they encouraged such base emotions as revenge, jealousy, and fear of evil within themselves, there would be no necessity for waging war upon their favorite inculcations, as such teachings would contain a decided ethical element and would have a tendency to awaken the public intellect as well as conscience to the paramount necessity for keeping out of our subconscious as well as out of our objectively conscious unseen receptacles, all inmates other than those whose acquaintance we can be glad and proud to claim.

Let us now consider a case which may be taken as a fair sample of supposed obsession. A well-meaning woman, who attended a number of our lectures in Boston a few years ago, conceived the idea that she was being pursued and injured by a malignant witch, whose name and address she furnished freely to anyone who asked for it, but as no such house existed as the one described, and no such person as the witch could be discovered in any earthly manner, the victim of this sad delusion transfered the woman and her residence to the psychic realm or "astral plane," from which hidden retreat the persecution still continued to be administered. To reason with the afflicted lady seemed like bidding defiance to a block of granite, so firmly was she rooted in her diabolical belief, but at length she succumbed to reiterated suggestive treatment, given to her at her urgent request when her condition had become almost intolerable.

Mental treatment of a sound, logical, rational sort completely delivered this sufferer from her demented state, and she was truly grateful, but believers in obsession coolly said that suggestive treatment had removed an evil spirit, and certainly if such had been the case suggestion of the right sort would still prove most highly valuable. Now the facts in the case are these: Mental healers who accomplish the best results in all such cases of extraordinary mental aberration, have no belief in evil spirits, and consequently can have no fear of them; not admitting their existence they cannot fight against them or practice any act bordering upon exorcism or coercion, but they do lend a powerful hand in the greatly needed work of strengthening a patient's weak and dormant will, and dispossessing the minds of the afflicted of all beliefs in devils unseen or in malignant enemies on earth.

"A man's foes are they of his own household," and "no one can do me an injury but myself," are two of the strongest and wisest sayings upon which believers in obsession will do well to meditate.

In that extraordinary book, "The Great Psychological Crime," the teachings of which we can partially endorse and partially repudiate, we find the unknown author declaring that a crime against the freedom of the human will is one of the highest magnitude, AND THERE HE IS CERTAINLY IN THE RIGHT. Now if that single statement were well digested, not only by Spiritualists and all who take an interest in reputed mediumship, but by every community at large, there would soon be an end to those disagreeable and distressing manifestations commonly termed obsession. Now let it be distinctly remembered that disbelief in evil spirits, properly so-called, is in no way tantamount to denial of any simple fact of spirit communion or telepathic association between various persons, all of whom are now on earth, but directly these spiritistic and telepathic experiences are considered rationally an explanation is quickly found for the phenomena long attributed to devils but which needs none to explain it. Insanity and obsession are admittedly close of kin, and it is indeed a staple claim of all exorcists that they can liberate even violent maniacs from the thraldom of possessing evil demons. Two varieties of insanity are very common: First, that form of mental aberration which manifests as monomania, where one idea holds possession of a mind to the exclusion of all else; and second, that strange mental wandering which shows that attention is never held for any appreciable length of time to any given subject. A third variety may also often be observed, viz., that strange fitfulness of temper which makes its possessor grave and gay, kindly and churlish, hopeful and despondent by rapid turns, and imparts a feverish general fickleness and consequent unreliability to the entire disposition. These three varieties of insanity can all be traced primarily to lack of developed will power, or to absence of sufficiently determined individuality.

Fashion is very largely responsible for these greatly prevalent mental maladies; the blind following of customs and the tenacious holding to conventionalities on the part of at least nine people out of every ten in civilized communities, is a conspicuous and painful commentary upon the low ebb to which individuality has been allowed to sink, or the low condition out of which it has not yet been called upon to rise.

Whoever helps to assist in the much-needed development of human individuality is certainly a world's benefactor, even though he teach some doctrines which savor of superstition, but it rarely occurs that they who entertain any scaring views of diabolical influences do much more than to cast out one unclean spirit, (to use a gospel illustration); then they leave an empty house, even though it be swept and furnished, into which even seven more dangerous inmates can find an easy entrance.

That there are unseen influences exactly on a par with all varieties of human intelligence displayed on earth today may readily be admitted, but if such be the accepted case we see no justification whatever for any other view of psychic influences than that which we have already entertained.

One man or woman certainly can and often does, unduly influence another, and one child at school often gains an undue influence over other scholars, but we do not usually resort to anything approaching exorcism in such cases, and actually very little is gained by any endeavor to protect the weak against the real danger of contamination by the stronger, except by helping the weakest to increase in strength.

Good moral influences are highly desirable, and no rational person is likely to altogether overlook the immense importance of carefully selecting teachers and guardians for the young; but children must be trained to meet and overcome their own inherent weaknesses so that whenever they may chance to be exposed to inclement psychic airs the vigor of their robust moral constitutions shall prove their effective safeguard.

MANY "DEVELOPING CIRCLES," ORGANIZED FOR THE EXPRESS PURPOSE OF DEVELOPING MEDIUMSHIP, ARE CERTAINLY DANGEROUS IN THEIR TENDENCY, because sensitive people are frequently encouraged to blindly yield to any influence, seen or unseen, which may be present.

Many "magnetic healers" take on, and do literally absorb, the diseases of people whom they manipulate and whom they wish to heal—not because they are wicked, for they are often kindly and sympathetic persons, but because they are possessed with the belief that they are subject to such control, and according to their belief is their experience.

Now it would not be reasonable to deny the existence of disorderly conduct in this world, nor are we called upon to deny that it may be continued until it has been outgrown in the great hereafter, but there is only one safe and sane attitude to take toward all that we can collectively denominate evil, and that is that it can be overcome by good, while it has no power to conquer righteousness. The real danger lies very close at home, and because of its propinquity we are very apt not to notice it if we have accustomed ourselves to always look abroad for causes to the neglect of those which are lying close around us.

There is no doubt a very real danger of our committing something closely resembling a "a great psychological crime," if we accustom ourselves to continually look to others for guidance instead of relying upon the light within. Though we are fully aware that the stand we have resolutely taken for many years concerning "communion versus control," still meets with opposition from many honest Spiritualists, for whom we entertain unqualified respect, it is becoming clearly self-evident that the objectionable word control, and particularly the thought behind it, lies at the very root of much that is now termed obsession, and which, though not due to action of positively evil spirits (for there are none such in reality), is nevertheless a most difficult and painful experience for all who undergo it.

Imagine several different performers, possibly tyros in the art of musical expression, all seeking to manipulate an instrument at the same instant. No one of all these attempting performers may have any ill designs upon the organ or upon the ears of an audience whose very existence they may have totally ignored, but we can readily imagine the hideous babel of confused noises which would soon ensue. Discord is musical insanity, and there cannot be harmony where two or more performers are struggling to play different tunes at the same time upon the same instrument.

"The name is legion, for we are many," is a good text for believers in adverse demoniacal possession to reflect upon most carefully. The most violent outbursts of insanity are often due to nothing but confusion, therefore the most effective remedy for dementia in all its forms is to provide for the mentally afflicted not the prevailing type of lunatic asylum, where multitudes of mentally distracted persons are confined within the walls of an institution whose very name is itself an aggravation of distemper, but homes in the country where under supervision of wise and kindly matrons, superintendents and attendants, the best possible conditions may be afforded for the strengthening of weak wills and the upbuilding of individual character.

One of the chief dangers threatening the rising generation in America and other lands is the constantly increasing tendency, even in a republic, to blindly follow a spurious aristocracy and to simply imitate one's neighbors. Let all who feel called upon to inveigh against the dangers of obsession pay more heed to keeping their horses in their stables, to use a well-worn metaphor, than to employ frantic measures to recover the animals after they have escaped.

Some years ago we were told of a young man who was a "slave to his barber," and less than a year later we were told that he had become a confirmed drunkard. Now it would be quite beyond the limits of prudence or reason, and certainly most uncharitable to call an average hair-dresser a "devil," but ordinary people are very apt to drink, gamble, use profane language, and to otherwise misconduct themselves before they have grown to appreciate a more excellent way of living. Such commonplace people only become dangerous when they are blindly followed and when they gain undue influence over the minds of others.

It is the height of absurdity for people to copy their neighbors in everything, when these neighbors are by no means perfect paragons, and even if they were perfect in all particulars, it would not be possible to develop full self-conscious individuality by simply submitting to the dictum of any human being, no matter how exalted. Our gregarious instincts lead us primarily to associate one with another, but gregariousness does not imply slavery, and it is nothing short of serfdom or abject servitude to ask others' permission to live our own lives according to the dictates of our own consciousness. The peace and welfare of society can never demand that gentlemen shall part their hair in the middle, or that ladies shall wear enormous hats, or that ice cream shall be eaten with forks, though anyone who wishes to indulge in any special type of dress or table manners may safely do so provided the liberty of others is respected equally with one's own.

The average idea of "spirit control" is quite opposed to a righteous affirmation of individual liberty, and it is altogether unnecessary to Spiritualism, for people can truly enjoy CONSCIOUS COMMUNION WITH THEIR FRIENDS in the spirit world without taking any other attitude to them than that they rightfully assume TOWARD EACH OTHER HERE AND NOW.

Spiritualism teaches that individual human life is continuous; that in the post-mortem state of our existence we continue the same individuals we were before transition; it therefore logically lends no countenance to the absurd belief that we are necessarily placed by communion under the dominion of an excarnate any more than of an incarnate human being.

Sensitives or "psychics," as mediums are frequently termed, are simply more delicately organized in some respects than the majority of persons we are accustomed to do business with, and because of natural hyper-sensitiveness or unusually highly strung nervous susceptibility, these people, especially in childhood and early youth, are more than ordinarily liable to be unduly influenced by their surroundings.

The average "developing circle" IS A VERY FAULTY INSTITUTION, because it draws together a miscellaneous assemblage of people, not tuned together to produce harmony, but frequently opposed to one another in nearly all their tastes and tendencies.

Here comes in one of the chief causes for "obsession." A mixed medley of unseen influences is at work, no one influence bad in itself, but all together capable of PRODUCING A VERY EVIL COMPOUND. Then comes in the work of the exorcist, who is often a man of strong hypnotic influence whose towering psychic personality dominates the situation. The released sensitive is obsessed no longer after the hypnotist has successfully cast out the many miscalled devils, because that sensitive is now under control of one mind instead of being led about by many. Hypnotism is, however, no ultimate deliverer, because it can only change for the better a state of servitude. The upright conscientious hypnotist is a good master, but his subject is his mental slave, and though it is highly preferable to obey one master than to be subject to the sway of several, there can be no final antidote to the danger of repeated "demoniacal possession" short of COMPLETE DEVELOPMENT OF ONE'S OWN INDIVIDUALITY.

If some enlightened author would write a rational and temperate book in reply to "The Great Psychological Crime," much good might be accomplished, and the time is now exactly ripe for such a publication.

SPIRITUALISTS MUST REFORM THEIR MOVEMENTS FROM WITHIN AND FOREVER DISCOUNTENANCE SUCH RIDICULOUS METHODS OF DEVELOPING MEDIUMSHIP AS THEY HAVE LONG ENCOURAGED.

There is always danger in confusion, and all would do well to heed the wise apostolical injunction, "Let all things be done decently and in order."

Disorder is the chief bane in Spiritualistic circles, and it is now high time for people who for nearly fifty-six years have been talking incessantly of necessary conditions for harmonious mediumship to begin to furnish such conditions and thus effectually stop the mouths of their accusers who, often spitefully and always gleefully, catch at every straw which they can grasp in any direction in the course of their frantic attempts to make Spiritualism appear dangerous as well as ridiculous before the public eye.

Now that there is in America a National Association of Spiritualists in the eleventh year of its existence, not only seeking but also finding recognition at the hands of many representative bodies engaged in reformatory, educational and liberal religious work, it certainly behooves Spiritualists as a body of representative citizens to look well to their laurels and pause ere they give endorsement to a theory which restores the old-fashioned devil, or something very similar, to its former place in human belief, and thereby plays directly into the hands of the most relentless enemies of Spiritualism. All such fictions as a "destructive principle in nature," and the "annihilation of the finally impenitent," should be left to benighted believers in almost infinite folly, but they have no place in the creed of those who acknowledge "Infinite Intelligence" in their accepted Declaration of Principles. But though we are relentless foes of the idea of essentially wicked spirits, we thoroughly endorse the wise saying in I. Cor., xiv: "The spirits of the prophets are subject to the prophets," a text which readily admits of a twofold application. 1. Self-control is essential to the right development of seership; 2. Instead of allowing one's self to be blindly led by extraneous influences, one should always seek to maintain an attitude of perfect equilibrium and REFUSE TO BE DOMINATED BY ANY MIND OTHER THAN ONE'S OWN IN THIS OR ANY OTHER SPHERE OF EXISTENCE.

Neighborly relations are needed at all times everywhere. People are still told from many pulpits that they must not use their reason in matters pertaining to religion, and in the social world they are commanded to follow the inanities of social leaders, while in family life it is still largely customary to enforce submission to the unreasoning authority of ignorant parents or else to allow children to run entirely wild.

Suggestive healing is the only sufficient remedy for those disorderly appearances which are styled "obsession," for nothing short of calling forth the latent energy of character dormant in the most painful cases, will enable the once victim of their seen and unseen surroundings to arise in their newfound might and put to rout all "armies of the aliens."

A too submissive temper should never be encouraged. The path of safety through this experimental school we call the world, is always the ROAD OF SELF-RELIANCE, and though we can certainly secure an all-sufficient measure of heavenly guidance to light us on our way, each individual must needs learn the difficult lesson of self-confidence and self-poise ere he can take rank among the true immortals who have grown to know that we must, every one of us, encounter difficulties and surmount them ere we can graduate with honors from the college of the soul.

Trust in righteousness and its final victory and resolve to live a life of strict integrity in thought and word and action; along that path alone lies conquest over all "obsession."

MEDIUMSHIP OF GODS.

The Spirit Jehovah Was the God of the Israelites.

A message comes that a change of conditions is near us, bringing to this earth a new idea of a practical heaven here and now, on earth, and the election of a new god. Shall the new god be a spirit person or a spirit in a human material body? It is good to learn about the gods.

In the ages of Moses, Jeremiah, Isaiah and other Old Testament authors there is evidence that God Jehovah was a spirit person. In a former age Jehovah had lived a human material life on this earth. Moses exercised great power over his people in the name of spirit God Jehovah. Jehovah was made or elected to be the good God of Israel in the age of Moses, and by him Jehovah was placed in the minds of the people in authority over them and others. "God came from Teman." Habbakkuk 3:3.

At that time and for hundreds of years afterwards, the high water marks of history were indicated by the wars of the Israelites. The name Israel means—El does battle—after whom the nation named itself, and Jehovah was the spirit of the warrior El.

The camp was the place in which the people was nursed and the shop in which it was welded into unity; it was also the early place to worship. There Israel was, and there was Jehovah. If in times of peace the relations between the two had become dormant, they were at once called forth into fullest activity when the alarm of danger was raised.

Israel's awakening was always preceded by the awakening of Jehovah. Jehovah awakened men, who under the guidance of his spirit placed themselves at the nation's head; in them his proper leadership was visibly expressed. Jehovah went forth with the host to battle, and in its enthusiasm his presence was seen.

"Curse ye Meroz," said the angel of Jehovah, "curse you strongly the inhabitants thereof; because they come not to the help of Jehovah, to the help of Jehovah against the mighty."

With signs and wonders from heaven Jehovah decided the struggle carried on upon earth. In it he was always on Israel's side; on Israel was his whole interest concentrated, although his power (for he was their God) reached beyond local limits.

Thus Jehovah was a real spirit person, a living God; but the manifestations of his presence in the crises of his people's history were separated by considerable intervals of time. His activity had something abrupt and tumultuary about it, better suited for extraordinary occasions than for ordinary life. It was in the case of Jehovah just as in the case of the human leaders of the people, who did not in times of peace wholly lose the influence they had gained in war. Jehovah had his permanent court at the places of worship, where in times of quietude men clung to him that they might not lose him in time of trouble.

His chief, perhaps in the time of Moses his only place of worship, was with the ark of the covenant. It was a standard, adapted at first to the requirements of a wandering and warlike life; brought back from the field of war, it became a symbol of Jehovah's presence, the central seat of his worship; the Torah of Jehovah, the great law book, was kept with it. This had first of all been exercised at the advice or suggestion of the priest of Midian, by Moses at the well of Kedesh; it was continued after him, at the place of worship, within the circle of those who had attached themselves to him and were mentally his heirs.

Moses lived in years between 1600 and 1480 B. C. In the time of Moses, and after him in the time of the Bible prophets, in cases where the wisdom of the ordinary judges failed, men turned to the spirit person Jehovah—spirit messages direct from God.

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RESURRECTION.

D. L. Moody's Thoughts on What it Implies.

My Dear Friends:—Allow me the privilege of talking to you for a few moments through the medium of a newspaper. The subject I shall talk about is "Resurrection." While on the earth planet the resurrection bothered me to a great extent. I could not just make it plain to myself, and now I want to try a new way of explaining. Many believe the old body is brought forth; some a new body arises from the grave at the last day. I do not believe either of them. Our earthly bodies when our spirits leave them are of no further use to us. They are as an old house that we have deserted for a more pretentious dwelling; they are as a shell that has grown too small for our spirit and we have burst it and are free!

Oh! the glories of the plan of life as I see it now. My heart is full of the wonderful presence and reality of the God of our people; His mysterious leadings are as much of a delight to me now as in the years gone by, and I am convinced that there is no good (necessary) thing withheld from those that try to obey His silent leading. Our Apostle Paul talks of the "celestial" and "terrestrial" bodies in a manner that is pleasing to me; we might call them earthly and heavenly bodies to be more easily understood. When our spirit or life has departed from the earthly body we are a spirit. I have seen people in this world, that as yet, did not inhabit a spiritual body, but were simply spirit, or life. Now I know that sounds strange to you, but it is so. They are spirits that desire to be born again—or reincarnated. Just why those people are not clothed in a spiritual body I do not know. They are always close to earth. Never found (at least I have not found them) even on the "second plane." To me, they have not been resurrected as yet. Now they have a spiritual body but choose rather to haunt the earth planet to, as they term it, be born again. Ofttimes they are believers in the doctrine of reincarnation before coming here, and again they are taught by some one as soon as they arrive here. A most erroneous idea it is, too. Once born to the earth planet, you are born to the earth planet no more. You receive your individuality as it were. And you remain an individual throughout the countless ages of eternity, unless you are absolutely evil, with no good in you at all, then you disappear from among us. The resurrection of the spirit comes to you when you are sufficiently enlightened as regards the spiritual side of life, to be born, as I term it, into your spiritual body. That nearly always occurs at the transition from earth. Some will say it always does; such, however, has not been my observation since arriving here. Very seldom though, will two people give the same report regarding any certain thing. I have been privileged to watch the transition of a great many people since I came here; some were born immediately into the new body awaiting them. Others, (and my heart grows sad to recall them) would leave the earthly body and yet be tied to it, and be only a spirit or speck of life wandering as far as allowed but ever drawn back to the earthly body and grave. Some feel they have no place but the same body; they are the ones that are born into the new world in ignorance of the life to come. They are usually the ones that believe in no life but the earth life. Oh! how can a sensible mortal be so neglectful as regards his eternal welfare.

I chose the word resurrection as my subject, but I seem to do as I so often have done in earth life, choose a text and preach all around it. But no matter, I must write my thoughts as they come. In this world of many mysteries, strange places, and many cities we oftimes say of some of our number that, have finished their work on a certain plane, or in a certain city, "they must have been resurrected; I have not seen them for some time." Taking one of the meanings of the word "resurrection," which is "a rising again," it seems to me to be very applicable. Life is a mystery to you, as well as death, and to us who have crossed the border line the mystery is still with us. Yet we believe all things are for a purpose, and we feel sure that somewhere, in the plan of the Highest, there will be a window to shed light on our pathway of work that we may see the fulfillment of many of these, to us, strange things. Were we entirely done with working for earth and her people, we would no doubt come more quickly to a better understanding of all things. But while so many of our loved ones and friends remain in the earthly form, we choose to abide not too far away, but soon there will come a day when all those we love so dearly and so desire to have with us here, will close their tired earthly eyes to open them in the new land of light and beauty; to walk at times beside the streams of pure water, and gaze upon the beautiful flowers; to listen to the songs of the birds, as they too have a place in the land that is ours by rightful inheritance. The land that has no night, and no evil things shall come nigh. Where we work with one accord for the advancing of the good that is within our spiritual natures; the land wherein we each may have a home, a house not built by hands of perishable material, but built by good deeds and loving actions; in cities that have no need of lights, as each will be a light unto himself. Are not these things worth striving for? Is it not worth while to do our best to live good, pure, helpful lives, and use our influence all for good? Let me answer you, my friends, it is, and ever will be the best for time and eternity to be good, do good and act good.

Then when it comes your time to cross death's golden sea your resurrection will be complete, and you will enter the new and everlasting world with the knowledge and spiritual power to at once understand the work that lies before you, and being so equiped, no evil can come near you to lead you into by-paths of doubt and dismay.

May the angels ever guide you
Hour by hour, and day by day;
And keep you ever walking
In the straight and narrow way.
"Life is real, life is earnest,"
And at death it just begins,
So we ask the blessed angels
To keep you safely from earth's sins.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

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LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

Mrs. Florence Huntley, Chicago, Ill.:

My Dear Madam—Your Number Two is at hand. I find much in it to indicate the value of this discussion, and, though you find me a dull pupil, and confusing in my attempts to reason, there is hope for me yet, since I am but a kid learning to walk.

You seem anxious to push me on to some special attack on the book, which you seem to regard as the chief object of this discussion. I do not so understand it. I am not anxious to make any attack upon any one, but to use such suggestions as the book presents to my mind, for the value I can find in them, and with your help, to get a clearer understanding of the principles and ideas it contains, and try to reconcile them with known facts and reason. To hasten to certain points that you may deem most significant, before we have finished those already to ched upon, would, it seems to me, weaken the value of the entire discussion. The author lays down certain basic principles, upon which he builds the entire superstructure of his philosophy.

Prominent among these is individual sovereignty, and independent free moral agency, as the normal condition of the human soul. In this connection he assumes that there are two great and opposing principles in nature, the constructive and destructive; and that the one conserves and builds individualism, while the other destroys it. And he holds and teaches, that hypnotism, in all its phases, is a destroyer of the individual life, and LEADS TO DEATH. He defines it as the "processes by and through which one person, called a hypnotist, obtains, holds, and exercises control of the will, voluntary powers and sensory organism of another person called a subject."

I holds that, "There are numerous methods or processes by means of which it is possible for a hypnotist to obtain such control," and that, "the mischievous and destructive effects of hypnotic control do not generally manifest themselves at once to the observer, nor to the subject himself," and he insists that mediumship is always, and invariably, a hypnotic process in all respects the same as that defined, except that the hypnotist is an excarnate individual in all mediumistic manifestations.

Since the limitations of his definitions only cover such cases as subdue the will, voluntary powers and sensory organism by the action of the will of the hypnotist, it seemed to me that all cases and conditions in which the active will of one or more persons, reaches, impresses, and controls the will and voluntary powers of another, are hypnotic, no matter how or for what purpose the will is exercised. In as much as our author admits that the evil effects "do not generally manifest themselves at once to the observer, nor to the subject himself," and that "there are numerous methods or processes by means of which it is possible for the hypnotist to obtain control of his subject," it seemed to me a legitimate inquiry to ask, "where is the limit?" Must the effects be immediate, and the hypnotist known to the subject, in order to make it a hypnotic process? If the effects do not at once appear either to the observer or the subject, who can decide when or where the hypnotic process begins? If the methods are numerous, and the effects, at first, not perceptible, and you write to me with a strong purpose, and will to convince me of any truth, and I am impressed by your will and words in ever so small a degree, what is that but a hypnotic control? The same process continued might extend progressively the hypnotic impress of your mind, until I would be unable to resist your gentle persuasions, or to see the subject independently.

You judge me "unfair" to use the word independent in any sense not intended by the author. I know of but two ways to determine the meaning of words. First, the lexicon; second, the special definition given by the author. If there is any special definition in the book by which the author limits his meaning of the word "independent," I have overlooked it. In one place only do I find it used with a special modifying phrase. On page 17 he speaks of the second class of phenomena as "those which occur independently of hypnotic control." I have not understood this to be a standard definition like those given on pages 8 and 32-3.

If it means "independent of hypnotic control" in every case, and nothing more, it would seem to me unnecessary to use the word at all.

Webster defines it: "1. Not dependent," not subject to the control of others; not relying on others; not subordinate." "3. Not subject to bias or influence; not obsequious; self-directing." The attempt to reason and analyze the relations of causes and effects, and to determine as far as possible how our conditions and acts are related to, and governed by, antecedents, and how and where control begins, and in what degree we are free and independent, it seems that I have either used bad English or unsound logic, and thus unwittingly annoyed, and puzzled you. To make amends, if I can, I will try again. If a merchant is anxious to sell you a bill of goods, which you do not want, or at least do not care to purchase at his price, and persists in appealing to you with a variety of plausible suggestions of a great bargain, and urging you to examine further, meanwhile using his will with his words, and you finally become so interested in the goods, that you think you see a rare bargain for you, and decide to purchase them at his price, would that be a hypnotic control? True, you had your choice, and took the goods because you thought you wanted them, and you thought you were acting independently. But your estimate of the goods was changed by the will and persuasive suggestions of the salesman. Your will—choice—was really dictated by the man behind the counter. This illustrates briefly, and imperfectly, my thought of the operations of causes that influence, impel, or compel our actions through life. But I DO NOT hold or attempt to maintain that all men are mediums in the special, limited, hypnotic, sense as defined by our author.

Spiritualists often reiterate the expression that "all persons are mediums, but in varying degrees of susceptibility; and all are more or less influenced, impressed, guided and controlled, by the will of excarnate beings."

When a subject is in the early stages of hypnosis, and entirely unconscious of any extraneous power impressing his mind, is that "control?" If not, at what stage of the process does it become control? If it is control, then are you not controlled when you buy a pair of shoes under the persuasive influence of the suggestions of the clerk behind the counter? His will, accompanying his suggestions, impresses your mind in a way to change your first decision, and it often happens that people make purchases under the influence of such suggestions, and regret it afterwards. I know this, for I have done it myself. But, instead of this experience preparing me for another, and more extended application of the same processes, I am better prepared to resist the next attempt, and with the memory of the previous experience before me, defy the hypnotic efforts of the salesman. I understand that it is claimed that the hypnotic process is steadily progressive; that it first subdues the will and voluntary powers, and lastly attacks the sensory organism through the devolutionary order of the three brains. If this be true, is the first impression upon the will a hypnotic control? If not, where, in the course of the process, does it become control? But the will is always subject to the demands and commands of desire. Can you will to do anything that you do not, under all the circumstances and conditions then obtaining, desire to do? I think not. Then the "control" must go back of the will and attack desire. Desire is a result of antecedents and circumstances as they combine in the complex organism of your whole being, is it not?

In any hypnotic process there must be, it seems to me, some point of beginning. Where is that point? If you desire to partake of some choice fruit, can the hypnotic "control," paralyze your power to choose in accordance with that desire? Or does it change the desire first?

I once had an experience that may illustrate this question. When I first became a medium my hand would answer mental questions and perform many mysterious things. So long as I made no resistance it seemed to respond very readily to the will of an outside intelligence. But I could at any time stop it in an instant, by the exercise of my volition, and it required but the feeblest effort to resist anything this power might be doing with my hands. I was skeptical as to the source of this outside power. It acted with evident intelligence. It seemed to know our thoughts. I reasoned (very illogically as I now see it) that if it were spirits they ought to be able to control my hand after they had possession of it, in defiance of my will or resistance. If they would do this, I thought it would remove all doubt. One day they told me they would lay me down and hold me in spite of my resistance. I did not believe it, but hoped it might be done, for that, I thought would settle my doubts. I did not resist the attempt to lay me on my back, which I could easily have done. When I was in the most helpless position they said to me: "Now you cannot get up.' I knew better. I knew I could rise as easily as at any other time, if I could try; but I could not try. I had no desire to rise. I was as conscious and as intellectually clear as I am at this moment. I knew that I could use my voluntary powers as readily and as forcefully as at any other time, if I wanted to. But I did not want to. This lasted but a few seconds—less than a minute, I think—and has never been repeated.

In this case my power to choose depended upon my desire, and what the desire or lack of desire sprung from is the conundrum. You tell me that it is the process that determines the character of hypnotic control, and that depends upon the action of the will of the hypnotist; but you claim a distinct difference between influence and control. But when an imperceptible impression is made upon the mind of a subject, in what does that differ from any other suggestion that may produce a similar or identical impression? If the will as the motor power is the pivot on which all the processes turn, then it would seem to me that any and all influences (proceeding from the desires and wills of others), produced upon the human mind to modify, change, or direct its action, and the order of thinking, must be hypnotic.

If I am correct in this, it would seem that a very large share, of all human conduct is referable to, and dependent upon, hypnotic suggestion, within the meaning of the word as defined in the book. "Independent suggestion" would be limited to those influences proceeding from natural environment, and those human expressions that are not attended by any exercise of the will.

The author's definition supposes that both the parties to an "independent suggestion" are in full and undisputed control of all their independent, self-conscious and rational faculties."

But is not this exactly the condition at the inception of all hypnotic processes? Slowly, imperceptibly, the influence of the positive will changes this condition of mutual independence, as the hypnotic process proceeds. At the beginning "neither party is under hypnotic control."

"Each is in undisputed possession and control of all his own independent, self-conscious and rational faculties, capacities and powers." In all cases where the subject is aware of the intentions of the hypnotist, and voluntarily consents to the operation, he is acting as independently as you and I are in this discussion. With this condition the hypnotic process begins. Then, in all cases of independent suggestion, I judge the persons making the suggestion must do so without any exercise of will; and this, I think, seldom happens.

Now, all of this and much more might be said against the assumption that process is so fatal to the well-being of individual life.

Nature accomplishes many things by a variety of processes, and all converge to serve one progressive aim. She is perpetually changing the molecular relations of our bodies, expelling exhausted cells and replacing them with new ones, not for the purpose of destroying individual life, but to conserve and perpetuate it.

She builds progressively, beginning with the simplest forms, with but a single function, and changing the structural order by repelling the unfit, and absorbing the needful to serve in the evolution of the individuality, differentiating as she advances, multiplying function as she increases faculty, and always pushing up through every change the one dominating principle expressed in progressive individualism. If we may postulate a universal design—to say nothing of a Designer—it would appear that the purpose from the dawn of life, when approximate chaos reigned in the cosmos, to the highest order of organized intelligence, the perfection of an intelligent individuality that represents limitless resources and possibilities, and the sum of all attainments, with the secret prophecy of a spiritual immortality, was stamped upon the inner pages of causative destiny, and present in all the varying processes that attend the evolution of individual life. From these translations of Nature I infer that the assumption of a

"DESTRUCTIVE PRINCIPLE IN INDIVIDUAL LIFE"

is a dream of the mystic. If he has means of knowing that are not accessible to me, I do not set any stakes, or dogmatize against possible reality. But I deem it quite possible that one possessed of unusual means of obtaining knowledge may yet make radical mistakes. If we accept the theory of evolution that appears to be sustained by the rocky records of the world, the evidence is overwhelming that man is a result of progressive processes, in which life and death have been perpetual contributors, each essential to the one aim, each dependent upon the other, and all the processes attending individual evolution—including the human will and all its uses—have been, and are in their ultimate bearings,

CONSTRUCTIVE FACTORS IN INDIVIDUAL LIFE.

But in what does individuality consist? Is it the anatomical form clothed with matter? I think the author will say no. Is it, then, a spiritual entity moulding to its order the changeable body? Is it this vitalizing center that has pushed its way up the centuries, through all the lower types, amid the passion-storms of ages, in the dismal seas of animal impulse and chaotic fury? Is it reasonable to suppose that an individual life that has thus persisted, and continually advanced through all the varying conditions attendant upon the world's development has within itself an opposing

DESTRUCTIVE PRINCIPLE,

dependent upon so fickle and uncertain an agent as the human will, by which the work of ages may be defeated? It looks to me that an individualism that has come up through such conditions, and persisted and advanced in spite of all obstacles, through all the animal planes in which appetite and passion dominated all, cannot hold within itself a **DESTRUCTIVE PRINCIPLE** which can, by any possibility, defeat the achievements thus attained.

If it should turn out that there is no such destructive principle, but that all processes, either directly or indirectly, contribute to the evolution of individual life, then the whole system of philosophy upon which the author predicates his "Great Psychological Crime" needs reconstructing; and hypnotism and mediumship may be entitled to a new trial.

In accepting the position of a critic and questioner in this discussion, I did not understand that I was expected to refute anything, unless I found something in the book to refute. But there is much to invite queries and suggestions without any special effort to refute the author's statements. But I find some things that seem to me to ask for a challenge, and one of them is that which I have called to account in this letter. I must skip some points that seem to me of minor importance and touch some that seem to need a little fixing. You refer to my answer to your question about my being willing to accept a truth if thrust upon me by a process which paralyzes reason, and find in it a lack of frankness! Many people who have known me for 20 or more years still seem to regard me as candid and sincere, and have never to my knowledge discovered that I am not frank and fair in my efforts to tell the truth. Now you have found me out at the outset of our correspondence, and spoiled all my hopes of making you believe that I mean what I say! I did not think you would catch me so soon. But after reconsidering my answer, I find nothing to take back or change. And as it seems to me, if I had answered unqualifiedly "No," I should not have expressed the truth so fully and so frankly as I did in the "hypothetical case" to which you refer. If our readers think my answer was not honest or frank, perhaps they will excuse me as not being entitled to the "franking privilege."

I fully agree with you when you say that "the natural method of receiving intellectual knowledge of the truth is through the exercise of one's own natural faculties, capacities and powers, and not by or through their suppression and paralysis." You agree that natural sleep is proper," and that we welcome it, because we are "under the wise protection of the Great Intelligence."

Well, are we not at all times subjects of the same protection?

Are we sure, when we lie down to sleep that, in the passive quiet of soothing dreams, we are not liable to be possessed, hypnotized, and played with, by any passing stranger that may discover us, and take advantage of our helpless condition? Is there any certain protection against such a calamity? Much is said of the "abnormal" and "unnatural," as being dangerous, etc. But what is normal to one day or one stage of our evolution, may be abnormal to another. The temperature that is normal to a native of the tropics would kill an Esquimau in a short time, and vice versa. Sudden transitions from one condition to another are liable to make unpleasant experiences, and often result in destruction; but when attained by progressive processes, the state that was abnormal may become normal. A hypnotic process that benumbs the brain, and translates the consciousness into a deep interior realization of spiritual things, may at first be harmful to the body, and very abnormal to the ordinary waking state. So is a profound sleep, from which one awakens benumbed and confused, and at first feels dissatisfied and uncomfortable. By degrees the abnormal becomes normal, and the normal becomes abnormal, without harm to the individual.

In regard to the reflections made by different writers in the Symposium, upon the concealed personality of the author of the book, I have this to say: I have not reflected upon the author any unkind or censorious criticisms, on account of his being unknown. What I said was logically consistent with the issues that come between us. I have no criticism to offer upon that subject. I have made none. I simply referred to it as an unavoidable factor in this discussion, and not to reflect against the author in any way, or to question his reasons for remaining unknown to our readers. I can realize how seclusion may be necessary to the success of his work. I have known similar cases among mediums, whose sensitiveness felt the jar of even a query of curiosity.

I have myself seen the time that the quiet gaze of human eyes out of my sight ten feet distant, was distinctly tangible; and censorious thoughts grated upon my nerves. My reference to the unknown source of the book was that the fundamental statements upon which all his theories rest are undeterminable, by any means within our reach, and therefore must, for the present rest upon the testimony of the unknown author. They are not, for the present subject to verification, by any means accessible to me or the public.

The value of human testimony depends upon the character of the witness—not only his truthfulness, but upon what we know of his opportunities and abilities for obtaining the particular knowledge to which he testifies. Also a knowledge of his mental habits in observing, tabulating, and critically testing the value and realness of all he communicates. This would not be necessary if the book were predicated upon well-known data, and scientific demonstration as known to the leading physicists. I thought I made this clear in my second letter, and did not think you or anyone could see any unjust or unkind insinuations against the author of the book, in anything that I said. You wonder if any one of us "is prepared to stand by the logic of" our "criticisms on this subject, when it is applied to mediumship and Spiritualism." For myself I can answer unqualifiedly "YES." You will admit that is "frank," I think. I cannot answer for the rest. But I think you do not represent Mrs. Richmond's position correctly. So far as I have known, most of her lectures have been credited to some unfleshed individual, whose name accompanied the address. It is widely known that Mrs. Richmond speaks as a medium, and does not assume responsibility for the utterances of her guides, even though her name be the only one attached to a lecture or letter. But I do not presume to answer for her.

You mistake when you suppose that all Spiritualists accept anonymous communications from our kind, whether in the flesh or not. For one, I do not accept the statement of any spirit upon matters of fact, which cannot be verified by any other means than the assertion of an unknown ghost. If Gabriel should control Mrs. Richmond and tell us that the moon is inhabited by a race of giants 20 feet tall, and weighing 800 pounds each, it would make no impression upon my intellect, more than a moment's amusement, perhaps. If Abraham Lincoln should report through the same medium, and corroborate the story it would not hypnotize me into believing it. I know a leading and widely-known Spiritualist, one of the contributors to the Symposium, and a public speaker, who has several times announced through the spiritual press that he would not answer or notice any writer who withheld his name. I have not "thrust into this discussion" any "double-edged sword" as a "weapon." I am not anxious to hurt the author or my fair correspondent, or to apply any weapon against any truth. I have not attempted to disparage the author by referring to his attitude in withholding his name. I simply stated the difficulties in the way of arriving at a definite result, which, I think, our readers will see were logically consistent, and inevitable. I had hoped to approach mediumship in this letter for there is where most of the interest to our readers is likely to center. But that must wait for another writing.

As I understand this subject the striking charges made in the book against hypnotism and mediumship, are predicated upon certain discoveries claimed to have been made by a process that is unknown to me, and to the great body of our readers, and therefore must be accepted—if accepted at all—on faith, that, for the present, cannot be settled by demonstration. Am I not correct in this? With high esteem and fraternal regard, I remain,

Your friend in search of truth.

LYMAN C. HOWE.

Constipation Needs a Cure.

A simple remedy only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y.

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SOME BACK TALK.

D. W. Hull Replies to Ecclesia-Phobia Critics.

It appears that an article I wrote some time ago, entitled "Ecclesia-Phobia," has elicited several responses. Two of them—those of Sisters Clara Watson and H. A. Stockey were critical, and one by Bro. J. H. Dickey, commendatory. The article that I had written was occasioned by another article. I forget who was its author, which metaphorically took some of us into his back yard and castigated us for making use of the words defended in my article. As I did not care to enter into any discussion I mentioned no name. I am glad to find one man come to my defense, for I do love approbation. But while thanking him for the good words he said, I will not withhold my appreciation from my two sisters for defending what they believe to be truth, notwithstanding the bitter personal twang that appeared more especially in that of Sister Stockey.

Sister Stockey intimates that I "have arrived at the febrile stage of that malady which is characterized by flightiness." Thank you! But insane people should be treated more kindly than she treated me. Yet I am glad it was I instead of some one else she thinks has gone mad. Sister Watson admits she has Ecclesia-Phobia. That is good. The cure is easier.

Sister Watson is a very interesting woman, and so perhaps is Sister Stockey, but I don't know her so well. Mrs. Watson is intensely in earnest, and all she says in her criticisms is said mostly because she thinks it ought to be said. I want to say I always admire such persons. I don't suppose she reciprocates, but that does not make any difference with me. She has strong convictions, and so have I. There is a psychologic condition with each of us that whatever may intervene adheres closely to us. It is called hypnotism by unscientific scientists, but it is the result of suggestion. The suggestion is antipathic with some of our extreme friends, and in consequence they will not see an adverse argument so quickly as if their minds were free. I am not claiming that I am clear of it. Indeed I have often discovered that I was not. I well remember what a struggle I had in breaking away from my old religious teachings, on account of the psychology of my former teachings. Any one who has ever read "Robert Elsmere" can realize what mental suffering I endured in making the transition, and it lasted several weeks. But it was worth all it cost me. It taught me what a thrall may hold some persons, especially if very sensitive. And if Sister Watson and Sister Stockey are held to their ultra conceptions of truth, I can realize how they are held. Of course they will deny that they grew up under that belief or disbelief as one pleases. It came to them as a reaction from their former views. I was there myself, for a long time, upon the same principle that the pendulum which touches one wall is liable to swing to the opposite wall. The word "Reverend" was often applied to me, principally because I had been a minister in the Adventist church, but I generally disclaimed the title, telling my audiences that I was a "reformed minister," and that since my reformation I ignored that title. No doubt my good and earnest sisters think I have apostatized, if they dare use a word found in ecclesiasticism. If so, all right. I have apostatized because I have learned something I did not know before.

Speaking of the words "church," "religion," "Bible," and "reverend," Sister Watson says: "But to me it does not matter what the original meaning of words may be; it is the popularly established, every day meaning which concerns us, and certainly bad associations center around the words mentioned." Indeed! I wonder if bad associations do not center around the words "democrat," "republic," "republican," "liberty," "noble," "benevolence," and a thousand other words! Who wants to abolish these words because of their bad associations? Some of these bad associations are only in Sister Watson's mind. Her study of religion having been mostly confined to the Roman and Anglo-Saxon religions, which have been misnamed Christian, she gives her definitions accordingly. There are five hundred millions Buddhists, and they have flourished for twenty-five centuries, and it would be very difficult for Sister Watson to point out one sin to their charge. There are four hundred and eighty millions of Confucians, and they are equally innocent. Besides these there are perhaps over one hundred millions of Parsis, Shintos and other pagan religions, against whom nothing can be said. Modern Christianity has not more than one thirty-third part of the whole world, and to make all otner religions responsible for its doings is turning vicariousness upside down.

"The influence of these four words," she says, "has filled the world with misery, suffering, degradation, ignorance and woe." I am not sure about that. As scheming men are wont to unite with whatever society or institution they can use to further their own ends, the fault may have been more in the men than the institution After Christianity had become a power in the world this class of men sought the priesthood for the purpose of furthering their impositions. It was to their interest to keep the world in ignorance and superstition; but in these days this class of people appear to be getting into politics, or into the control of the leading political parties, for the very same purpose; for the whole effort of politicians is to keep people from reading any other literature except such as is furnished by the dailies under their control. Education has become popular with the masses, but they are using every possible method to swarm the country with an ignorant population from abroad.

"Doctors and professors," says Mrs. Watson "as well as blacksmiths and school teachers are of use in the world.' Sister Watson seems to be innocent. The fault I have with our schools is that college graduates will allow themselves imposed on by the medical fraternity. When a doctor gets a case he doesn't understand, he calls it heart disease, appendicitis, or something, and proceeds to go down in the patient's pockets ever after, or send him where an operation will withdraw hundreds from him at one pull, a rake-off of which he receives for his good offices in sending him to the butchery.

I practice in a small way myself, in my itineracy, and I know whereof I speak when I say an inflammation of the colon is not appendicitis, or that a diaphragmal weakness is not heart disease. I have taken scores of women who were about to be sent to the hospital by their doctors, and saved them surgical operations. And a number of these diseases have been inflicted by some unskilled doctor years previous at a child-birth. If our schools were what they should be, the graduates would know more about themselves, and could not be imposed on by their physicians. Do you think Funston would ever had two operations for appendicitis if he had known something of physiology? The word "Professor" is applied to every traveling mountebank in the country. In fact the word reverend is not half so much abused as these two words. The word "doctor" means a teacher, what do our so-called physicians teach.

She tells us that "the Spiritualistic religionist cannot force religion upon the non-religious Spiritualists." And Mrs. Stockey tells us "You want us to swallow the church and all ecclesiastical belongings, because in some old forgotten age these words did not mean what they do now." I expect she knows what I want to do. Who is trying to force anything? Who makes all the kicks we see in The Progressive Thinker concerning the unorthodoxy of some of the Spiritualists? Has any one observed anything of the kind from those who believe Spiritualism to be a religion? I confess I cannot think of any. Haven't we been scolded time and again because we were so churchy? The article criticised was written as a response to a scold—not one scold alone, but repeated scolds coming from those who were out of patience with us, because we did not subscribe to their little creed.

Then she tells us: "The world is rapidly emerging where priest rule was impossible; the shackles are broken; the chick is hatched; and no amount of tongue-lashing of anathema marantha can frighten it back into the shell again. Your Reverence will find it equally impossible to ridicule Freethinkers among Spiritualists out of court, or in any way compelling them to swallow your quack ecclesiastical nostrums." You can easily see that our sister has worked herself into a frenzy. I am sorry for this, and I have no wish to agitate her further. I believe she is honest, and perhaps thinks her view is so plain that it is only my stubbornness that prevents me from accepting it. I have learned in my nearly seventy-one years on this planet that people may honestly differ from each other, and that a man is no more to blame for differing from another than he would be, if his hair differed in color from that of another person.

Now I think I had better close, though there are some points I am strongly tempted to argue to a finish. I sincerely hope I have said nothing offensive to either of these sisters. My aim for many years past has been to use soft words and hard arguments, but sometimes the temptation is great to be a bit sarcastic. I shall hope that I may yet have the privilege of a more intimate acquaintance with my two sisters, With much esteem,

DANIEL W. HULL.

Snohomish, Wash.

ORGANIZED EFFORT.

Organize to Repeal Tyrannical Medical Laws.

The foes of medical freedom have, through organized effort, secured the passage in all the states of laws which make it a crime to heal the sick by the power of vital magnetism, or by any other method, except the administration of poisonous drugs by doctors who can get a license to practice from a board of doctors, a majority of whom are allopaths, and bitter foes to all new and progressive systems of medicine.

The American Medical Association was organized for the express purpose of securing the passage of these despotic laws. It is composed of allopathic doctors, and comprises less than one in ten of the doctors of that school, a majority of whom are opposed to such laws; while ninety per cent of the homeopathic, eclectic and physio-medical doctors are opposed to them.

But ten thousand doctors organized, have more power than a million who are not.

The American Medical Union was organized for the express purpose of overthrowing medical despotism, and restoring freedom to physicians and people alike. It was born in Chicago four years ago, and now has members in every state and territory. While it has steadily increased in membership from year to year, it has made exceptionally large growth during the present year; which fact we ascribe largely to the influence of that broad and brilliant magazine, Medical Talk, published at Columbus, Ohio, whose able editor, Dr. C. S. Carr, has kept its claims before his one hundred thousand readers from month to month. As an introduction to the publication of the constitution of the A. M. U. in the October number, Dr. Carr says:

"The American Medical Union, organized in 1899, is growing in numbers and influence steadily, and it is already exerting a potent influence in favor of the principles on which it was founded. These principles are summed up in its motto, "Fraternity, Freedom, Progress." The editor and many of the readers of Medical Talk are members of it, and we shall be glad to have all our readers join it."

It should not be very long before the American Medical Union would outnumber the membership of the American Medical Association, when it could force the repeal of all oppressive medical laws.

Membership in the A. M. U. is open to all honorable men and women, whether physicians or not, and the fee for membership is only one dollar.

Reader, do you not think it a privilege, no less than a duty to join this grand organization? If so, write at once, inclosing one dollar, to yours for Fraternity, Freedom and Progress,

T. A. BLAND, Sec'y. A. M. U.,
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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.
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SATURDAY, DECEMBER 19, 1903.

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A New Locality for Heaven and Hell.

Rev. W. A. Freeman, a Baptist preacher, has put the knowledge of the sun gained by astronomers to a useful purpose. He says there is no doubt that the sun spots are openings into hell, and the bright surface is the abode of the blessed. There it will be handy for the saints to stand on the yawning edges of the craters forming the spots and look down into the fiery abyss and see their dearest friends and relatives suffering infinite torture!

Hot enough for a hell? Aye, hotter than the incandescent electric current of ten thousand volts! Hot enough not only to melt iron and platinum but dissipate them into vapor! When ministers of the gospel, supposedly having received a fair education supplemented by a few years in a theological college, stand up in their pulpits and put forward such rot as truth, and the "evangelists" use the same to scare the susceptible at revivals, their hearers are excusable if they run after any old thing that comes along, claiming divine authority. Here lies the secret of the success of such arrant humbugs and insane cranks as Dowie. The matter with Rev. Freeman is that he is ignorant. If he had studied the nature of the sun thoroughly, he would have known better than to speak himself an ignoramus.

He obtained a smattering of knowledge, and at once made theological use of it.

The trouble with his hearers, that they patiently receive such nonsense as truth, is that they are more ignorant than their pastor.

Talk about the necessity of Pratt Institutes to educate spiritual speakers! A few such would be highly beneficial in raising the standard of intelligence of the college bred church exponents.

All that Rev Freeman knows about the sun spots he has gathered from some sensational newspaper article, written by a penny-a-liner, who evolved a good share from imagination.

Darwin and Wallace labored their life-time in the study of evolution. Any preacher at a little church at a county four corners, can obliterate the whole theory, and prove God began making the universe early Monday morning and finished the job Saturday night, pronounced it O. K., and rested up on Sunday!

And the most deplorable part of the affair is that his church members are so saturated with superstition, that although they know better, will congratulate each other in the rare gifts of learning and eloquence of their seven-by-nine minister.

Mission Work.

W. A. Spicer, secretary of the foreign missions of the Seventh Day Adventists, inadvertently gave a glimpse, an inside view, of the facts in mission work. He has resided in India several years, and speaks from knowledge. He says:

"The heathen man is not necessarily ignorant. In the universities of India are men learning western ideas, western customs, but still they cling to their idols. The customs of the country are such that the old religious teaching is upheld long after the men know there is doubt as to the truths. After the Hindoo is baptized even his mother cannot take a glass of water from his hand, believing thereby she would be polluted."

It has been so constantly repeated, that the heathen were poor, benighted souls, ignorant and brutal, that it passes unquestioned when the contribution box for heathen missions comes round.

Is it conferring a favor on a people to convert them to a religion, which causes such absolute separation of nearest relatives, and breaks up all the old customs of domestic life? What if missionaries from India should attempt the same work in this country?

Helen Gould's Bible Prizes.

Resulting from the ban of the Roman Catholic church placed by the Rev. T. J. Earley on her class of 300 girls at Lynd-hurst, Miss Helen Gould has offered $750 in prizes to be awarded for the best essays on the double topic, "The Origin and the History of the Version of the Bible Approved By the Roman Catholic Church" and "The Origin and History of the American Revised Version of the English Bible."

As set forth by the Milwaukee Free Press, this competition will be open to the world, and the offer is made through the bible teachers' training school, organized by the regents of the University of the State of New York.

Four hundred dollars will be given the writer of the best essay, $250 for the second best, and $100 for the third.

Ever since she was a child Miss Gould has had a sewing class in Lynd-hurst. At an annual party given the class by Miss Gould a few weeks ago sandwiches were served. As it happened to be on Friday, the Rev. Father Earley was much disturbed, because children of Roman Catholic families were permitted to break the rule of the church relating to the eating of meat.

Notice was served on the clergyman that in future scriptures would be read before the class, and attention was called to this by Miss Gould, who wrote

"The church you represent discourages the reading of scriptures or the Bible."

Father Earley replied, denying the allegation, but adding: "But the Roman Catholic church does object to reading the Protestant version, which goes back only to the days of Henry VIII. of England, and was then got up for obvious reasons."

Miss Gould now adds another word to the controversy by writing through her secretary to Dr. W. W. White, president of the Bible Teachers' School: "It is strange that any one acquainted with ordinary facts in history could make such a statement concerning the versions of the Bible."

So Miss Gould has decided to offer prizes for the best essays regarding the origin and history of the two versions of the Bible.

Dr. White expressed the opinion that the offer made by Miss Gould would do more to stimulate the study of the Bible than any other thing that has happened in recent years.

"In case Roman Catholics will consent to take part in the contest," said Dr. White, "their members certainly will be added to the committee.

"It is my idea the length of the essays should be limited to 5,000 words. The conditions of the contest will be made public as soon as possible."

Here is an opportunity for some distinguished Spiritualist to gain renown by winning a prize of $400. A work of this kind will be greatly in demand.

Miss Gould is a lady with a national reputation. She is a philanthropist at heart, and in an unpretentious manner is doing a vast amount of good.

Outgrown the Old Idea of Hell.

By no means. It is constantly repeated that with the coming of greater enlightenment the old, dark and damnable ideas of future punishment were outgrown and would never more arise.

It appears that the Catholics hold to the old belief, with unchanging tenacity. The Rt. Reverend Challoner has a book just out in which he submits some points of good Catholicism. This is the consoling picture he draws of the fate of the damned:

"Ah, what a gloomy misery it must then be to be chained down to a bed of fire and brimstone, not for ten years, nor for ten thousand times ten, but for as many hundred thousand millions of ages as there are drops of water in the ocean, atoms in the air, or in a word, for an immense eternity. * * * Nor shall the length of time inure these wretches to the evils which they suffer, so as to make them the more supportable * * * but after millions of ages, their torments shall be as fresh and their feelings of them the same as on the first day."

And then swelling with consciousness of his greatness he exclaims:

"How much we are indebted to God for having called us to the true faith, preferable to so many millions whom he has left behind in darkness and in the shadows of death."

What is the purpose of all this indescribable torture? Punishment is to deter from crime, or to reform the criminal. Here there is no thought of reform. It has one only object, to gratify the vindictive cruelty of the merciless tyrant who supposedly sits on the throne of the universe! It gives the priests the means of holding the minds of men in the thrall of superstition, and abject slavery.

And for what crime are these spirits given immortality for the purpose that their torture may be everlasting? They did not say they believed the impossible. They know more than the priests. They were honest and true to their convictions. Giordano Bruno is there, because he taught that there were more worlds in space than this earth; Socrates and Plato and all the ancient philosophers, because they lived before Christ made the atoning sacrifice, or if later did not accept it; all the scientific men, and thinkers, leaders in thought, under anathema of the church, on all this august assembly God is wreaking his unquenchable vengeance!

And the saved! They who are shouting his praise, and exclaiming at his merciful justice in not making hell any worse!

LAST SUMMER AND NEXT.

The rose that bloomed last summer is dead,
Last summer is over-past;
The songs have been sung, the tears have been shed,
And have vanished and gone with the things that have fled;
No matter, dear, if love only last.

The rose that is budding will bloom some day,
Another summer is near;
Tears may be bitter, but songs will be gay,
We fear not to meet whatever we may,
If love will stay with us, dear.

—Miller Purvis.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

A GIRL SEES HEAVEN IN HER TRANCES.

Mary Kidder, Aged Fourteen, Astonishes Michigan City by Revelations—Brings Word of the Dead—Gives Correct Information Concerning Persons Whom She Never Saw—Angels Move Without Wings—Additional Facts.

Kalamazoo, Mich.—Mary A. Kidder, aged fourteen, has startled this city by her revelations of celestial regions.

Hundreds of people have visited the girl at her home in the southeastern part of the city and have been wrought to a state of excitement by messages from the dead and revelations of the future.

The girl falls into one to three trances a day, during which time, she says, she is in heaven, where angels flock about her and reveal to her the past and the future. Miss Kidder has startled persons by describing things that happened fifty years ago. She tells of departed persons who were unknown to her, and brings messages to the living. Her descriptions of heaven and the inhabitants of the celestial region are graphic. She foretells the details of her own death and that of her father and mother. In an interview recently she said: "I can't tell just what the sensation is like; I can't tell when the trance is coming. It just strikes me suddenly. I lose control of my body and seem to be carried up—up—to an almost unimaginable height.

"The air seems soft and fans my face. I fly through the clouds and then suddenly I know I am in heaven. About me stretches a great city, but there are no houses nor streets. Beautiful white-robed angels are singing and talking and sailing through the air. I am flashed through two immense, white, pearly gates, and then the whole beauty of the place is before me.

Angels Have No Wings.

"Colors of every hue and description and the most beautiful music I ever heard are on every side. I seem to know all the persons there and they come to me and talk. It all seems so strange to me. The angels tell me their names and when I come back here and repeat them and describe what I have seen, I find the living relatives of the angels here and they look at me and wonder.

"No words can describe what heaven really is. I try to cry out my joy, but find I can move neither hand nor foot. One of the spirits told me that when I died I would be free to move just as they do. I cannot understand how the angels pass through the air. They have no wings, nor do they walk. They just seem to be taken through the air in any direction they wish to go."

To Mrs. Addie Hess, whom neither girl nor her family had ever seen, she described and gave the names of the woman's husband, Cyrus Hess, and several relatives, dead for years.

To Mrs. Edward G. Russell, she described and named her brother, George Hartman, who died forty years ago and never saw Kalamazoo. She also named and described and gave messages from two children of Mrs. Russell. One son, Victor, died in Pennsylvania fifteen years ago and the other, Carlton Russell, died ten years ago.

To Mrs. Mary Pressable she named and described a mother dead twenty-five years, told of a daughter and husband dead ten and twenty years respectively, and named and described several other members of the Pressable family.

Messages From the Dead.

Mrs. A. Kamp, of No. 814 First street, a total stranger, was told of her husband's mother, who died thirty-two years ago. Her name and description were given. The girl also named and described two children of Mrs. Kamp and conveyed messages from them.

Mary has been suffering from spinal and nervous trouble for some time. In July curvature of the spine developed. Dr. Frederick Shillito attended the girl and incased the body in a plaster cast. One day recently the cast was removed and an hour later the girl's body became rigid, her eyes dilated and the most strenuous efforts failed to arouse her.

"The girl is in a very peculiar mental condition," said Dr. Shillito. "She has what is called catalepsy, and when in that condition people often have such peculiar ideas and dreams. I have seen her in this condition and know of her telling persons who come to the house of their relatives dead for years. Whether all that she says is true or not, of course I cannot say.

"The case is a very unusual one, in which I am very much interested. In a cataleptic state the most developed moral emotions generally dominate. The girl is known to have always been of a very religious turn of mind, and her visions of heaven and the angels may be accounted for in this way. When the girl awakens she generally has the appearance of waking from a sleep. While she suffers with catalepsy her hands remain stretched rigid and straight toward heaven."

SHE HAD A VISION.

"I have just had a vision," said Mrs. J. M. Willey, one day lately, as she awakened suddenly from a restless sleep, at Portland, Oregon. For months she had suffered from tuberculosis. The best physicians had been employed, and everything possible had been done to restore her to health, but for the past few weeks the doctors have expected the end to come at any time.

Two weeks ago her little 4-year-old daughter, Mary, was taken dangerously ill with spinal meningitis. As the mother awakened last Wednesday, a strange light was in her eyes, and her wasted features looked brighter. She knew that she might pass away at any time, but she called her husband to her side.

"I will not go now," she said. "I will wait for Mary. Mary and I will soon go together."

Late Sunday night the child closed its eyes forever, and early yesterday morning the mother's soul passed away.

Since Wednesday the mother has told her friends that she was going with her child.

Sunday evening all was quiet in the sickroom, when the mother's voice aroused them.

"Wait, Mary; I'm going with you," she said, softly, as she attempted to raise herself and look at the child. Even at that moment the child's life must have passed away, for a little later its body was found to be cold and lifeless.

"I will soon join Mary," she told her husband, as she called him to her side. All through the night she grew weaker and weaker, and died quietly about 7 o'clock yesterday morning.

OBSESSION ASSUMED TO BE A FIXED FACT.

I am more than gratified as to the stand you have taken in giving to the world the truths of not only the results of hypnotism, but the facts concerning the character of the spirits who have the knowledge and power to use hypnotism, either for good or evil purposes, the results ever depending upon the character and design of the user. Bread is life-sustaining, but I could be smothered with it. Water is a necessity, but I could be drowned with it, and so with every useful thing; it can be made to serve as a blessing, or a curse.

I have been sadly touched by the condition of the obsessed lady referred to in your issue of Dec. 5, on page three, under the heading, "A Most Pitiable Case," wherein the writer quotes from a letter received from a husband regarding how his wife was controlled by a spirit assuming to be Abraham Lincoln, but has now been so hypnotized as to become insane. I desire the address of that husband and wife, as I have no doubt she can be relieved by Dr. Lane, of Boston, for I know of a lady he took from the insane asylum who is to-day a well woman in Boston.

I went to see the lady who was advertised in The Progressive Thinker as desiring help, on Rhodes avenue, and found her removed to an orthodox home confined to her bed, deadening her sufferings with opiates, hearing unkind, threatening voices constantly, driving her insane.

In the 17th chapter of your premium book, "A Wanderer in the Spirit Lands," the author described entities that draw their sustenance from the nerve fluids of the sensitives to whom they attach themselves by a magnetic chain after remaining in their atmosphere for too long a time, and become a fixed adhering entity. This statement has been verified by this same Dr. Lane, of Boston, who by destroying this magnetic attachment of the spirit, frees the sensitive of its presence and power and restores to reason and health. In the case of this lady I went to see, who was confined to her bed, my guides diagnosed her case as one of internal obsession, or where the spirits were drawing the nerve fluid from the Solar plexus and cerebellum. Such being a possible fact, it is time our healers and suffering humanity should know of such a law. My attention having been called to this fact, I have asked of intelligent spirits if such could be the case and was told that it could. Should you be pleased to use any of the above statements, please sign me as an

INVESTIGATOR OF TRUTH.

Chicago, Ill.

HE SEPARATES THE SOUL FROM THE BODY

Dr. Albert Sarak Count de Dos Orientalist, who recently attracted notice at the Planters' Hotel, St. Louis, has created considerable discussion in Washington, D. C., by some of his wonderful feats.

Dr. De Sarak, who is about fifty years of age, says his father was a Thibetan and his mother a French marquise. As a child he declares he was initiated into the mysteries of his strange faith, and now he claims to be in constant communication with his superior, the Grand Llama.

The theory of reincarnation, one of the main points in the religion—if it can be so-called—of which he is an exponent, he believes, will soon be recognized by all people. He claims to be a sort of missionary, and as such has visited European capitals and many of the cites of South America.

Separates Soul and Body.

He lays claim to the power of dispatching his spirit to the astral plane, thus allowing him to read the future. This alleged separation of the soul from the body is performed while in a sort of trance, the air of the room being made heavy with incense and filled with strains of soft music. It is an exemplification, he says, of the power of mind over matter, concentration of thought being the motive power.

Every night, he says, his soul visits the mysterious city of Lhassa, whose sacred precincts no foreigner has ever penetrated, it is said, and talks with the masters of his faith.

For those who go to consult him De Sarak goes into this trance-like state and while apparently unconscious tells them of their future. At these times his voice seems to come from a long distance and his speech is slow and distinct. He is a master of fourteen languages, but his English is so imperfect that he prefers to use French or Spanish when giving these seances.

Puzzled French Scientists.

At a demonstration in Paris several years ago he says he baffled the French scientists who came expecting to find him either a clever hypnotist or a charlatan. He explained to them, he says that "vital force" could be consciously directed by one who understood it. To prove his statement he asked one of the most skeptical professors to come forward and hold above his head what was admitted to be a perfect piece of plate glass about two feet square.

De Sarak stood several feet away, he says, and concentrated his mind upon the glass, which in a very few minutes broke into a thousand pieces in the professor's hands!

At this same meeting he says he hypnotized and made rigid a huge cobra that crawled out of the cage and came toward him at a word of command.

Beautiful Spanish Wife.

Those who receive invitations to his house for one of the occasional "evenings" are greeted by his Spanish wife. When her husband appears she introduces him and then devotes herself to the guests until he is ready to talk to them of his belief.

At all these affairs De Sarak wears a long robe of white satin, heavily embroidered with gold, and white satin turban, a costume which contrasts effectively with his black hair and beard. After his talk he goes into the state in which he says he divines the thoughts of those present and reads the future. He says that his inner vision knows no barriers, and he usually asks to be blindfolded in order to "prove" to the unbelievers that there is no trick.

Paints Blindfolded.

He once played a game of dominoes in which the usual rules of the game were observed, and had not the occultist read aloud the numbers of the dominoes before touching them and turning them over, there would have been a strong suspicion that he was playing the game haphazard. At the end of the game he turned to a guest to whom he had previously given a folded slip of paper. The guest passed the paper about the room and every one read the score of the game.

"I read the outcome in the astral plane," said De Sarak.

Later the same evening, the doctor, still blindfolded, painted a moonlight scene on a canvas 18x36 inches. His hand was steady, and not once did the brush he held slip off the edge. In eight minutes the work was finished and presented to one of the guests.

Light From "Vital Force."

Then he lit a cigarette with the "vital force." One of the men held the cigarette in an ordinary drinking glass at some distance from the doctor. He concentrated himself on it, and after several moments a tiny flame sprung from the end, and it burned steadily.

The phase of his belief, however, which has caused the most comment and is the least "occult," is his faith in what he believes is to be the unusual destiny of his child, the little 5-year-old Augustus.

Doctor De Sarak says that the soul of an adept has been reincarnated in the child, and that a leader of the people is growing in him.

The child is an exceptionally beautiful and winning boy, with nothing of the prodigy about him unless it be his voice, which is full and exquisite.

Augustus occupies the place of honor at each of the meetings and banquets, and he is always in the company of either his mother or father, even when asleep.

The Public Schools.

President Eliot, of Harvard, in an article in the "Atlantic," on the public schools of the United States, does not make religious instruction one of the objects of our school system. It is to teach:

"Family love, respect for law and public order, love of freedom and reverence for truth and righteousness."

This is the true, broad, American idea on which the public schools rest. That it remains undisturbed on this basis should be the undiverted effort of every one calling himself an American citizen, for here is the only safeguard to free institutions.

But the Catholic church thinks differently. It believes religious instruction should be first, and better the child grow into a man ignorant of everything else, rather than not be fully instructed in the precepts of its religion. For this end, it has established nearly 4,000 parochial schools, with a million of pupils. Not that the public schools do not give able instruction, for they are far better than the parochial, but they are godless, and to have the Catholic creed taught the children, the great expense is incurred by the parents at the command of the priests.

The New York Sun prophetically says the future "becomes a very serious question for political discussion."

Most assuredly it will, for the great power of the press is being utilized, and some of the leading journals, controlled by Catholic influence, or owned by members of the church, have began a crusade of abuse, thereby to undermine public confidence and pave the way to the bold assertion of their rights to share the public school funds.

Judaism and Christianity.

The difference between Judaism and Christianity was discussed by Dr. Emil G. Hirsch before his congregation in Temple Israel, recently, showing why the Jew cannot change his Judaism for Christianity. He said:

"Religion is a force to make men better in the world to-day. The world is a stage and we are the actors. God is the stage manager. We must fill it with melody or discord. We must consecrate it not to a future world, but to present good. War and pain are from within and we, in this world, must live out the best there is in us."

"With the Christians the most of you would say religion is a method to win the favor of God, a scheme of salvation. For most men religion emphasizes other worldliness.

"For the Jew immortality is of no importance. We have no right to affirm or deny it. Judaism tries to give men a true understanding of this life. Judaism is this worldliness.

"I am well aware that this has been much forgotten. Some of my colleagues are more at home in the heavenly Jerusalem than they are in the streets of Chicago. They act as agents and sell tickets to the heavenly Jerusalem so that all you have to do is to tear off the coupons from station to station.

Christianity starts with a wrong assumption. Suffering and sin are not interchangeable terms. We must be worthy, but we need not be happy in the ordinary sense. The standard is within, that of self-respect. The usual attitude makes God say: 'In this world you have suffered and have been bad, therefore, you shall get it worse in the next.' Where is the justice in this?

"By this idea men make God a big policeman, with candles in one pocket and horrid bitter medicine in the other. To the good folk he hands out sweet chocolates, and makes the bad ones take the horrid, bitter medicine.

"A good act done because you expect a reward loses its goodness. Restraining from committing a crime to keep out of the penitentiary is not an indication of your moral strength, but just the opposite. A good deed is its own reward. Therefore, Judaism has never made another world."

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price $1.

VAIN WARFARE.

Attempts Made Fifty Years Ago to Wipe Out Spiritualism.

The attempts in a few years last past by wise men to explain away or account for spirit manifestations on other than the spiritual hypothesis, are no better than similar efforts made by wiseacres fifty years ago. All such attempts are failures, for they fail to fit the facts. Some folks thought the wise professors of that time (about 1853) had "explained all about the raps, and killed Spiritualism." Yet the opposition brought to bear against it did not retard its progress, nor win back its converts from their faith.

For purposes of comparison I will quote an extract from the History of Modern American Spiritualism—p. 121.

A. H. NICHOLAS.

Summerland, Cal.

lr.ww.x ....

"Leaving all the small fry to the ignominy which has long since swept over their names, let us glance briefly at the efforts of those whose position in society entitled the world to expect from them something at least worthy of their names. To commence with those who assume to be the highest literary and scientific authorities on this subject, let us notice the work of Dr. C. C. Rogers, of Boston, who filled a volume of what he called 'The Philosophy of Mysterious Agents, Human and Mundane.' In strict accordance with the title of his work, Dr. Rogers has favored us with a treatise so eminently mysterious that the only comprehensible idea we can glean from it is, that though the manifestations do actually occur, nevertheless they are not the work of spirits.

"Still, as somebody or something must be answerable for that power which had proceeded from turning a table to the turning upside down of a continent, the Doctor gravely enunciates a theory which lays the whole burden of the manifestations on the cerebrum, which is supposed somehow to act somewhat in the way described by one of his newspaper eulogists in a criticism on his work which reads as follows: 'He said that he thought that the revelations were not spiritual, but a cerebral automatic movement, depending for its development upon the idiosyncratic temperament of each individual, inspired through the spinal centres by a mundane process of electrized vitality acting upon every molecule of the system.'

As this sentence includes a quotation from Dr. Rogers' book—in fact, claims to be a compendious definition of its meaning—it implies on the part of the writer a condition of lucidity to which few persons besides the Boston editor could arrive after attentively perusing the book. As an example of the effect produced by this occult work on less enlightened journalists, we quote a second criticism, which appeared in the Cincinnati Commercial:

"'The only true and legitimate manner of accounting for the taps is the physiological defect of the membranous system. The obtuseness of the abdominal indicator causes the cartilaginous compressor to coagulate into the diaphragm and depress the duodenum into the flandango. Now if the taps were caused by the vogation of the electricity from the extremities, the tympanum would also dissolve into spiritual sinctum and the olfactory ossificator would ferment and become identical with the pigmentum.

"'A friend of ours who graduated with distinguished honors at one of the northern universities, says that he must dissent in toto from the idea that the depression of the duodenum into the flandango could by any possibility cause the olfactory ossificator to ferment, and become identical with the pigmentum. He says the thing cannot be done; and after quoting several learned authors on the subject, winds up the argument by the remark: "The vibratory motion communicated to the tunica albugenia by the parturition of the alveolar process, effectually disintegrates the cerebellum, and predisposes the patient to preturnatural distension of the auricular membraneous orifice, in which case the rappings become painfully and distinctly audible."

"'Now, whether this is, or is not so, we will not undertake to say, but will leave the whole matter in the hands of the learned savans, in the full confidence that little can be added to the above triumph and incontrovertible exposition.'

"As if to compensate for the undue share which Dr. Rogers assigned to the cerebrum in turning the world upside down, Dr. Dods, another learned philosopher, came to the rescue, with a theory of equal lucidity, which accounted for all the mischief, by the automatic action of the cerebellum; both gentlemen agreed that the nerve centeres had something to do with it, but the particular way in which they acted, whether in conjunction with the cerebrum or the cerebellum, was precisely what constituted the cream of the mystery, and what neither of the learned doctors could explain.

"Unfortunately for the success of the back-brain theory of Dr. Dods, just as it was midway in its career, and seemed likely to divide the honors with the front brain theory of Dr. Rogers, the cerebellum advocate himself became a convert to Spiritualism, and by aid of his accomplished daughter, Miss Jennie Dods, a medium of fine oratorical capacity, carried into the fold of the spiritual church a much larger number of converts than his 'back brain' theory had ever found readers."

MY MOTHER OVER THERE.

I can feel but little sadness when I think of passing o'er,
For the thinking brings a vision of a bright celestial shore,
But the vision that relieves me of all worriment and care
Is the ever-present knowledge that my mother's over there.

I am conscious of her spirit at the threshold now and then,
And I feel that she is waiting in some green and flow'ry glen
For her children, with her spirit full of brightness, pure and fair,
And I trouble not at going, for my mother's over there.

She once called me to existence from the great Eternal Whole,
And I often hear her calling to her spirit home my soul,
And I know no need of fearing or for drooping in despair,
'Tis a road that all must travel, and my mother's over there.

I can look across the chasm and it seems a narrow span,
For the meadows and the forests I can very plainly scan,
And I know without this body I shall rise upon the air,
And shall find the precious spirit of my mother over there.

DR. T. WILKINS.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

Card From Moses Hull.

Dear Brother Francis:—Please allow me through The Progressive Thinker to thank you and all the friends for what you and they have done for me. It was entirely unexpected and therefore the more joyfully received. I am now in Madison, Wis., under the treatment of Dr. Vance, who is and has been, for over twenty years a specialist in treating such cases as mine. I have already taken three treatments, with beneficial results. The Doctor promises to bring me out all right, and that within thirty days, and with no other surgical operation than the opening of about eight internal tumors. Of course he injects healing medicine into them. They are of such a nature that he can only puncture one each day.

Three of the worst and most malignant of them have already been punctured; the operation, especially of the first one, was a little severe, but I almost immediately felt a soothing relief. The Doctor claims that many of these ulcers have been of long standing, and have been the cause of much of my other physical suffering.

I am happy in the belief that I am to be able to report for duty before the year is out, and that perhaps my best work is yet in the future. It costs money to patronize these specialists, but I believe it is money well invested. I am obliged to board at a hotel, the Avenue Hotel, near the Doctor's office. If sound health is gained, I shall be happy.

I now have the promise that I can go home next Saturday, the 12th, to speak to our little church on Sunday night. After that the Doctor says if I will visit him twice a week that will be sufficient.

I took my pen more to thank you and the friends for what has been done for me than any thing else. I have received many kind and sympathetic letters, several of which contained from one to five dollars; two of them had $10, and one, signed Santa Claus, contained $50. That letter decided me to come here at an expense of about $100. I have received in all just about that much.

I thank all for their kind words, and for their donations. I am not, and never have been a beggar, and I propose to pay all this back; perhaps not to the kind friends who donated it, but to those who need it more. Again thanking all of my good friends, I am, as ever,

MOSES HULL.

Avenue Hotel, Madison, Wis.

DREAD SPECTRE, DEATH, DO PAUSE

Hold on! Do pause! Thou cruel monitor, desist!
Lay not thy sacrilegious hand on Leo's form,
On him who ruled well-nigh the world,
Whose very nod was law;
Who held within his hands the nations' weal and woe;
Whom crowned heads humbly sought,
Whom learned men thought wise,
Who like a very god does sit, in erming garb,
On more than kingly throne—
Dispensing blessings or an awful doom,
Freedom or chains, aye, giving life or death—
Dost thou not see; his subjects all do bow
At holy shrines and do beseech
The god of life for length of Leo's days?
Dost thou not know
He is the ruling deputy of God, the chosen one of earth
On whom all powers are conferred
Whose wisdom is divine, who does not, can not, err,
Whose wishes must be law to every one,
Then go thou hence, nor dare lay low
The aid, the deputy, the regent of the king of kings.
Be gone!

Death to Man.

And hast thou done, well meaning silly man, or knave?
Hast not yet learned, I know no difference in men?
My hand, unwelcome though it be does fall
Where nature's law demands.
To me thy creeds are but the foibles of thy mind.
The God, whose laws I do obey, does need no aid.
Ill were it for the world, for man,
If He, who rules the universe, did need
An aid, a helper such as Man, poor, feeble, puny Man.
Oh, fools or knaves, those who profess or think,
God needs Man's help to work out His own will!
Insult not, slim, tiny God, who rules
Ten thousand million worlds like this
Without thy aid, and shaped His plans
Vast cycles ere the stars did sing of fair Earth's joyous birth.
As for myself, blind Man, where wouldst thou be
If I were not, or being, would I list
To mortals' whims and prayers?
I come at His behest, who knows no will but His,
Who needs no aid,
Whose changeless laws do never err nor swerve,
And are unmindful of thy prayers or sighs,
Thy curses or thy praise.
Yon man in papal garb is but a man like thou,
Subject to nature's laws, like all mankind.
And dost thou think, if God appointed him His aid,
He would thus let him die?
Oh, arrogance of finite Man, to thus assume
A joint rule with our God—the everlasting and Unknown!
Trice well it is that I such men lay low,
Thus teach a lesson to mankind—God favors none,
All are alike to Him, all men are born of earth
And must return thereto—their bodies, all, decay.

ANTON NIEDERMEIER.

Trenton, N. J.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, $1. Cloth, $1.50.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

Spiritual or Psychic Phenomena: Their Import; and Are They Natural or Supernatural?

A Discourse Given through Mrs. Cora L. V. Richmond, Chicago, Sunday, November 15, 1903.

We included the word "Psychic" in the subject of our discourse in deference to people who do not like to use the word spirit or spiritual. Psychic is the genteel and scientific name of Harvard and Columbia professors and the Psychic Research Society, for spiritual things. The name you knew as mediumship is now considered a psychic gift, and mediums give "psychic readings" and are psychics instead of being just plain mediums for spiritual manifestations, or those endowed with spiritual gifts.

Now there are any number of terms applied to a movement that has its exclusive origin, as far as the modern period is concerned, in what are known as the manifestations of Modern Spiritualism. But you are not obliged to accept it because it is true.

Many things that occur to-day have occurred for the last fifty-five or fifty-six years under the term of Modern Spiritualism and in the active expressions of mediumship, but which are now called psychic, psychic research, telepathy, mind-reading, and everything else excepting the thing they really are.

"Now brethren, concerning spiritual gifts I would not have you ignorant." Then Paul proceeds, after the clear manner of his logic, to discuss what those gifts are, to explain their operation and to give advice concerning them. Every sentence of that chapter on spiritual gifts applies now and has applied to the manifestations of Spiritualism for the last fifty-six years. Every sentence applies to what are known as psychic gifts by those who have found some back stairs or other back entrance to this great spiritual rotunda; they not choosing to enter by the plain, simple, open entrance of Spiritualism.

Many have gone to India to find it in "adeptship," or have found it in a very pervented statement by Madam Blavatsky, and very much deceived statements by Mr. Sinnett, Mr. Olcott and others. Real adeptship is not known in western countries at all. Such representatives of Oriental religions, the Buddhists, Brahmins and Jainists and others as attended the Parliament of Religions in this city in 1893, were not the recluses and adepts, but rather the teachers and philosophers of the Eastern thought who are permitted to mingle with the outward world, and representatives of the "Brahmo-Somaj," the reform religion of India, which may teach of the philosophy of the sacred orders, but the real adepts, the true Yogas, cannot, under those orders, ever mingle with the outer world.

No one has ever seen a "mahatma." There was a very questionable account of the reception of a message from a mahatma by Madam Blavatsky which afterwards proved to have been written by one of Madam Blavatsky's own followers.

We do not question the existence in the world of a certain number of people who live apart from the world, who never mingle with the world, whose gifts and manifestations have never been exhibited to the world, and who retain, by the law of spiritual succession the gifts of the spirit which have thus been unfolded and handed down from generation to generation. But that any one can teach you to be a Yoga or Adept, that anyone can teach you to have independent psychic gifts, that anyone can unfold in you that which shall enable you to perceive the spirit realm without the action of the impinging spiritual realm upon you is not true.

None of the recipients of the manifestations called Modern Spiritualism and similar manifestations in previous days ever perceived these gifts of the spirit, or this unfolding of spiritual power excepting by the aid of spirit intelligences. We will tell you why. There is not anything in the universe that is independent of the thing which is like unto itself. Here is a tree, it is planted in the sod, it grows, the sunshine brings tint and color and it becomes the flower, that yields its own fruitage again. That tree is not independent; it does not go away and yield its fruitage somewhere alone; it does not say to people, "I will tell how to grow without being planted, without having any air, or any water, or any sunshine or any of the conditions necessary for other trees." If that tree responds to those conditions or grows without the usual planting, it is supernatural. In other words, it does not conform to the usual laws of nature. A Yoga, a Mahatma or Adept or anyone (as has been said they are known to do), can make a plant grow in twenty minutes before the eyes of the spectators, which ordinarily require many weeks or months to become perfected, that is the supernatural way.

Many people with a philosophic turn of mind, especially materialists, object to the term supernatural, and yet they will not include in their "nature," their term "natural law" any of these spiritual operations as things that really occur. If material science does not have any place for them in natural law, then we will have the word supernatural to designate them.

We do not object to the word supernatural, but we do object to Hudson's underground process of "sub-consciousness," because that means something beneath, rather inferior. But supernatural is that which is beyond the ordinary operation of the laws of nature, and is governed by direct intelligence. In other words, supernatural would mean that which for the time being transcends, or sets aside the ordinary processes of nature, of the nature that is governed by what is called natural law. We think it one of the most intelligent words to use. It conveys precisely the meaning intended. Spiritual intelligence, for instance, is able to set aside the ordinary action of the laws of gravitation without any of the usual or mundane agencies, by a purely spiritual process, and is able in that way to raise tables and chairs, make music, levitate bodies, persons and carry them some distance through the air. That is supernatural; it is the intervention of the usual laws of nature by a specific intelligence for the purpose of manifestation.

When people taboo the word supernatural it is because they reject the whole subject pertaining to the spirit, or wish to approach it by another method.

Now we have not the slightest objection to the Psychic Research Society taking Mrs. Piper and the moment she is in their seance room, or room of investigation calling her a "sensitive" instead of a medium. But she was a medium before she went in there, and she did precisely the same thing for these scientific gentlemen that she had for thousands of others before, when as a medium she gave the messages of spirit intelligences. Of course they had to note the time she arrived, to feel her pulse, to take her respirations, probably her temperature; they had to try to determine the action of her brain while she was in an unconscious condition to see if her intelligence acted upon her brain and if not, who used it. This is proper, because every scientific mind must note every external detail in order to arrive at the truth. Then these professors and scientific men at last declared, that there was another intelligence besides Mrs. Piper expressing itself through her organism. But this did not express that the way they had arrived at that knowledge by any scientific process was any more certain than the method by which others have arrived at it; by the direct message and common sense.

When a message is received by one purporting to come from a friend and bears all the evidences of the personality it is a good deal easier to accept that evidence than it is to go around through hypothetical "scientific" by-ways to explain it; by "sub-consciousness" or some operation of "natural law" not yet known.

The word "telepathy" was never dreamed of until persons received messages from their friends in this and the other world through the intervention of spirit intelligences. No one ever thought of endeavoring to account for a spirit-message by telepathy, because the word was not known. It has come into existence like all the other terms: through the supposed necessity of science in attempting to explain by indirect methods that which is within itself a direct explanation.

The fact that spiritual intelligences exist, that their influence impinges upon this world and, under certain conditions, not known to human beings, those intelligences can manifest is now established, and has always been a part of the knowledge of the world. It has been known, however, under religious aspects, and these have been questioned both by theological dogmatists and people who have pursued the subject solely from the standpoint of scientific investigation. But the common consent of humanity, the recorded history of the world, the facts that have never wholly been lost sight of, have never wholly ceased to exist, and the fact that in the last fifty-six years they have assumed the magnitude of a great, world-wide movement, that not only thousands but millions of people have from the standpoint of this knowledge direct communion with spiritual beings, proves that it is a subject that belongs to legitimate human inquiry. That it is a subject that people must give heed to whether they will or no; and that in the present day to deny the facts or substitute another theory for the real solution is to show one's ignorance or dogmatism. For only the ignorant will deny the facts, and only the dogmatic will arrive at any other conclusion than the facts themselves reveal.

Now spiritual manifestations are not something that was accidentally discovered by a man of science while making an experiment in his laboratory. They are not something that came seemingly by such an "accident" as to require a mundane explanation. The explanation inheres in the manifestations: i. e., there never has been a manifestation, whether the moving of physical bodies, response by rappings or tippings to the calling the alphabet, which is a signal or sign for receiving messages, whether by automatic writing, whether by impression, automatic, inspirational or trance speaking, but what has contained its own explanation. The message through whatever form of manifestation has always declared, that it came from a disembodied human spirit or what some scientific—or pseudo-scientific people—would prefer to call "decarnated" human spirit. The evidences of personality in these messages as a rule, making allowance for whatever interruption there might be in the methods of their production, are as great an evidence of personality as when you receive a message by telegraph, or a message by the telephone, or any other message in which you do not actually see the person sending the message. Consequently the message has always explained the message.

The main point is not "how do you do these things?" But, "I do them," "I am here to tell you that I am alive;" I am such and such a personality." Similar manifestations do not occur under any other circumstances than that of mediumship. There are no manifestations of this kind occurring promiscuously that require explanation. They are always prompted from the other side of life. They always come because of some spirit intelligence, not always because people seek them. They are not created by people seeking them. There is no process known to present human intelligence by which any imitation of these manifestations can be made by any known science without adequate physical cause. Yet sounds do occur, objects are moved, forms appear, music is heard, and human brains and human organisms are governed by these intelligences, which universally claim to be departed spirits.

Under these circumstances, for the Psychic Research Society to take thirty-five or forty years to carefully investigate the subject, to go over the old ground gone over years ago by Prof. Hare, Prof. Wallace, Prof. Varley, Prof. Crookes and others, and arrive at the solemn conclusion that the manifestations came from an outside spirit power, is like some one telling you that the first day of this last week was Sunday.

You understand, we appreciate fully the condition of scientific minds that mean to investigate fairly, that wish to know, to commence de novo, as if there had never been anything said about these things before in the world; the minds that reject the authority of inspiration or theology and determine to arrive at results by a purely intellectual process. Yet in all cases where that attempt has been made and sincerely and successfully followed, the results have led such men as Prof. Robert Hare, Prof. J. J. Mapes, Prof. William Denton, Prof. Varley, Dr. Wallace, Sir William Crookes, and other similar minds to the one conclusion; that of spirit existence, and the origin of the manifestations as coming from the spirit side of life.

In Mr. Meyers', elaborate and extensively published posthumous work containing the results of the Psychic Research Society's investigations for the last 25 years, he distinctly says, that a man should be very modest in offering theories concerning a movement that had its origin on the other side of life.

You will readily understand, that all these manifestations now called "psychic" are manifestations within a realm that has been ignored or only approached through the permitted avenues of theological inquiry, which are very limited, and only to be accepted in past time, but not the present time; a realm that has been utterly ignored in thought of material science. It is very wise that the material scientist does not claim to know anything about this realm; but the ignorant accept that negation as the attested belief that there is no such realm. If there is no such realm, then of course the whole history of the human race is a falsehood; and the most stupendous falsehood of all is, that nature for the first time has stultified herself; has given to man not only the faculty of thinking of such a realm, but of believing it, and of believing that he has knowledge of it. Of course this would be such a fraud as nature has never perpetrated, and as you know she has not perpetrated in this instance.

You may give, personally perhaps, little credence to the manifestations recorded in the Old Testament, to the miracles wrought under the influence of spiritual gifts that Christianity brought. But, when you find them to be paralleled among all people of the earth; when you find that to-day there are similar manifestations, you become a most intelligent student of the recorded history of the Bible. You are not accepting them upon authority, but upon knowledge. You understand how Jesus by the power of the spirit walked upon the water. How Peter was released from prison; how the apostles healed the sick; how the various gifts of the spirit were exercised in those days. And these spiritual gifts are exercised to-day.

The great spiritual wave is in itself an evidence. In the midst of the material-loving, hero and idol-worshiping Greeks, Socrates appeared with the voice pleading for immortality and his guardian spirit showing him the way. While his great—greater—student, Plato, revolutionized the Grecian and old-world philosophy, until now we are only beginning to understand Plato. In the midst of idolatrous worshiping, and external serving in the temples the ancients received the messages of the oracles: the tutelar or guardian spirits gods protesting against their materiality and their worldliness. The almost divine Lycurgus, after consulting the oracles expatriated himself that his countrymen might not again worship gold. In the midst of the material forms of worship in the Temple in Jerusalem and the service of the slaughtering of innocent victims (lambs, doves, etc.) the truth descended to earth in the outpouring of these spiritual gifts, and Jesus, the Christ, choosing his disciples, not from the priests, not from the learned, not from the scribes nor the pharisees, but from the lowly fishermen and workmen. In the midst of the pomp, splendor and corruption of papal power Martin Luther kindled the fires of the Reformation, but it was not his fault that kings made it a literal fire and hell and that war followed. Here in the midst of the dull round of utility, of the pressing forward in the service of mammon; the great stress of world powers the world over; in the midst of the flowering out of the teachings of Huxley, Darwin, Spencer and Tyndall; in the midst of agnostic and materialistic philosophies; in the midst of a church which through various dissensions has become attenuated until two hundred Christian denominations could be counted in the world, when the question of Herbert Spencer or the Bible besets the students of every theological university; in the midst of this, without the veiling of any superstition, without the seeking of any wild-eyed fanatic, the message from the unseen world broke the silence that had spread over the earth concerning immortality. Mediums were developed in distant places apart from each other, those who had never heard anything about the subject. The one standing before you was chosen as a medium, a teacher, a healer, in a place where there was nothing known about Spiritualism, and when a little girl spoke to doctors, ministers, lawyers and others who flocked to hear her.

This outpouring of the spirit, called Modern Spiritualism, came to the world because of the materialism, atheism, unbelief and worldliness within as well as outside the churches. Now after fifty-six years of this ministration you have "occult," "magian," "mystical," "theosophical," "psychic research" societies, "christian science," and "new thought" societies ad infinitum. The ice being broken, this seal being unsealed this great tide of spirit inspiration has swept into the world.

Mediums are not developed because they have this or that or the other psychic "natural" gift, and whosoever claims to develop in you clairvoyance, the discerning of spirits, or spiritual perception or any of the phenomena known in Modern Spiritualism and says that he or she does it independently of spirit intelligences, might just as well tell you that he or she could teach you how to breathe without air. Wherever and whenever the avenue is opened to this inner spirit perception, spiritual beings must aid. It is a part of their life to aid. This is not interference; it is a portion of the process of all souls to aid. You might just as well say that a man of business could go off alone by himself and transact business without the aid of any other human being, as to say that any one can have spiritual manifestations without the aid of spirits. These "millions of spiritual beings that walk the earth unseen, both when you wake and when you sleep," are no idle dream. Milton said this. It is well known that Hesiod said the same thing in those ancient days that you are accustomed to call the ages of paganism.

Spiritual powers at certain periods or cycles of time find the earth fallow, hungering and thirsting for spiritual knowledge. "The weak and foolish things of earth are often chosen to confound the wise." It is not because mediums have inherently any different psychological or psychic power, it is not because they are any better or any worse than other people; they are chosen from all classes of society, among all conditions of people, among all ages from the child that can scarcely lisp, from the young girl or boy who has had no training in schools or colleges, to the mature, middle-aged and old men and women. The entire subject has been presented to the world through human beings just as they are. It has not taken them away to make "prophets" of them; it has not secluded them to make "oracles" of them; it does not state that you shall fast so many days and nights and then you will be an "adept." It has simply said, "this message is needed. The instrumentalities are ordinary, human people. They are not posing as prophets; if they are they are false prophets; they are not posing as Christs, if they are they are false Christs; they are simple messengers bearing the glad tidings."

Such messengers, whether lowly in their human states or whether exalted, whether in the palace—the former Czar of Russia received the American medium D. D. Home, who gave him messages that the present Czar is even now trying to carry out—or whether in the cottage of the lowliest of your earth, the universal message is: "We are departed spirits, we are your friends, we live in this life which is just beyond your senses, we enter into contact with matter, we influence matter, we make use of its tangibility in order to meet your conditions."

You build block-houses for babes (most people are babes in the spiritual sense). It is not wicked, it is not sinful. This gift, like all similar gifts throughout the pages of history, is of divine origin. We do not mean by that, that all the messages given are infallible. How would you recognize your friends if they were? Your father, your mother, your child. Your son, who might have gone astray, who might have used words that were profane, who might have told falsehoods; oh! you want to hear from him. It is not that every word he says is going to be gospel. But here is a message from him, will you receive it? From one who went off to sea, and you did not know whither he had gone, whether the ship had gone down, you do not know, but every year of your life you pray for him, and do you not leave a light in the window burning lest he might want to come home? When having passed on the message-bearer comes to your door with a message from your son, and tells you something in some way that impresses your heart that your son is there and wants to tell you something, would you receive it or not? Of course you would receive it. There is no clergyman, theology or creed, or anything in the world that is strong enough to prevent a mother or father from receiving a message from their son.

There is no error save in human interpretation. The message comes by avenues that are just as legitimate as the telephonic or telegraphic apparatus. Human avenues it is true, but human avenues that are chosen to give this message because the world needs it, human avenues that lose nothing by giving the message, and the world has accepted it. Every minister who is intelligent in every pulpit in the land is affected by this message that came fifty-six years ago and is still continuing. He speaks differently about death, of the future life, he tells things that this message has brought. Every man of science has changed his methods, shaped and altered his scientific investigations because he wants to know this thing, and at last when through his avenues of scientific investigation he enters into the vestibule where all these manifestations have originated why! he believes in Spiritualism after all.

The manner in which spirits approach people to make them mediums is a subject that few can understand. If a chemist were in this room giving an experiment very few would know the terms that he would employ or the principles without an elaborate primary series of lessons and explanations.

There is no human language as yet, the terms have not been coined or created, whereby to express the various processes by which spirits move substance without any of the usual organic or dynamic processes. But this is true: you have heard the simple but homely expression, that a man cannot lift himself up by his own boot straps. You are differently related to matter now than you will be when you are separated from the material organism. You cannot influence matter in both ways while you are in the body, or pervaded by the limitations of human organism and dominated by the idea of sensation. This "fourth dimension of space" that Prof. Zollner thought would enable the people to understand better the spiritual process only made it very obscure. The truth is there is no dimension to spirit; to spirit, substance does not have "length, breadth and thickness;" to spirit, materiality is not tangibility and obstructive sense. To spirit, glass, wood, iron, plaster and bricks are as nothing. Just as your thoughts can think through the walls of this room to your business offices or to your homes, and if you were not attached to the body you would be there just the moment you thought about any other place.

Spirit is not governed by organic processes. The organic processes are very crude. The film of substance that separates all atoms is removed. Spirit comes in contact with substance, not only by finer methods than you understand, a million times finer than the vibrations of electricity, but spirit approaches organisms and organic substance without any of the limitations of the organism. You cannot do that. If you move a table you have to take your hands or some mechanical or dynamical appliance. The finest substance you can employ is electricity, yet no amount—mark what we say, and we defy successful contradiction—no amount of mere human volition of any one who is still embodied in the human form has ever raised a table or made one sound upon physical substance. Whenever and wherever this occurs intelligences independent of those who request it are acting. It is not the willing, it is not the volition of the human being, it is not the demand that causes it to be done, but the voluntary action of invisible intelligences; they may or may not respond, they frequently perform these manifestations when no one asks for them, and really very often when people do not want them, which is evidence that they are not from the human source? Haunted houses are for the first time explained; and the terror of the midnight ghost and even the unhappy spirit wandering like the spirit in the play of Hamlet are all explained. Spiritual beings or intelligences often frequent a place where a wrong has been committed, or where they have committed a wrong. But then one of England's sweetest poets has said: "All places in which men have lived and died are haunted houses."

All people have their friends in the spirit world, and the opening of this channel of communion is just as liable to come to your dwelling as to any other. It came to the Fox girls in Hydesville; it came to the lowly dwelling of your speaker, in Wisconsin, when she was a little girl, using her then as now to give this message; it may come to you or to yours. It will not be a ghost, it will not be a hobgoblin that will come; it will be a message from your loved and loving friends. Permissible everywhere under the infinite law of love.

When these barriers of foolish fear, of time and sense and human conditions, of theology and science, and scientific research, and all the other blinding things that human philosophy and human ignorance have invented are removed you will understand that this spirit realm is real. Is the realm in which you now are, as spiritual beings, but which you cannot compass because of the limitations of time and sense.

The mahatma, if he lives anywhere in the far mountains, has not climbed to the abode of the gods and stolen their lightning and thunder as Prometheus is said to have done, but the gods and ministering angels have descended to him in his lowly place by the altar of his aspirations and made answer. Why not? If you know what is beyond the change called death, are you not better qualified to describe it? If there is an opening of the inner vision to realize that there are messengers unsealing the eyes that are blinded by disease or opening them to the awakening of the presence of spiritual beings do you care what messengers or ministering spirits touch the eyes to awaken intelligence? Is God so narrow, so jealous, that all these spiritual beings around the earth are doing nothing? Must "Christian Science" dictate that no intervening intelligences shall come between God and human beings? Then what in the name of goodness is Mrs. Eddy doing? Let God take care of his people. He does not need Mrs. Eddy's intervening intelligence.

Let us have all the messages that come from spirits. There is enough room in our philosophy to include all the messengers, to include all the prophets and seers, ministering angels and ministering spirits that are at your door on earth or in spirit states. Is it supernatural? It may be. But if you lived a little more in the upper chambers of your spiritual dwelling you would perceive more. You take pity on those who live in cellars; there is great criticism about the slums, and about the miserable tenement houses for the poor; you are very anxious to let light and fresh air in among their material habitations. In all the great circles of spiritual light the wish is to let some light into the narrow chambers of your minds and through the various prison dwellings of your earthly existence. You are afraid to go up to the light; you are afraid of these higher chambers of thought. You want to live in the region of athletic exercises, in the region of mathematics. Now athletics is good. A great many women join athletic clubs, who might get better exercise if they did their own housework, and that work then might be better done. A great many men for the lack of something useful to do seek for physical exercise in ways that are utterly useless as far as humanity and their own moral benefit are concerned. There is plenty of work to do; a little hoeing and digging for everybody, and less ornamental exercise.

The truth is, the "upper rooms" of your dwellings are mostly uninhabited; they have been given over to fears, which Shelley called bats and ravens, and cowardly things, and you are afraid to go into the chambers of the spirit because you have been told that they are uncanny. There, around the altars that are unfrequented, your loved ones wait for you. And by processes that are just as legitimate as have ever been solved in the crucible of the chemist they may make this known to you.

By and by, when the world enters its full inheritance of life in the spiritual portion of its possessions, how pityingly those people will turn back to your present state and say: "See what poor, benighted, ignorant, intellectual and physical machines were those people in the dark ages who were afraid of spiritual beings."

EXPRESSES HIS OPINION.

To the Editor:—Being somewhat perplexed by the conglomeration of facts and fancies as expressed in your worthy paper, I hope you will pardon me for asking a question that may stagger you. Is Spiritualism an article of merchandise that so many traffic therein? [Of course mediums should receive pay for the time they employ in serving the public.] Or are those psychics, mediums and clairvoyants who advertise their advice and consolation for 10 cents and upward, simply impostors [not necessarily] who feed upon the credulity of unwary victims? Their perpetual and conspicuous presence casts blighting shadows over the true beacon light, the emanation of pure spirituality, not destined to satisfy the morbid greed for curiosity, nor the rapacity of unscrupulous mystery-mongers, but rather to demonstrate to the wandering prodigal his immortality, and to illuminate the penitent's path, who, sin-sick and disgusted with the world's offerings, hastens to return unto God, his merciful Father. Psychological Crimes, as now widely discussed, would be unknown were mediumship incidental only through the holiest aspirations of the heart in its highest conception of the all true, pure and good. But reckless individuals who seek spiritual intercourse and external mediumship, regardless of their flexible character or moral attributes, will create, stimulate and aggravate such crimes to the detriment of Spiritualism.

G. A. WOLTER.

IF I CAN LIVE.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by.

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life though bare
Perhaps of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me, "She did her best for one of Thine."

—Helen Hunt Jackson.

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A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

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SPIRIT COMMUNION.

Synopsis of a Lecture by Harry J. Moore.

"I will not leave you comfortless; I will come to you."—John 14:18.

When we consider the responsibility of one toward another, and when we take into account the apparent struggle for power almost universally displayed, we sometimes ask ourselves if the differences among men will ever be adjusted to the satisfaction of all concerned. I have been inclined, of late, to believe that there is a purpose which accompanies each life. I am not prepared to say as yet whether this purpose has been implanted within the soul by a Supreme power, or whether it sprang simultaneously into expression with our present life. I deem the origin of this something which I believe impossible of discovery.

Now, to illustrate my position, I will say that about eight years since a medium told me that I would become a public speaker. At that time I could not participate in a conversation without stammering to an extreme. Again, about two years before I met my wife, who recently passed away, a medium described her perfectly to me. This medium told me that we would marry and related incidents in connection with our married life and then told me that my wife and I would live together for four years and she would pass away—all of which came out as she predicted. This same medium recently prophesied concerning my future and her predictions in regard to my future correspond with just what I, intuitively, anticipate.

Again, I have two friends both of whom are physicians, who have had their lives portrayed to them; one by a medium and the other by the power of intuition within himself. Now if there is not a purpose which accompanies each and every expression of life, how could these mediums to whom I have referred predict the outcome of incidents and lives so accurately?

I do not say that every prediction made by every so-called medium has proven to be true. What I wish to impress upon the minds of my hearers and readers is that if a real and truthful medium, one who is in touch with the universal, predicts for us certain events, it behooves us as intelligent men and women to at least give it such attention as will warrant our readiness in case the prognostication prove true. I would not have you believe, as though it were gospel truth, everything given you purporting to come from the next life. We are supposed to use our reason, judgment and common sense in dealing with men and women here on this earth plane, so we are supposed to exercise these same gifts, or endowments, in relation to communications supposed to come to us from the other side.

You see I believe that there are some spirits much wiser than some mortals, and that there are also some mortals much wiser than some spirits. The majority of spirit messages prove but two things to me, and they are that the spirit communicating proves that he or she has survived the experience called death, and that, with a memory of events which transpired in its life while it was in mortal form, it can return and prove its identity by relating incidents that we upon investigation discover to be true.

It is recorded that Jesus, in the language of my text, said to his disciples, "I will not leave you comfortless;" but that he would "come to them." I presume that he came to them many times, but it seems that many, if not all of his disciples doubted. I can discover no real test in the Bible which would prove to my mind that Jesus did actually return after he passed through the experience which we call death. Modern Spiritualism has one thousand times more evidence to offer as proof of spirit return than the whole Christian church combined. This world would be dreary and extremely sad if we had no more evidence of the continuation beyond death of our loved ones than that offered us by the Christian church.

My wife just before she passed away said that she saw her Aunt Lemmy and our baby girls. Some of you may ask if I really think my wife saw these spirits, and my reply is that I most certainly do. Is it not a beautiful thought to believe that love does not die with so-called death?

Think of it, my dear friends, we shall soon meet those whom we loved and who have passed on before. Oh, when we get to spirit life we will part no more! Love will re-unite us and we will then be permitted to associate according to our most profound promptings! Heart to heart, soul to soul, mind to mind we will march along, for our bridal tour will be a journey through the spheres and eternity the honeymoon!

THE SPIRIT WORLD.

There is a spirit world beyond our ken,
Where life continues after earthly death,
Its portals open at our parting breath,
And the living spirit is born again
Upon a higher plane. There live the men
Who once were mortals on the earth beneath,
And have outworn the mortal form or sheath
Which cannot enter the gate of heaven.
There we will seek in vain a great white throne,
At which lowly Jesus acting as God,
Rendering judgment on the new-born soul;
But we shall find our conscience is alone,
The judge reviewing the path we've trod
Its moral trend determining its goal.

HENRY M. EDMISTON.

New York.

BOOK REVIEW.

The Angel's Diary and Celestion Study of Man. By Mrs. Effie M. Shirey and her brother, Charles Samson, from the Celestial Sphere. Published by Mrs. J. A. S. S. Lender, Denver, Col.

A volume of 223 pages, prettily bound in white with gold embossing, a credit to any publishing house. It purports to be communications made by two spirits to their mother through the mediumship of Elizabeth Maud Weatherhead. In the first part they narrate the story of their transition, reception in the world of spirits, describe their "heavenly mansions," return to earth, life as it is in the spheres, various journeys; they speak of the soul of man, the power of thought, development of soul-power, describe the wonders of the orgahism, the progress of the soul, immortality.

The second part treats of the wonders of the celestial world, the new thought movement, books, trinity, the Holy Ghost, etc.

It abounds in glowing imagery, and the zealous purpose of the publisher is equaled by the earnestness of the spirit writers.

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Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina."

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Molecular Hypothesis of Nature; The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents.

A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

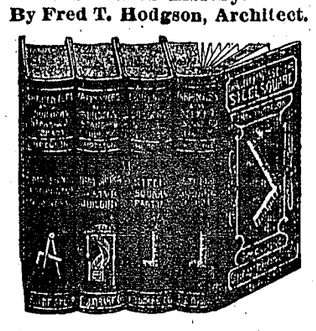
ANCIENT INDIA, Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

ALL ABOUT DEVILS. It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

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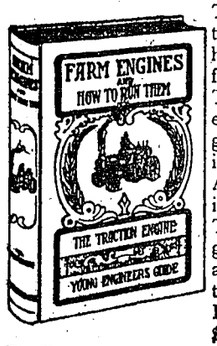
WOMAN: Four Centuries of Progress. A Lecture delivered at the Progressive Thinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

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This series of new works on Modern Carpentery and Joinery are to-day the approved and most helpful set of practical builders' "educators," published. Price per set of 4 vols., cloth, $4.00; half-leather, $6.00.

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Dr. Savage, in this book of 248 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

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The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, $1.00.

AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Clara L. Stewart writes from Dunkirk, N. Y.: "I am on my way to Elmira, N. Y., where I shall serve the society the remainder of December. I would like to hear from societies in this locality that are in need of a speaker. I can serve any that are near enough to reach them between Sundays and Thursdays, and would especially like to arrange for January. I spoke in Sandusky Sunday evening."

Ellen Foster writes from Ogden, Utah: "I like the paper better than any other paper I have read on Spiritualism." Her husband has been a medium for a long time and she can see no bad effects therefrom. She thinks the discussion on The Great Psychological Crime will do good.

W. Lynch writes from Toledo, Ohio: "At the annual election for our society, just held, the following officers were elected: President, Henry E. Dowd; vice-president, Dr. W. O. Hubble; secretary and treasurer, Henry J. Hofmann. Mrs. Marian Carpenter, of Detroit, has just closed a very successful engagement with our society. Mr. and Mrs. Walk Ripley, of London, Eng., open an engagement for the month of December, to be followed by Mr. G. W. Brooks, of Springfield, Ill. Mrs. Dr. Parker has presented our society with a new piano. Taking all things into consideration, our society is on the high road to success."

Cora H. Moore writes from Philadelphia, Pa.: "The Progressive Spiritualists organized in this city, Oct. 1, 1903, has been meeting with unusual success. We have 150 members. Hundreds are being turned away from our doors, the hall not being large enough to accommodate the immense throngs."

A. W. Keller writes: "A violet social and test circle will be held at the home of Mr. and Mrs. Keller, 937 W. 63rd street, on New Year's night, Jan. 1, 1904. A good programme will be furnished. Good mediums will be present, and refreshments served. A silver collection will be taken. Everybody will be welcome."

W. R. Cooper writes: "Tuesday evening, Dec. 8, was the occasion of a most delightful surprise on Mr. and Mrs. Lyman Hill, of 320 Flournoy street, to celebrate the 28th anniversary of their marriage. There could not have been a more congenial gathering of friends, everyone trying to outdo the other to make the evening an enjoyable one with music, songs, recitations and refreshments; about fifty were in attendance. I also wish to say that the Rev. Mrs. Hill is doing good service in our cause. Her lectures are both entertaining and uplifting, and her meetings are well attended."

Dr. Beverly writes: "At Lakeside Hall, corner 31st street and Indiana avenue, Thursday evening, Dec. 17, the Spiritual Science Society will hold a box party and dance. A fine program has been prepared. A lunch will be served with free tea and coffee. Booths will be erected for different mediums and palmists to give readings. Gypsies in costume and Indian chiefs materialized, with many other attractions. All will end with a merry dance. Tickets, 25 cents; 5 for one dollar. Our Sunday meetings are a great success, and we will be glad to make you welcome at any time."

The Chicago Chronicle says: "Mary A. Kidder, of Kalamazoo, Mich., has been going into trances for the last week. She professes to have visited heaven and to have conversed with departed spirits. She has told persons with whom she is not acquainted about seeing dead relatives whom she did not know and some who have never been in Kalamazoo. Mary describes heaven graphically. 'The trance just strikes me suddenly,' she says. 'I lose control of my body and seem to be carried up, up, up, to an almost unimaginable height. The air seems soft and fans my face. I fly through clouds and then suddenly know I am in heaven. About me stretches a great country, but there are no houses or streets. Beautiful white-robed angels are singing and talking and sailing through the air. I am flashed through two immense white pearly gates, and then the beauty of the whole place is before me. Colors of every description are seen and the most beautiful music is heard on every side. I seem to know all the people there and they come to me and talk. A spirit told me that when I died I would be free to move just as they do. I cannot understand how angels go through air. They have no wings, neither do they walk.'"

Spirit Message to Mr. and Mrs. Woodmansee:—"We come in answer to your kind letter. This is all new to us. We have met Annie and all your children, and we have wished to come and make the promised visit. Now we can see the pictures and meet your children face to face. We thank you a thousand times for the Progressive Thinker you sent to us, and we can realize now how grand it all is, and what a great truth it represents. You should be proud of such bright and beautiful children who come to your home and bring sunshine by their presence. If our children could only understand this, how truly happy we would be. We will try and influence them to appreciate The Progressive Thinker now, which would be a comfort to them. It was good of you to think of us and write to us. We are happy and we know now that this is the true way. Oh! we regret that we missed it so much in the mortal. You have indeed helped us into the light, and we hope to visit you in your home sometime, with your dear children. We are with our loved ones. Your friends in spirit life, Mary and Henry Marson."

B. F. Sliter writes: "Dear old bright, energetic, liberal, educative Progressive Thinker, how any aggressive mind who wishes to keep abreast of the times can afford to do without you, I cannot understand, and especially if they are Spiritualists. Well, I am here at Alameda, Cal. The rainy season is upon us. The grass is growing lustily. Buds are swelling upon the shedding trees, and out of doors this winter day it seems like an Eastern day in early May; it is fairly glorious! I have been lecturing for the month of November for the First Spiritual Union of San Jose, to good audiences. I hope to continue my labors there again soon, after the state organizer, A. F. Brown and wife, stir them up for a short season. I should be pleased to answer other calls in this state. My address is 2232 Santa Clara avenue, Alameda, Cal."

Mrs. W. A. Shawson writes from Muskegon, Mich.: "I enclose a copy of some notes I preserved a couple of years ago. These lines were received at the fourth sitting of my husband's mother and myself. We started in to simply sit quietly in the silence for health, strength, or whatever might come to us. I at once began to be impressed with messages of this description, it being given to me so rapidly I found my knowledge of shorthand of great benefit in preserving them. As this is in line with the 'higher mediumship,' the 'independent method,' etc., I thought I would send it to you, believing this method to be much more valuable than the use of boards, tables, etc., in the home circle, as what we have done others can certainly do, and the words given us were so wonderfully cheering, strengthening and enlightening, I wish others might profit thereby."

Wanted, by the Church of Truth, of Denver, Colo., a No. 1 speaker and medium. Address the secretary, I. T. Nites, 2011 Scott Place.

Mrs. J. A. Murtha writes that she will serve the Englewood Spiritual Union, 528 West 63rd street, for the last three Sunday evenings of December, and has the months of January and February open for engagements, and would be pleased to hear from societies with open dates." The Progressive Thinker takes great pleasure in recommending Mrs. Murtha as a most remarkable medium.

An extraordinary instance of "multiple personality," or "multiple consciousness," in which a young girl at different times in her life exhibited the varying characters of a dozen persons, is recorded by Dr. Albert Wilson, in the Journal of Mental Science, of London, Eng. The multiplicity of personalities began, Dr. Wilson states, when the girl was attacked with influenza and cerebral meningitis, at the age of 12½ years. In the third week of the illness she was delirious and maniacal, and showed intense fear of imaginary snakes (visual hallucinations). She was mentally blind in that she could not recognize people, yet a hand or any crease in the counterpane became to her a snake. In the fifth week recovery set in and intelligence returned. In the sixth week suddenly she developed into a different personality. While in bed reading and playing with her dolls she commenced to shake and clear a space around her. Then she said, "It is coming," turned a somersault, and sat up in bed in this new personality. Her manner was now childish, and her words were clipped as in baby talk. She also used words wrongly. She had some conception of her normal self, whom she called "that person." She always said she was "very cross with that person for going and leaving her." Her third personality she called "Old Nick." In her fourth she was deaf and dumb. At an other time she became imbecile and blind, and while blind she could draw, although unable to draw at other times. By the time she was 16 her normal personality had vanished. As a rule she gave herself a new name with each personality.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

All letters for G. H. Brooks for the next two weeks should be addressed to Ashtabula, Ohio, care of General Delivery. Mr. Brooks lectures there during the last two Sundays of this month.

James Wallace writes: "I like your paper, The Progressive Thinker, the best of all I read. I am one of the many who are waiting for Brother Jamieson to explain the phenomena that come through mediums outside of Spiritualism."

Aug. Recht writes: "Dr. C. Wyman was the speaker for the Society of Spiritual Truth, 423 Classon avenue, Brooklyn, N. Y., Sunday, Dec. 6. His subject was Ancient Spiritualism, which was well presented. Mr. Rasmussen then gave a number of spirit messages which held the closest attention of all present."

Mrs. LeSieur writes: "We wish to remind our friends once more that the Band of Harmony Bazaar takes place Thursday afternoon and evening, Dec. 17. We shall have everything our friends need for Christmas presents or for themselves. We have some very nice comfortables. Supper served at six o'clock. Masonic Temple, room 512."

Secretary writes: "Clara E. Strong, president of the Sunshine Club, holds public services in Boston, Mass., as follows: Morning circle, 11 o'clock; Sunday-school, 12:30; afternoon and evening services at 3 and 7:30. These meetings are held every Sunday at Armory Hall, 67 Warren street, Roxbury. Every Tuesday and Friday evenings, home circles are held at Room 420, 30 Huntington avenue. A cordial invitation is given to all when in Boston to attend. Progressive Thinkers for sale at these meetings."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Prof. Lockwood, ranking first among the great scientists, is now lecturing in Philadelphia, Pa. One of his subjects was, "Are the people ready for a Common Sense Religion?" This gave the professor a splendid opportunity to show up the "sorcery" of vicarious atonement, and its precise similitude to the pagan "sorcery" of human sacrifice for the atonement of the sins of pagan nations, from which Christianity borrowed the idea. The Professor has recently had six large charts made from cuts of the interior brain tissues, showing distinctly the relations of the "projective," "commissural," and associative fibers of the encephelon. He believes this to be the greatest exposition of the possibilities of human development and of the range and capacities of mediumship ever undertaken in this country. In a volume by Hallack, upon the physiology of the human brain, the Professor found certain facts which induced him to investigate the psychic character of the cerebral tissues in their many co-related forms, as noted by leading physiologists and psychologists. These lectures which the Professor recently added to his list are the result of these investigations. We believe they should be in print, for they reveal a class of scientific data more valuable to the earnest investigator than any test or physical phenomenon that can be given, for they demonstrate the character of these fibers in their relation to invisible modes of motion coming from without, and arousing sensory action. This is the Professor's ninth season in Philadelphia. Next month the Professor goes to Pittsburg.

Speaker and test medium who would like to go west, address Ortha A. Clark, secretary, of Spokane, Wash., Room 4041 Dishman Block. The First Spiritualist Society wants good speakers and test mediums.

Correspondent writes: "The new society is known as Rising Sun Spiritual Mission. The meeting opened at Star Lodge Hall with a well-filled house; many mediums present. Both afternoon and evening services were well attended, and also Dec. 6. We all feel that the new undertaking will prove a success. The lecture Nov. 29 was delivered by Mrs. Nora E. Hill of this city; on Dec. 6, Mrs. Squire delivered the address at both meetings. Messages were given by Mrs. Cutter, Mrs. Kurchner, Mrs. Schaffer and others."

Ella Dare, an accomplished literary lady, writes: "May the path of The Progressive Thinker broaden with the years, and may it lead its hosts of readers along the highways of ever-advancing truths!"

T. W. Woodrow writes from Hobart, Okla.: "I returned to-day from Bowie, Texas, where I served the Universalists and Spiritualists with five lectures. They think Spiritualism makes Universalism more beautiful than ever. I need a good test medium to attend my public work."

Mrs. Cross, secretary, writes: "The Hyde Park Occult Society will be favored by an address by Mrs. Caroline Catlin on Sunday evening, Dec. 13. Subject, 'Is there any real conflict between Spiritualism and the teachings of the Bible?' Mrs. Catlin is so well known as such a noble worker that it is almost needless to say, we will have a treat in her lecture. Come and see. Services at 7:45 sharp, at 323 East 55th street. We will hold a dance at the same place on Dec. 17, Thursday evening—just an informal social dance. Come and make this first one a success. If you don't dance, come and visit, and see the others. Admission to everyone, 10 cents."

A. C. Johnson in the Galveston News says: "The hynotic subject, during the operation and while under the effects, has in a manner parted with his soul and selfhood, and feels, thinks and perceives as the operator does at the same time. These three brains, however, with their motor and sensory apparatus, are by no means the sole or the principal arena of the mysterious procedure. The solar ganglion at the pit of the stomach, with the vital nervous system which originates from it, is affected first of all, and is, indeed, the principal organism to respond to the peculiar influences, whether these are beneficial or malefic. It is unnecessary to add that hypnotizing often repeated is almost certain to be injurious to the patient. It is analogous to exhaustive labor, over-eating and other excesses. Bodily disorder in various forms and mental disturbance are very certain to be the consequence. When the will of an individual is thus made subject to another, or is in any way annihilated, his life as a moral and responsible being is affected to a corresponding degree. He will thereafter be the passive subject of every current excitement and of every person who seeks to artfully control him. We observe this in the religious world, but it is even more common in other departments of social life. When large groups of people are swayed by the eloquence of an orator, or the appeal of a public teacher, we are not out of the way when we declare the influence hypnotic rather than the producing of conviction. An individual thus controlled by another or by emotional excitement, can not justly be considered as entirely rational. It is on this accunt that many persons who claim to have committed crimes under the instigation of another person may be entirely truthful and the law may have to take this into consideration later on."

Bro. B. F. Johnson, of the National Military Home, Kansas, deeply laments that he missed a single copy of the paper. He wants the connecting link in the great Symposium and the discussion between Lyman C. Howe and Florence Huntley. He thinks the "Storm Center book has aroused a great deal of valuable thought. Whenever one misses a copy of The Progressive Thinker through some irregularity in the mails, we are always glad to supply the same, if notified by postal, free of cost.

N. P. Clawson wants to know if any mediums in the vicinity of Salina, Utah, her post office address.

The Church of the Golden Rule meets at 52 Dearborn street, Sunday, Dec. 13. Mrs. Lucinda B. Chandler will speak. Subject: "Human Freedom the only Guarantee of National Prosperity."

R. N. Goodwin has been trying for thirty years to be convinced that Spiritualism is true. He writes: "Herewith find $1 enclosed for renewal of The Progressive Thinker, a paper I have read during the past two or three years, and like to read it every week. In the article, 'Important Question,' in this week's issue, I notice the quotation, 'If a man die, shall he live again?' Now if poor

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

old Job could not get his question answered in his time, who can answer it truthfully now. I have attended quite a number of seances in the past thirty years. I do not know yet whether Spiritualism is true or not. I am inclined to think it is not true; if it is, why does not my deceased wife come near enough to me and tell me, for its not like her to keep me in suspense all these long years since she has gone. Usually when a near and dear one goes from my home, we are able to get a line or so from them, but not so in my case. Then again why do so many die that are full in the faith and knowledge of its truth? 'Physician, heal thyself.' Why don't some of the healers cure all that they undertake to cure. Oh! so many are the dark and mysterious of this phenomena. I wonder there is not more doubting Thomases. But let me have The Progressive Thinker." We deeply regret that the brother has failed to become convinced that spirits can and do communicate with mortals. If he lived in Chicago, he certainly would soon realize that the so-called dead still live. As to healers curing everybody who is sick, that is impossible. No one on this earth can do it. Magnetic and Spiritualistic healers have often cured those given up to die by physicians; in fact they often perform cures that are considered miraculous. Your deceased wife has not communicated with you because you have not consulted the right medium, one she could control.

Mrs. C. H. Mullins writes from Owosso, Mich.: "Mrs. Cora L. V. Richmond spoke here last evening. Subject, 'The New Psychic Era.' Words of the writer are inadequate to describe the wonderful discourse. She will speak tonight at Chesaning, Mich."

John Woolman writes about a glorious time: "I want to tell you about the glorious time the members and their friends have at the socials given by the Ladies' Auxiliary of the Universal Occult Society. I have used the adjective 'glorious' in this case as entirely apropos. The ladies are glorious. The home-made bread and cake are glorious, and last but not least the communications that are received by the recipients from their friends from the other side of life eternal are glorious. Interspersed and running through the entire evening is a musical and literary programme that in itself is glorious. So you see that I have, as I have said above, used the adjective glorious appropriately. These socials evidence one thing to the visitor emphatically, and that is, that those who have these socials in charge have had a full experience in social enterprises, and know exactly how to make such events a positive success. Every one who has visited any one of these socials has gone away delighted with the entertainment. Now, if this were the culmination, that of having a good time, the end would be attained, but not so; this is not the end. The strangers who visit these gatherings in a great many cases know nothing of Spiritualism, and have hitherto held Spiritualists and everything pertaining to their teachings in ridicule and contempt, and they are greatly surprised to find that a Spiritualist is flesh and blood, and that they have feelings in common with other people. They begin to find out that the 'devil is not as black as he is painted. They begin to investigate what they have heretofore made game of, and in the end they begin to think for themselves, which is the commencement point of a Spiritualist. These socials are held every other Saturday night at Brother and Sister Aitkens home, 253 East 31st street. The next one will occur Saturday evening, Dec. 19, at 8 p. m. Everybody is invited to come and have a glorious time."

Mrs. Jessie Bailey, secretary of the First Spiritualist Church, Rochester, N. Y., writes: "The interest is unabated here. Mrs. Mary C. Von Kanzler served us last month, and is with us for this month as speaker and medium for spirit messages, under the auspices of the First Spiritualist church. Her lectures are logical and filled with the vitalizing inspiration that the minds of mortals demand to satisfy their present needs. Mr. Nichols, the materializing medium, has been with us for the past ten days. He has submitted himself to test conditions that have been in every way satisfactory. His seances are being well attended."

Eli Thorp writes: "The Progressive Thinker, No. 731, speaks of the 'selfishness and colossal greed of certain religious localities.' Be fair, Brother Francis, and make the charge general. In No. 731 he says of the Catholics, 'There is danger of their ultimate success.' This is true, and Spiritualists have no remedy for the elimination of selfishness and colossal greed, nor have they a plan to prevent 'the ultimate success' of the Catholic power. Spiritualists, Catholics, philosophers, Protestants and manipulators of that huge begging machine, the Salvation Army, are a unit in their fierce opposition to those who have a plan, or a remedy for the removal of the causes that produce these evils. The word socialism causes Spiritualists, Catholics, philosophers, Protestants and the beggar crowd to unite and pursue, deny, prosecute, and bear false witness against a large body of intelligent men and women." This paper has not space to discuss all questions pertaining to humanity. Socialism, finance, the labor question, and politics in general, we leave to be discussed in the secular press.

F. J. Lentsch writes from Louisville, Ky.: "The Ladies' Aid of the Speed Memorial Temple held a bazaar and supper on November 19, which was a success, both socially and financially, clearing $65. We still continue to hold our Sunday evening seances at the residence of President Speed, our meetings being well attended, and great interest being manifested. The lectures delivered by Sister Grunewald, and the tests given by the Rev. Mary Mann are attracting large and intelligent crowds at every meeting. Mrs. Mann has christened quite a number of children."

Mrs. Lizzie Hall, who is now in Albany, N. Y., is doing an excellent work there, impressing the people with the thought that Spiritualism is true. The hall she occupies is filled to overflowing. She has been treated there with the kindest consideration, and she has formed many friendships that will be lasting. She criticises one of the most eminent orthodox divines of Albany, who in his address at a banquet in New York attempted to convey a meaning of his orthodox heaven, by using the Spiritualists' term, spirit world, and claiming science, as the hand-maiden of religion. The speech itself was characteristic of the calling of the man, and the principle of the man himself. He would pose before the world as a philosopher with a great burden of divine wisdom resting upon him, that would make his opinions of such vast importance to the world that all arguments on the subjects that he discussed and passed upon were forever settled. "The most obtuse portion of his remarks," Mrs. Hall says, "is where the word spirit world was employed to express an orthodox meaning of heaven, and calling Science the hand-maiden of religion. The orthodox heaven has for all time signified a locality that ended progression in strumming a harp and singing eternally the same song of praise to a personal God. And now this bombastic minister conveys the meaning in an inverted way, that the spirit world, which means endless progression for the spirit, in another plane of existence is synonymous with his heaven."

H. H. Grieme writes: "I am trying to organize a Spiritualist colony to raise fruit and start a canning factory. All Spiritualists who are willing to join, address me for particulars at No. 1435 Sullivan avenue, St. Louis, Mo."

W. P. Clifford writes from Iconium, Iowa: "The Progressive Thinker I note is right to the point, speaking fearlessly and improving all the time. Since my last letter to you two of our old staunch and reliable spiritual friends have passed to the higher life—D. G. Bonnett, of Chariton, and J. W. Sprott, of Derby, Iowa. The communities in which they resided lose by their passing away."

"THAT GREAT BOOK."

When have Spiritualists been so stirred up? One would think by the smoky atmosphere in many homes, over this book, that it not only had turned the world upside down, but it holds the key to the INFERNAL REGIONS, and if it was not thoroughly denounced by every good Spiritualist, that the great author would soon assume command of the entire universe, and our favored religion would be dashed to pieces and become a thing of the past. But there are faint signs that the cooler-headed thinkers are recovering from their fright, and the public pulse is slowly getting down to normal conditions; and we hope the worst is over until something new stirs us up again.

We have never read the wonderful production, but have read many of the communications inserted in The Progressive Thinker for and against it, and as agitation is always the SOUL OF REFORM, I can't understand how anyone can regret that it has been written, and if "to be saved we have first to be made mad," there are lots of Spiritualists who need have no fear of being lost, for the air has been heavily charged with epithets and contention.

But, never mind, it is getting clearer, and we firmly believe that although much of the contents of the book hurts us to-day, the time is not far distant when we shall view it in another and kindlier light, and we will acknowledge that it has worked out much good.

While I am not a medium, yet I have profound respect for mediumship in its highest and grandest sense, and we also believe that within every human soul are possibilities in the line of mediumistic work not yet developed.

The trouble and hindrance to this development lies in our eagerness to study things outside ourselves. We are wasting our time and energies in trying to discover if the planet Mars is inhabited. We want to know the condition of its people, their needs and requirements. We are turning our attention to everything save ourselves, and if we would only come back home and study the problem of our own lives with their unlimited possibilities, we would find it the greatest study of the age.

We need to rise to our own level by eliminating every element that degrades and holds our better self in subjection. We need to carefully study the little things in life and the motives back of them; and in doing this the warped and undeveloped mediumship hidden within every human being will have its rightful chance to unfold.

Never was there a grander truth than this: "Seek first the kingdom of heaven and its righteousness and all these things shall be added unto you."

This does not apply merely to a favored few. It means humanity. And if half the time which has been spent contending over this book had been given to sending out kind and loving thoughts to the great mass of humanity less favored than ourselves we should have taken, valuable strides toward that heavenly kingdom and the attainment of a higher unfoldment of our own capacities.

Let us come back home and study ourselves.

No book has yet been written which can compare with the soul's possibilities. Then why should we stop by the way and waste our forces in contending over some paltry production of the day, when so much grander work is to be done? If this book contains one thought or one suggestion that will start us on a broader line of practical endeavor, then let us embrace it and act upon it, realizing it to be a mile-stone to mark the way to still higher planes of thought. Let us not be children any longer, but let us enlarge upon what we have already learned, throwing wide open the windows of the soul to catch every ray of truth from whatever source it comes, for none of us have yet reached the goal of human development whereby all things shall be ours; but we may all aspire to something better than we now possess, making each day a new birth of thought and impulse that shall bring us up step by step to a broader conception of life and its realities. If we want our spirit friends to assist us, we must pave the way by clean thinking and clean living; and our own mediumship will be advanced in accordance with our efforts. As a rule we ask too much from others, when, if we would, we could attain that mental poise that would answer the demands of our inmost soul and lead us out of the darkness into the shining light. We are the epitome of all that is, or ever will be. Every grand possibility lies within us. Let us rise to our own level.

LAURA CUMMINGS.

Springfield, Mass.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Nov. 17, at Maple Grove, Mich., Artemus W. Chapin, 78 years of age. Mr. Chapin was an ardent Spiritualist, and found comfort in our beautiful philosophy. He was a good, kind, loving father and husband, and regardless of his religion, was respected by all who knew him. He will be missed at our camp-meetings and gatherings. He has only journeyed on a little while before, to join the dear companion and children who preceded him to that better world where physical afflictions are not known. The writer fulfilled a promise made two years ago to officiate, which was fully carried out.

MRS. MARIAN CARPENTER.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

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Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Beatrice St. George: Q. How can one be certain that what they write is not unconsciously taken from the works of others?

A. In explanation this correspondent states that for many years she has written for the press and has often been annoyed to find passages in the writings of others which she had published as her own. As it is impracticable for her to distinguish these plagiarisms, she is in constant fear of being challenged by other authors for having appropriated their work.

As the facts show, she has remarkable sensitiveness to spirit impression and writes under the dictation of spirit control. The trouble lies in that control. It is a friend who having had a wide range of reading, unconsciously culls the best and reproduces it in the mind of the sensitive subject. That spirit is wholly unconscious of the disagreeable position in which the subject is placed, and should be appealed to by that subject as one friend to another.

This instance is by no means unique. There have been many cases where mediums of undoubted integrity have given through them poems long before published, with at least the tacit admission that they were original. There is scarcely a valuable invention that has not several claimants for priority. Charles Darwin and Alfred R. Wallace received the theory of evolution at almost the same time. This striking phenomenon may be explained by telepathy, as the mind of one or the other of these great biologists was reflected by the other. The Spiritualist will consider as more satisfactory, the direct communication of the theory to each by spirits who were first successful in the same line of study.

A yet more comprehensive theory, the more because it includes the world of spirits as well as mortals, that such great minds, like receiving instruments of the wireless telegraph, by intensity of study, become in tune with the thought vibrations going out in the cosmic spirit ether, and thus come in rapport with all spirit intelligences on that plane. In such instances the thoughts received take more or less the shading of the receiving mind, on which its garb of words strictly depends, and the variation is such that the charge of plagiarism cannot be sustained.

Truth: Q. Was Paine an atheist?

A. Perhaps no character in history has been so basely slandered, misrepresented and misunderstood as Thomas Paine. His writings were in advance of his time, but his position was not as heterodox as that of the present liberal Unitarians. He was in no sense an atheist, but a deist. He believed in God, but not in the godship of Jesus Christ.

He has been accused of blasphemy in his Age of Reason, and of being tried therefor in England. That erudite scholar, Wm. Henry Burr, proves this charge to be false, and further, that such prosecution could not have been made because there is no blasphemy in that book. He further says:

"Paine always claimed to be a religious man. He was the first to enunciate 'The doctrine of humanity,' in the Crisis, of Nov. 21, 1778. 'It is misleading,' says M. D. Conway, in his Life of Paine, 'at the present day to speak of Paine as an opponent of Christianity.' So far has the world advanced since the days of Paine, that Dr. Conway says that 'The Rights of Man' is now the political constitution of England, and the 'Age of Reason' is the growing constitution of the church." To liberals of the present, Paine would be a conservative.

Henry Clough: Q. Will you please answer in the columns of The Progressive Thinker, in what year will February have five Sundays, and when does this occur the last time?

A. In 1880 February had five Sundays. This will not occur again until 1920, and next in 1948.

H. A. Smith, M. D.: Q. What is meant by "electric fluid?"

Can a planetary body having an atmosphere, lose it by the attraction of another, and thus all living beings existing thereon be destroyed? I apply this more directly to the moon.

A. The term fluid, applied to electricity, is not only incorrect, but having been first employed as expressing a theory, which is now cast aside, it is misleading. There is no fluid electricity nor anything suggestive thereof. The theory now entertained is that of vibrations similar to those of light, and this theory for unitizing all the varied phenomena is as comletely demonstrated as a mathematical problem.

When the planets or moons were detached as rings of vapor from the central sun, and by the rupture of these rings formed orbs revolving in the same orbits, according to the theory of evolution, and the nebular hypothesis, all matter which afterwards became solids, or remained gaseous, was withdrawn to each of these separate world forming rings.

Conditions might and probably did exist whereby our moon was evolved from the earth zone, it received only material that afterwards concreted into solid elements. In its case, we need not answer the question of its loss of atmosphere, for the telescope reveals its jagged surface, just as it cooled from the turbulent molten mass, unacted on by water or atmosphere. Hence it is justifiable to say that it has no atmosphere or water, and that it never has had. The question in the abstract, admits of a possible affirmative. A larger planet might approach so near that its attraction would overcome that of the gaseous envelop and attract it to itself, without more than changing slightly the planetary orbits. But really, the perfect mechanism of the heavens, makes such an event impossible.

C. B. R. Q. Is it possible for those in earth life to receive communications from high spirits, as Jesus Christ, at any time they desire by sending holy angels after him?

A. It may be possible for ancient spirits to communicate, but not probable that they do. If the many communications received purporting to come from Christ be genuine, then he has degenerated and become weak in thought and uncultured in expression. The only evidence possible by which to establish the genuineness of the claims of such communications, is that furnished by their character. Allowance being made for the imperfection in mediumistic transmission, they must be of quality like that of the source they claim, to merit consideration. Whatever great name may be signed to platitudes and schoolboy compositions, the character of the writing proves such name is forged.

"ULTIMATE QUESTIONS."

The Soul Must Persist as an Intelligent Force.

"But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

"And then the consciousness itself—what is it during the time it continues? And what becomes of it when it ends? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination; and that at death its elements lapse into Infinite and Eternal Energy whence they were derived."—Herbert Spencer in "Ultimate Questions."

The above is an extract from the last chapter of the last book of Herbert Spencer.

Unless life continues after human life ceases, it is not the same as though the individual had never lived. He has lived and undergone the trials and tribulations of human life; he has lived and hoped for a continuation of life beyond the grave; he has lived and his soul has become specialized and individualized; he has lived and it cannot be that such existence has been for no purpose.

And the individualized soul of him who has lived can never lose its individuality and the consciousness of its own entity. If, at death, it lapses into Infinite and Eternal energy, it does not and cannot lose its identity. It goes forth from this life in its individualized form, with all of its consciousness unimpaired. If its individuality and consciousness could be destroyed by death, then the soul would be capable of annihilation and human existence would be a cruel mockery.

The scientific teachings of Mr. Spencer prove the continuity of life, and they should prevent him from entertaining the doubts which, at the close of an eventful and useful career seem to disturb him. He taught the persistence of force as an ultimate scientific truth, and the arguments which he has adduced to prove it, are absolutely conclusive.

The soul is an important force, and its individualization and consciousness of its own existence are prominent parts of that force. If all force must persist, no part of that force can perish. As it was in the beginning, so it is now with the improvement which evolution has wrought.

The Infinite and Eternal Energy "which transcends both our knowledge and imagination" is an intelligent energy. As such it could never have planned human existence without some purpose. To individualize the soul for the sake of destroying it by death, would be a purposeless exhibition of power, which cannot be thought of in connection with the Infinite Intelligence which rules the Universe.

The belief in the immortality of the soul has a firm foothold among the intelligent, thoughtful people of the twentieth century. That the soul shall persist beyond the grave is the hope of cultured humanity. The sting of death never as yet disturbed the soul. The grave has always been vanquished in its attempt to imprison the soul.

It is true that the pearly gates of the Hereafter have never been wide open, but they have been ajar. Through the interstices of the gates ajar, corruscations of heavenly light have always dawned upon the earth. Susceptible souls have seen that light and have given evidence of its existence to the children of men. To-day more than ever before that light shines upon the world.

When the Rubicon of death shall be crossed and the realms of heaven shall be entered by the emancipated soul, the hope of huamnity will end in fruition, and the mysteries of earth life will be cleared up. We can well afford to patiently serve the period of our earthly probation, when we contemplate that it is the only way that we can enter heaven. CARL C. POPE.

Black River Falls, Wis.

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PETER—PRIEST AND APOSTLE

Prof. Alexander Wilder, thoroughly posted in Biblical lore, investigates certain claims regarding Peter. His conclusions will be regarded as authority.

It has been a question in controversy between certain Protestant divines and their Roman Catholic opponents whether the apostle Peter was ever at Rome. The burden of evidence in the New Testament is against the supposition, but tradition is abundantly cited in its favor. We may therefore feel warranted in searching further in quest of the truth.

The basis of the claims put forth for the primacy of Peter in the church is furnished in the sixteenth chapter of the "gospel according to Matthew." The common version reads: "Thou art Peter, and upon this rock (petra) I will build my church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven."

There is much room for honest doubt of the genuineness of this statement. The paragraph has the appearance of interpolation, and in the earlier centuries of the present era, it was a common practice of copyists to add and mutilate passages in written compositions, as well as of authors to give their writings the names of other individuals of greater celebrity. The entire composition known as the gospel according to Matthew is implicated in this criticism. "The greater number of the most able and learned critics," says Professor Newman, "both from external and internal evidence, deny the apostolic origin of our first canonical gospel."

We are informed repeatedly that the real name of the apostle was Simon, and that Peter was only a designation. The passage cited may be regarded accordingly as an endeavor to explain why the designation was given, and as double meanings were common in biblical text, we are not surprised to find one here. "Upon this rock" or petra, the church was to be founded.

What, then, was signified by the rock? Might it have reference to an anointed pillar, such as the youth Jacob is described as naming "Beth El"—the house of God? Or may we not revert to other writings of the period, and obtain a more definite clew to the purport of the term? Porphyry, the Neo-Platonist, remarks that Mithras, the divinity of the Oriental Secret Rites, "was born in a petra," by which we may understand a cave or sanctuary in a rock. Mithras was the reputed son of Ahura Mazda, the Supreme Being, and was styled the Mediator or middle personage between him and mankind (Plutarch). The philosopher evidently meant that in the Mysteries or Occult Rites, his birth was represented in the cave-sanctuary, at stated periods. We have the authority of Jerome that for centuries after the present era, the birth of Adonis, the young lover of the goddess Asterie, was thus celebrated in a cave or petra in Bethlehem.

The initiations at the Secret Rites were conducted as every classic scholar knows, by a hierophant or interpreter. Although every ancient nation had its own divinities, there seems to have been a secret religion common to different peoples, which was substantially the same with them all. We find Bacchus in this way in several countries, till it is hardly certain where his rites originated.

Babylonia appears to have been a world centre, and the Assyrian or Semitic dialect there spoken, to have been accordingly a sacred or sacerdotal speech—"a language of priests" as the late Professor Lesley phrased it. Homer styled it "the language of the gods." Jamblichus the philosopher also also declares "that of the sacred nations like the Egyptians and Assyrians, the entire dialect is suitable for sacred rites." The Chaldean Oracles forbid to change the barbarous terms, because they have unspeakable virtue in the mystic worship. Jeremiah the Hebrew prophet compares Babylon to a golden cup, "The nations have drunken of her wine," he declared.

To return to our subject, it is a legitimate conclusion that the "petra" or supposed rock upon which the church was to be built did not refer merely to the worship of the rock-sanctuaries, but was a "barbarous name" having a further meaning. It was not a simple Greek term but a word which veiled from the common reader a sacred term in the Semitic language. There was such a term, as can easily be shown. In the fortieth chapter of the book of Genesis is the account of two officers of the Pharaoh of Egypt. They were in prison on some charge, and each had a dream that greatly disturbed him. Their fellow-prisoner, the Hebrew youth, Joseph, inquired of them the reason of their anxious appearance. They replied: "We have dreamed a dream, and there is no interpreter [PeTeR] of it." Joseph demanded of them: "Do not interpretations [PeTRaNIM] belong to God?"

Ancient oracles bore names that were formed from the verb peter, to interpret. Such were Petha in Mesopotamia, Patara in Asia Minor, Patrai in Greece, and the priests of Apollo among the Gauls were called Pataraе or peters.

It is therefore, no great stretch of the imagination to suppose that the hierophant who presided at the Sacred Rites had a Semitic designation of "Peter."

How, then, came there to be a priest or hierophant at Rome with that designation? The Mithraic Secret Rites are described as the result of a combination of the Zoroastrian religion with the occult worship of Babylon. After the conquest by Pompey of Mithradates and the Pirates, they were introduced into the Roman world. The Rev. C. W. King describes these rites as being universal and as having usurped the plea of the ancient Hellenic and Italic deities and replacing the Bacchus worship. Accordingly the Mithraic religion existed in Rome, and had a peter or hierophant at its head, as the local Roman worship had a Supreme Pontiff.

The Emperor Constantine was a comes or solder of Mithras, as his coins show. When the Imperial decree from Constantinople placed the former worship under the ban of the Empire and made the peoples Christian, it was not difficult for the Prelate at the former capital to aggregate to himself the rank and authority of the hierarchs of the other religions.

Thus he became successor to the Mithraic peter and Pontiff Maximus.

It is more than doubtful whether any other Peter was ever enthroned in Rome. The term is hardly a proper name in its inception, but a title of distinction. There was no Christian pontiff or peter at Rome claiming to be "lord over God's heritage."

It is a mistake to suppose that the Christian church supplanted the other religions. Instead of this, it intimately interblended with them. "There is every reason to believe," says the Rev. C. W. King, "that as in the East the worship of Serapis was at first combined with Christianity and gradually merged into it with an entire change of name, not substance, carrying with it many of its ancient notions and rites; so, in the West a similar influence was exerted by the Mithraic religion."

Seel also declares it "by no means improbable that under the permitted symbols of Mithras they (Christian families) worshiped the Son of God and the mysteries of Christianity." Augustin affirms the same thing. "I know," said he, "that the priests of the divinity in the cap used at one time to say, 'Our capped one is himself the Christian divinity.'"

Tertullian has also described the Mithraic worship. "He baptises some, that is to say his believers and followers; he promises forgiveness of sins from the Sacred Fount, and thus initiates them into the religion of Mithras; he thus marks on the forehead (Revelations 7:3) his own soldiers; he then celebrates the oblation of bread; he brings in the symbol of resurrection, and wins the crown with the sword." The bread was a round cake and termed the miza or missa.

We can easily understand what induced the Emperor Hadrian to write as he did, to his brother-in-law, the Consul Servianus, respecting the Christians. He seems not to have known of them till he found them in Alexandria. "Those who worship Serapis are also Christians," he remarks; "even those who style themselves the bishops of Christ are devoted (set apart) to Serapis. The very Patriarch himself, when he comes to Egypt, is forced by some to adore Serapis, by others to adore the Christ. There is but one God for them all; him do the Christians, him do the Jews, him do all the Gentiles also worship."

A priest had been made to pay extortionately at Rome for a benefice. This offense is called "simony," from a legend of Simon the Magus. Being asked whether he supposed that Simon Peter was ever at Rome, he answered, "I do not believe that Peter was ever there, but I am sure that Simon was."

In 1662, the workmen engaged in cleaning the "chair of St. Peter" at Rome for exhibition, "The Twelve Labors of Hercules unluckily appeared engrossed on it." (Bower's History of the Popes, Vol. II, p. 7). In 1795 the French under Bonaparte occupied Rome, and the chair then in use was investigated. It had on it in Arabic letters, the Mohammedan confession of faith: "There is no God but Allah and Mohammed is his apostle." One of these seems to have been an heirloom from the former paganism; the other may indicate an alliance possibly contemplated, of the two religions. A. WILDER.

Newark, N. J.

Communication From Mattie E. Hull.

To the Editor:—I desire to thank our many friends through the columns of your valuable paper, for their messages of tender love and sympathy and generous remembrances since Mr. Hull's affliction came upon him. At present, I cannot reply to personal letters unless of the utmost importance, I take this way to reach our friends.

Mr. Hull improved apparently for several days, but after he was able to be dressed and around the house, he found the cause of his troubles still remained, with a liability at any time of a return of another attack. On the recommendation of one of the physicians who had attended him, he went to Madison to consult a specialist and is now there under his treatment. Thus far, the treatments have proven successful and the Doctor assures him a complete restoration to health without a resort to the surgeon's knife. Of course the treatments are painful, but becoming less so, as the nerves become stronger and he is enabled to sleep.

It is now over a month since Mr. Hull gave up all work and found himself unable to longer struggle against the inevitable. He has had the best skill medical attendance could give him, the constant care of a trained nurse, in the person of a loving grand-daughter, and all has been done for him that love and means could possibly do. He is at present very much encouraged, and feels though the road to health may be a long one it is a sure one.

Our gratitude to those who have remembered us in our days of pain and sorrow can be no better shown than in our continuous devotion to the cause we all love, after his strength shall have returned, and I, when rested, can return to my post of duty. Especially do we thank the editors of the Spiritualist papers for their words of kindly sympathy. Love is healing in its influence; in this we feel we have been doubly blessed. Gratefully, hopefully.

MATTIE E. HULL.

Missionaries' Monthly Report.

The work in the missionary field continues with the usual results.

During the month of November we have visited eight towns and cities and held 24 meetings. At all of these meetings great interest was manifest both in the presentation of Spiritualism and in the movement to organize Spiritualists. One of the towns we visited was distinguished for being spiritually behind the times, as ours was the first Spiritualist meeting ever held within its borders. Five of these eight towns had organized societies and three had none. We organized a fine society in one of the latter towns, viz., Wabash, Ind., which starts out with good prospects for a successful future. Of the eight towns visited, six now have local societies, and are loyal to the National and state associations.

All societies that we have visited in Indiana are heartily in favor of organizing the Indiana State Spiritualists Association, and have promised to send delegates to the state convention when it is called.

We have received encouragement in this movement, from all parts of the state. We are receiving many calls to visit local societies, as well as towns where no organization exists. We will respond to them as rapidly as possible.

The question now arises as to where the Indiana State convention will be held. This question cannot be answered until we hear from parties in different sections of the state who desire the meeting to be held in their towns or cities.

Persons wishing to have the convention held in their vicinity who wish to take an active part in arranging for it, will please write us at once, stating just what facilities their respective towns offer and what they will do to help make the convention a grand success. Address Rochester, Ind.

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BLIND MAN'S EXPERIENCE.

An Explanation by a Medium.

To the Editor:—As I am amongst the many readers of this valuable paper that has often given my mind the food for strength and true spiritual knowledge, always reading over its pages and pondering over the experiences of others, adding to my own the confirmation of spirit return and experiences, by the spirits incarnate and decarnate, I have just now read the experiences of H. F. Steely, the blind man, and I will try in my feeble way to explain the blind man's own power. Now since he says he met with the accident at the age of six years, a spirit born to this plane is not established in its personality on this plane, before the seventh year, as up to that time the child does or should sleep more hours than it is awake, the spirit born to this plane has no strength on this plane, other than that given it by the body belonging to the plane (physical body.) Now an infant plays and develops its physical body, according to the amount of physical exercise taken, when it has exhausted all the strength gained while asleep the spirit then goes back to the spirit world, while the body is entranced, or asleep, as called by us in our term. And while the spirit is in the spirit or astral world it gathers to itself strength which it brings and imbues the physical body with. As the physical body is only a reservoir containing and holding from time to time all force needed to sustain the body, until about the age of seven, at which age the cycle undergoes that change which establishes the earth life of the spirit, it is then ready for the first methods and rules required for earth life. Education comes first, thereby learning the wherefore and wherewith of everything pertaining to this life, learning and increasing as the years call forth, and while I might say much upon this subject, I will not here take the space, for I have already given a synopsis.

But owing to the fact that the accident occurred about six to the material sight, then began the spiritual sight to develop, and the spirit being conscious of the material injury has developed its power. It is the strength of the gentleman's own spirit that accomplishes all he has written in The Progressive Thinker.

While we know he is guided by other unseen forces that he has attracted to him by his magnetic influence, and they of course corresponding to his own nature, would be courageous and strong. And I do presume to say that this is why the mediums cannot give him satisfactory evidence of spirit return, he is so spiritually strong and developed, while perhaps unconscious of it himself, that the medium's psychic nature is not strong enough to draw from his magnetic current, so as to draw near her or him the spirits of his departed relatives or friends. I think he is so magnetically strong, that he draws all the force from them which in that way leaves no power for the medium to demonstrate, the evidence that spirits do return. In my own experience as a medium I know this occurs. And I always sensitize the sitter by my own magnetism before I try to get results; this gives the spirit of the medium and their co-workers advantage of the physical strength, and brings the best results, for in seven years I have never met one whom I was not able to convince, and in my healing I have demonstrated this fact, for while not physically large, and still I must say I am not of the bantam, although I have met both men and women much larger, and whose magnetism was thoroughly permeated with disease, I have never met one yet whose magnetic current I could not control. I keep my magnetic current and vibrations so few can only compete with me. We do not always have to be a large physical to have or accumulate a wonderful magnetic current.

I am glad the gentleman is so patiently waiting for conviction, and that he does not, as some, say there is nothing in our philosophy, for he adheres to it and some day he will find a medium who possesses a stronger store of this magnetic or astral fluid and who can draw from him, then will he with us in one accord unfurl the banner of Spiritualism, and help in the great throng that is moving with rapid strides, bringing the earth plane in touch with the next or invisible world; for I know from his staunch character, as I can determine it, he will be one who will not hide his light, but will place this grand truth foremost of any creed or teaching and thereby bring the light and joy to other homes, where they think all has gone because some loved one has left this shore, to join the angel throng who are ministering to our spiritual want. I want my brother in this grand truth to push on, even in theory if not fact; you have already learned that the death of this garment if we have lived right, only releases the spirit from the garment of clay, and given it liberty to soar at will into realms where knowledge is not stored away on the shelves, but can be had by the mere asking—though I almit it can be here too, if we would only take just five minutes each day, and throw off this worldly strife and enter in silent communion with the higher forces or the God principle within us. If we do this every day, and especially about the noon hour, we soon find ourselves lifted away and in peace dwelling with the angelic throng. May he yet be filled to overflowing.

MRS. M. J. TALLEY.

THE EMPTY CASKET.

When I lie dead and you bend low
O'er my face white as the snow,
Your cheeks wet with falling tears,
Your heart filled with doubts and fears,
When you bend low for the last kiss,
Listen, oh, my love, to this:

The form that rests upon this bier
Should not call forth a single tear;
'Tis but a casket, a mere shell,
A vase from which the flower fell,
An empty cage from which at last
The winged prisoned breath has passed.

My soul is near thee, standing by,
To wipe the tear from out the eye.
Oh, would to God you understood
That life is pain, that death is good;
Yet in your state you cannot see
What this change has disclosed to me.

Death means a life beyond the skies,
A spirit sphere in paradise,
A life beyond the grave, dear friend,
Where love and hope can never end.
Remember, love, what I have said,
I'll prove it when you call me dead.

Only watch and wait my coming
Sometimes in the twilight gloaming
And feel, sweet love, that I am near,
That you are still unto me dear.

MRS. J. H. DALLAS.

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"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secreteray.

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O, Thou who art the great fountain from whence all life emanates, we draw our thoughts unto Thee, and ask that we may be lifted from the material environments that surround us into the higher and loftier conditions of that world that is above and beyond all sensual and material things. Bless us as we need, O Divine spirit of wisdom and truth, and give unto us from the great fountain of love, a shower of blessing. May our own loved ones come near to minister unto our wants, and to draw our thoughts into broader channels of usefulness. We ask with supreme faith founded upon a divine knowledge of Thy ways, knowing that whate'er we ask we shall receive.

Of all the words of which the mind has formed misconceptions, of all the false foundations upon which our intellectual growth has been founded, I doubt if we may point to one that was more weakened in its purpose, more abused in its use than is that beautiful and supreme word, life. We speak of it as a little period of time, the coming of a worldly form, and the period that it shall last in its material and external existence.

It is only since students interesting themselves in the great origin of mind and force; it is only since this, that life has begun to be comprehended. There is not one atom, there is not one molecule, there is not one body of many members, one universe of many parts, one creation representing the great whole, but what intervening above and around and about all, does there circle an ever-moving onward of this great rushing, everlasting stream of life, and if we would but take this motto to ourselves, if we would instill it within our minds until it should have consumed all of our false education, all of our unwarranted beliefs, we would not to-day be inflicted with pain and misery and heartache; we would not be spending our time in restless worriment and those other thoughts that lead only into the lower vibrations of an outward existence.

We have failed to grasp the life principle, and around and about it revolves the great law of perfection. Until we shall instill within our own hearts this mighty principle of a universal life that is everlasting; until then shall we remain in our old ruts of former delusion and misconstruction. The law of all life, or the beginning of life, which we may find, is atoms and their motion. The definition of matter practically is atoms in motion.

I desire to bring before your minds the great thought of an enveloping ether, the thought of this substance that is ever around and among you, which acts as the agent through which you may create, through which you do create, wisely or unwisely, the information of your present life, and catch the reflex of the past life, and form yourselves to-day for all the life that is to come. It has become an argument among scientists from time immortal that there was no contest between these material things and man's own soul.

It is only within the light of this glorious twentieth century that is dawning upon us; it is only since this great bridge of interchanging thought has been established between this world beyond and the one that you are living in, that you are beginning to comprehend the great beautiful soul, the force that permeates and rules and judges in equal wisdom and love, and it is only now, in this beautiful now, that we are realizing the soul principles within, the glorious sunshine that we are seeing in the clouds, and all manifestations of intelligent law. Let us see what proof we may advance to support our statement.

You are all acquainted with that instrument which you term your talking machine. It has no mind, there are no inner principles of soul as you are wont to comprehend them, and still word for word, intonation for intonation, expression for expression is given with wonderful accuracy to those who will but listen, study and comprehend. You are filled with awe and curious wonderment when told that the unseen souls of those you have loved and lost return and speak to you through the manifestations that are placed within the great broad field of psychical phenomena. You meet them astounded and say the laws are beyond my comprehension.

But no, all that is, is natural; all that is, is right; all that is, is truth; all that is, is a stepping-stone to lead us to a higher height, and when you shall have grasped the subject that upon this etheric presence that permeates all that is in this great world, which I might be pleased to call a cloak; of that grand fountain of eternal wisdom, that point which was the first, the middle and the last causation; that hand that rules the world wisely and supremely, for around and about each and every particle of matter which is but the outward expression of an inward force that is in motion and all that is life is motion, consequently the time will never come when we may separate spirit from matter, and say this is a boundary line that separates the two.

When we realize this great substance that you term ether, all the wonderful and perplexing questions of the judgment day, the future being, the life that is to-day, and the life that is to be, becomes as plain as the simplest thought that you to-day may express. It is, so to speak, that influence that holds that great wave that has within its bosom the imprint of every thought and every action and every word.

We see one take a cylinder. They wrap around and about it tin foil, or they may make a rubber cylinder. They have an arm to it, and to which they attach a funnel. This arm pulsates upon this wax cylinder (or whatever you may create as the instrument that shall reflect this grand creation that you are to make) and we find that all that is necessary to imprint upon that which is to revolve around this wonderful creation of man's mind, this wonderful invention that has set all the laws of known science to naught; this wonderful creation that stands to-day as the finest demonstration of the influence of the mind upon the etheric currents that are around and about us, we find that with every word that is uttered through this funnel-shaped arrangement that is placed upon the pulsating arm, that there is force working that imprints, by the little handles that are attached to this arm, that it shall cause it to once more annunciate as plainly as the voice that has first said the words that have been given to it to repeat.

This is a demonstration that all who will may see, that all who will open books of science may read and understand, and all who pass any of these places and are sending out upon the air intonation of music, intonation of voice; all who will may see this wonderful manipulation, and then why need you ask whether or no it is possible for an unseen force to communicate in the same manner? There is the same force being exerted at this moment upon this same etheric current, this same wave (I am extending it) this moment a thought that is stirring every atom and imprinting upon this wonderful gas, such as it is termed (perfect gas such as you will find ether to be) something that our brightest minds may not grasp that pervading influence upon it is the pulsating arm of vibratory force; imprinting word for word, intonation for intonation, thought for thought, everything that you or I shall do.

Do you wonder that at that day when you shall stand freed from this mental existence, when you shall have lost your cloak of materialism, when you shall advance into this etheric wave itself, that you shall stand confronted by that great book, the book of life, and see there written day by day upon the pages of your existence the acts, the words, the thoughts, the deeds that you have done? What need have we in the light of this wonderful truth of thought personally? God has annunciated through his chosen instrument to this planet, "Judge not that ye be not judged," and when we grasp this grand realism, it forces upon us, how beautiful is the responsibility.

You are indeed to-day creatures of principle evolving into the great rough principle of a supreme ideality, working ever onward and forward toward that great goal that shall bring to us success and life, that shall bring before us a realization of the true meaning of the term, and when we do find this meaning, then shall all thoughts of sickness be banished, for we are life, and life is eternal. Then shall all thoughts of misery be banished, for life is love and love shall overcome all. Then shall we, by the force of our own thoughts, set each and every atom of our being in such vibratory motion that all of the uncleanliness of spirit, all the uncleanliness of to-day shall pass away into the great dim vista of yesternight, and in the great morning light of a more glorious truth, in a grander realization, we shall stand bared of all false conceptions, all wrong ideas, and in the glorious light of supreme and universal truth, shall we gain our strength to lead us toward the heights of perfect existence.

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Preliminary Statement; There Is No Death; Life After Physical Death Is Scientifically Demonstrable; Life Here and Hereafter Has a Common Development and a Common Purpose; The Scope, Method and Purpose; The Genesis of Physical Life; The Spiritual Basis of Evolution; The "Law of Natural Selection"; The Natural Law of Selection; A Question in Science; The Completion of an Individual; Masculine Will and Feminine Desire; The Struggle for Happiness; Masculine Reason and Feminine Intuition; The Spiritual Basis of Love; Natural Science Corroborated; Natural Marriage; Legal Marriage; Divorce; True Marriage, Mathematics, Harmonics, Ethics.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Contes and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

Hanson and others will give tests.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society, Masonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8. Lyceum, afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and investigate.

Spirit Church of Universal Brotherhood holds services Sunday at 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern

LAKE HELEN BEAUTIFUL.

Spiritual and Physical Advantages of This Southern Resort.

Again I take up my pen to write a word for the Florida Camp-meeting. Recent word from there tells me that already about fifty people are there located for the winter, and new arrivals almost every day. Through correspondence of inquiry we are already assured that the attendance this year will be much larger than any previous year. This camp has had a steady growth since its beginning; no wonder; our people are fast finding out that there is no place they can go in mid-winter so conducive to health, comfort, and happiness as Lake Helen.

All humanity yearns for a sweeter existence. The environments in this camp places it par excellence above all the camps in the furnishing of that spiritual good which we expect to derive from spiritual camps. Spiritualists above all others should cease singing of the "Sweet Summer Land" and the "Sweet Bye and Bye" when our grand philosophy teaches us that we can have them now.

If this is your ideal thought, and the good to which you aspire, go where you can realize it on this earth. Your conceptions can be made real, through the mastership and supremacy of your mind. All things become real to the soul by and through the environments that surround it. "I have meat to eat that ye know not of," said the Master to his disciples. This was the secret of the wonderful life of Jesus. He simply opened His heart and let in the sunlight. All His teachings go to show that He was a student of nature.

What would this material world be without the sunshine? What would life be without sunshine in the soul, as the solar rays unfold and beautify all forms of physical expression, so do our thoughts and acts give coloring and influence to the spirit, more especially our thoughts; for a silent influence is more powerful than active visible expression, as evidenced of this contemplate the power and correctness of Infinite Spirit, that is revealed in all forms of physical manifestation for let philosophers reason as they will, and rationalism draw its conclusions, there is a power unexplained by either, that holds in its mighty grasp the destinies of men and things.

We can place ourselves in apposition with this Power by permitting the soul to rule, then all the good things will be added to our store. The true man does not give way to adversity. The supremacy of his spirit enables him to overcome the sorest trials; he holds a reserved force that comes to the fore, just at the opportune time when soul supremacy is needed. To him good is always the normal expression and he sees only the good. As the flowers draw from the world of spirit without interference to each other, he, too, can make his life beautiful by imitating their example.

I pity the fault-finders, I pity the slanderer. Oh! how dark must be their lives. We have too many in our ranks; they belong to that class of Spiritualists who believe the second birth to be the transition called death; could they realize that the second birth is the birth of the soul in the body (quickening, awakening) and that regeneration is the evolution of that soul into mastership and supremacy; by living the Golden Rule; "Doing to all mankind what we would have them do unto us," how different life would appear to them. But I must cease to philosophise. I started out to write something for Lake Helen and the beautiful Southland.

Reader, go South one winter and bathe in its sunshine and see what you will find there! It will soften some of the harder fibres; you will be enabled to lop off some of the brittle edges! Take a lesson or two from the old-time planter's simplicity, his honor and his truth. You will feel the better and be the better for doing so. There is something truly pathetic in the spectacles of altered fortune which everywhere meet the eye, for in the old life there were very few shadows, such as there were gathered themselves about the negro cabins. As it is now, we are brought to a realization of the good that is in the hearts of the people of the South, with the good that is in the people of the North, bringing both to a better comprehension of the truth that we are a homogeneous people.

Of all the places in the South, that it has been my privilege to visit, the equal of Lake Helen as a pleasure resort is nowhere to be found, especially to the Spiritualists, and in the future it will be much better than it has ever been. A deep well has been drilled, bringing forth a fountain of absolutely pure water. The engine, pump and piping is on the ground, the tank is now being set up, a force of men are laying the piping and by the first of January water will be conducted to all the cottages and public buildings. This will make the sanitary conditions absolutely good, so that the people who attend the camp can have every assurance of health and comfort.

Our lecture talent is of the best. Mediums will be on the ground to represent all the phases of mediumship, card parties, theatricals, dancing and boating, fishing, etc., will all be in hand.

The regular camp session opens on the 7th of February and continues over seven Sundays. Many new cottages were built last year and four or five more will be built this year. It is the design of the management to encourage the building of cottages at Lake Helen, so as to combine the comfort and happiness of home life with the benefits derived from the climate and the camp, and eventually make of Lake Helen a Southern Chautauqua. My experience teaches me that to go South to spend the winter one had better go in December and remain until the first of April; at least one should be careful not to return to the North until the rigors of winter are over.

Hoping to meet the old friends and a great many new ones at the camp, I am, yours truly,

G. N. HILLIGOSS.

NEW ORLEANS.

Notes of Work in the Southern City.

The New Orleans Spiritual Association has put on her robes of righteousness and gone out into the battle of life to spread the gospel of peace on earth and good will to men. Every effort is being put forth at the present time to advance our cause. Next Sunday, Dec. 6, we shall organize the children's progressive lyceum at the home of Mr. W. St. Ceran, our materializing medium, who has kindly given us the use of his parlors until we can get possession of another hall suitable for lyceum work, as our present hall is not adapted to the needs of the children.

I came here one month ago a stranger to all, a small society but one that has capable and efficient officers and members who are intensely in earnest. Several new members have already united and several more have decided to come into the society the present month. We expect to have one of the grandest times imaginable on Christmas, as we have some of the finest talent to draw upon among the children.

I wish to speak of our musical talent. The little daughter of our president, Mr. Muller, about twelve years of age, is one of the sweetest little singers it has ever been our pleasure to listen to. She is also organist, and her little brother is violinist, and the father who leads in the singing, has every reason to be thankful for the gifts his children possess. While others are also blessed with good voices, with the talented children of our members we can and will succeed with our regular meetings and lyceum work. One thing I wish to speak of, when we introduced the subject of lyceum work there was not one dissenting voice, but every Spiritualist present seemed desirous of teaching the truth of our philosophy. I love the children, and shall do all I can with the assistance of others to carry on the work to a successful issue.

Thanksgiving service at our hall was one long to be remembered. Different ones expressed themselves regarding what they were most thankful for, and each and every one declared it was the knowledge of Spiritualism and the satisfaction they derived from it. I attended Thanksgiving exercises Sunday afternoon in the parish prison, and I could not but express myself that all of the angels had not left this mundane sphere, for the missionary, Mrs. A. Holly and daughter, for the past two years have devoted much of their time in alleviating the sorrows and miseries of these outcasts who, whether innocent or guilty, are deprived of their liberty, and it is through the untiring efforts of this lady that fruits were served to every prisoner in the prison and as there were 246 to be treated in this manner it took considerable effort upon her part to furnish the supply. She is also organist, and each Sunday she is at her post doing her work faithfully and well and she has also furnished bouquets of beautiful flowers to all. I wish to particularly speak of one young man, Wm. Reese, of the Young Men's Christian Association, who each Sunday speaks at the home of the incurables. Twice I have accompanied him to this home, and he teaches the love of God to all His children, rich and poor alike. He is certainly imbued with the right spirit. First he preaches to the prisoners, encouraging them, then to

A Merry Christmas and a Happy New Year to All, and Prosperity to the Cause.

Do Not Depend Upon Others for Your Spiritual Reading This Winter, But Take a Wide Awake Paper.

The Progressive Thinker.

VOL. 29. CHICAGO, ILL., DEC. 26, 1903. NO. 736.

PEOPLE AND PLACES

Some Notes of Travel and Happenings, Related by Mrs. Emma Rood Tuttle.

Locomotion is so easy nowadays one has small excuse to root, and sink into too placid contentment.

There is so much "doing!" such effort TO REALIZE IDEALS, so much well directed labor that one must look and clap hands once in a while to show appreciation and enjoyment.

But to pleasant exertion in traveling there is usually a friend at the other end of the line, and in addition to trolley wires and steam cars, there may be the subtle unseen thread of friendship pulling at our hearts which speeds us on joyously.

On this autumn journey which we took in gorgeous October, 1903, the heart pull was toward two royal people bearing the illustrious name of Bacon: Mr. and Mrs. George A. Bacon, so long prominent in Boston and the East, and for the past twenty years well known in Washington, where they have resided.

A description of Francis Bacon, the English philosopher, born in London, Jan. 22, 1561, will present to you one of his descendants, Geo. A. Bacon, of the present. "In person Bacon was well-formed, but not robust, of a middling stature, with a high and broad forehead, his countenance conveying the impression, both of intellectual power and benevolence of disposition. In society he is said to have been a most delightful companion, adapting himself to company of every degree, calling and humor, bringing out with great effect his unexhausted store of jests, new and old." So we found him, the modern Bacon, admirable in every way.

Mr. Bacon, although actively engaged in other business, has found time to use his literary talents, which are finely cultivated, and have been in constant use through the mature years of his life. It has been urged upon him that he select from his voluminous materials enough to make a choice volume. We promise beforehand that the book will be attractive for its beauty of style and valuable for its golden thought.

Mrs. Bacon's ancestors came over in the Mayflower, and she is descended from the Sprague, of New England, true to name. She was Miss Louise L. Sprague before she became Mrs. Bacon, and she was then and is now one of the most charming and sensible of women, always ready to do her part and do it with heart, bringing her tact and talent to aid in making her efforts successful. Her gifts are eagerly utilized by the various societies, clubs, etc., of which she is a member. She is Regent of the Daughters of the American Revolution in Washington, and being a good parliamentarian, presides with grace and ability. So much I give you of the Bacons, whose names have long been familiar to liberals of all tints.

We cast anchor at their fine home in Washington, complying with a previous invitation, and were very happy during our brief stay at the capitol.

The attraction of the week was the convention of the N. S. A., which is an annual event of unusual weight to all Spiritualists. We did not go as delegates, nor with the intention of taking a hand in working the machinery of the organization. That it has been, and is, in competent hands is evident from the magnificent results achieved.

On our table, where we write, are papers and letters from all parts of the world for Spiritualism and its special reforms, seems to have rooted everywhere, and we are in touch with its army of public workers, and its aggregation of hungry-souled truth-seekers, for whom our Spiritual papers so ably spread their weekly literary feasts, inviting all to banquet royally, for hardly living prices. They are doing a stupendous work, and are the lights in the watchtowers of Progression.

The pathetic ending of some of our "Light-tower keepers is said indeed, as it tells of cares and weariness too heavy to be borne. Within a few weeks Mr. H. L. Green and his wife, both aged, who have given the world The Freethinkers' Magazine for many years, laid down the burden and their souls mysteriously made their exit from the watch-tower which they illuminated so long. Mr. Fred G. Tuttle, in the prime of life, found the burden too heavy for his unnerved hands. He left a note telling his friends the gate through which he should pass to the immortal land, unlocked the door of death and departed, mourned by thousands of friends.

Mr. Tuttle is employed as editor-at-large by the Association, and felt, as did I, an interest in meeting the representatives of the various societies, many of whom were correspondents and purchasers of our books. They all seem as personal friends. The convention was in full swing before we arrived.

The president, Harrison D. Barrett, who has been buffeting the waves of sorrow, and consequent ill health, for the past year, was in his place as presiding officer, and a fine example of the mastery of mind over matter. Were he not upborne by the sympathy of thousands of friends and the angel helpers, we should expect a collapse at any time. He presided in his usual peerless manner, assisted now and then by Representative Sherm of Baltimore, an able lawyer and active politician. The Vice-President, Mr. Locke, was also at hand, and utilized as needed. The zeal of himself and wife was quite inspiring.

The Secretary, Mrs. Mary T. Longley, whose efficient work has been so long and crucially tested in various directions, connected with reforms, was on duty, looking like a demure little Quaker, but as efficient as a good commander of a war ship during an engagement. Her sister, Mrs. Carrie Hatch, of Boston, who looks enough like her to be her twin, was at her table rendering assistance, as was her very noticeable looking husband, Mr. J. B. Hatch, so well known to Lyceumists all over the country.

Prof. C. Payson Longley, the author of so much beautiful music, and a most refined and cultured gentleman, was quietly gliding about, seen, but seldom heard, except through the rendition of his songs, selected from his fine collection, "Longley's Beautiful Songs," which is true to name and a useful book for societies and homes.

The Treasurer, Mr. Theodore J. Myers, through whose great benevolence and aid the association has come into possession of its fine property, is a remarkable presentation of all-round manhood. A fine physique, used by a well cultivated and spiritualized mind, makes a very satisfactory combination, which is highly appreciated by all who known him.

The members of the Executive Committee were fully alive, and crowded with business. Full of interest, zeal and what in slang would be expressed by "get up and git."

The delegates were a keen-looking lot of people and no job lot. They had been chosen with care and did their own thinking. Of course, they might go wrong, but it would not be after the fashion of a drove of sheep, tagging the bell-wether.

The missionaries, E. W. Sprague and wife and G. W. Kates and wife, were present, showing plainly they had been hard at work and deserved the appreciation of Spiritualists. The lives they live while touring seem about as hard to me as the life of a commercial "drummer." One drums up trade, and the others drum for spiritual awakening, growth, action, some place to speak and people to hear; good anchorage and temporary homes where they will not be expected to tell the fortunes of their entertainers, block out the careers of all the children and give communications from all the dear dead relatives.

Missionarying is an honorable calling, but a hard profession, although it may accomplish great good.

Looking about us in the spacious hall, we were very glad to see J. J. Morse, Mrs. Morse, and Miss Florence Morse, late from Australia, who are to spend the winter in America before returning to their home in England. They were seen and heard, to their honor, during the convention.

There was Lyman C. Howe, smiling and responsive, after his long disability in vision; Moses Hull, whose courage and valor never forsake him, although he was somewhat ill, he made the most of his time to present the claims of the Morris Pratt Institute. Mrs. Russegue, who, although her name has changed since we first knew her as Nellie Palmer, still retains the same charming personality. Mrs. Carrie Firth Curran, the President of the Ohio State Association, who is full of zeal and push. Mr. and Mrs. Carpenter, who are among the most popular western lecturers; Mr. and Mrs. Gillespie, from California, working together finely; Mr. Scharffetter, of Baltimore, whose name is often seen in the columns of the Spiritual press; Carrie Twing, who always speaks and acts to the point; Mrs. Clara Stewart, whose forcible speaking, always gains attention; Mr. and Mrs. Prudens, from Minnesota, very noticeable and strong workers; Jennie Leys, who is now Mrs. Edison, residing in Washington; John W. Ring of Texas, who has the Lyceum course in charge; Mrs. Johnson, daughter of Moses Hall, and teacher of elocution at the Morris Pratt Institute; Mr. Max Gentzke, who is editor of a German paper, and has been appointed by the N. S. A. German Missionary; Miss Margaret Gaule, who stands at the head of the long list of test transmitters, was smiling as ever, and full to the eye of her contagious good humor. Mrs. Cadwallader was heard as well as seen whenever her interest was enlisted, and last but not least, Mrs. J. R. Francis, one of the most elegant and pleasing ladies in the assembly, was there, representing The Progresive Thnker, which was given away to all who wished a copy. Dr. Warne, who was talked of as President in case Mr. Barrett declined re-election, was elected Vice-President, and made a very favorable impression on the assembly. There were scores of other interesting people, whose names, we regret, we cannot remember as well as we do their faces.

We like to think they are now working at home, or afield, to diffuse the broad doctrines of our faith and dispense its consolation.

So much for the N. S. A. convention—a good deal—but it was a large affair, so large that our notes on places will have to wait for another issue.

EMMA ROOD TUTTLE.

OUT OF THE NIGHT.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the the gate,
How charged with punishments the scroll,
I am the master of my fate—
I am the captain of my soul.

—William Ernest Henley.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

Justice is the constant desire and effort to render every man his due.—Justinian.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 734.)

For some time the two sat in deep thought. No sound broke the silence but the ticking of the clock and the buzzing of the flies in the sunshine outside the open door. Suddenly there came a muffled thud as of some object striking the floor. Both aunt and niece started and looked toward the old-fashioned print-covered lounge which was but a few feet from them.

"Where did it go to?" asked Martha, in surprise.

"Where did what go to? What did you see, child?" asked Mrs. Gray.

"I saw a cat on the floor where the thud sounded."

"What sort of a looking cat was it?"

"It was white with gray spots on it. It ran towards us a little and then it was gone. Where did it go to?"

"You saw just exactly what I saw, Martha, and I ask what you did, where did it go?"

"We have no cat," said Martha, "and have not had for some time, and of course a neighbor's cat could not get in through these screens."

"Just as easily," said Mrs. Gray, "as it could have dissolved into sunlight the way this cat has done. We will not be foolish, Martha; we will acknowledge at once that it was not a real cat—at least not one of flesh and blood."

"Then what is it, auntie? What does it mean?"

"I don't know, my dear child. There are people in the world who would explain the matter scientifically, but you and I would be little wiser when they got through, and the fact would remain the same."

"Oh, auntie," said Martha, "I have known many strange things to happen," and she narrated at some length many of the incidents we already have heard. Mrs. Gray listened very attentively and when Martha had finished, she said: "I, too, have seen and heard some strange things. I remember when I was about your age, Martha, that one evening I was all alone at home with my cousin Alice. My brother, your father, was to a neighbor's and the rest of the family were away on a visit. There had been a heavy fall of snow, and the only path shoveled out was from the back door to the road. Alice and I were sitting quite near the front door, and all at once there came three loud, distinct knocks upon it. Alice and I sprang to our feet and Alice exclaimed, 'Why, who has waded through all that snow?' I went and opened the door—there was no one there. I got a light and Alice and I both searched, but there was not the smallest track to be seen, the whole yard between the house and the road was an expanse of unbroken snow.

"Some time after that I awoke one night just as the clock struck twelve. I slept in a room off the sitting room and my room door was open. A full moon was pouring its light through the unshaded windows, making the sitting room almost as bright as day. Suddenly I heard the door between the hall and the sitting room open and shut. I distinctly heard the peculiar click the catch made when the knob was turned. Then I heard the sound of footsteps and they were heavy and slow like those of an aged person. The steps passed the entire length of the sitting room, but although I watched intently I could see no living thing. Then the door into the kitchen opened and shut, and all was still.

"I don't know but it runs in our family to see and hear unexplainable things. I heard my grandmother say that she was sitting by the window one night when the rest of the family started for meeting. Looking out shortly after they had gone she saw a light sitting in the road in front of the window. She said to herself, 'I would not have thought they would have gone and left that lantern burning there when there is such a good moon.' She was going to go out and bring the lantern in when it suddenly rose several feet from the ground and slowly and without visible means traveled across the road, the garden, a field, a yard and up to a house where it disappeared at the window of a room where a little grandchild slept. Shortly afterward the child died. Of course, grandmother thought the light was a warning, but warning or not there must be some explanation for such facts, for facts they are. A person may treat such incidents with contempt and cry 'nonsense! superstition!' but such language explains nothing, and to a thinking mind it is worse than foolish.

"Of all the strange experiences I ever had, the strangest happened when I was a young girl. A girl friend of mine—Lucy Moore was her name—gave a party which I attended. Lucy's parents were quite wealthy and lived in a large, well-furnished house. Among the guests assembled at the party was a young German and a girl from an adjoining town whom I had never seen. Late in the evening it happened that these two and myself were left alone in one of the rooms, the others having gone out to join in music or games which were in progress elsewhere. The young German was telling about life in his native land, and Miss Daley and I were too much interested to care for any other entertainment. The room in which we sat was upon the second floor. The window shades were down and the room was brilliantly lighted by a large hanging lamp. There was a small-figured carpet on the floor, and there was the ordinary furniture to be found in a small sitting room. There were two doors opening out of the room, one into the hall and the other into a bed room; this last I had seen Mrs. Moore lock before the guests began to arrive. Well, we sat there in the bright light talking about life in Germany, when suddenly Miss Daley exclaimed, 'What is that? Oh, what is it?'

"The young man and I followed her gaze, and there upon the floor in the full blaze of lamplight was a coffin. It was of average size and perfect in every detail as any I ever saw. Miss Daley became violently agitated and began to sob. I started to rise, but the young man put out a restraining hand and with a white face he arose and walked to where the strange object lay. He bent over and looked into it, and as he did so it reared up until it stood erect upon one end and then it vanished—right there before our eyes. The young man staggered back to his chair and for some minutes no sound was heard but Miss Daley's sobs, then the bell rang for refreshments and some of the young people came trooping in, and all were gay but us three.

"We went down stairs with the rest, but we could not eat. Before I went homehome I found the German and said, 'What did you see in that coffin?' His face grew set and white. 'Do not ask—I will not tell you,' was his only answer. The next day a boy friend came running in with the news of Miss Daley's death. When she and her brother had got about half way home from the place of the party, their horse became frightened at something, and in spite of all Mr. Daley's efforts, ran the carriage off a steep bank, hurling its occupants to the ground. Mr. Daley was not very much injured and he instantly rushed up to his sister and bent over her. She spake just two words and died; the words were 'The coffin.' Mr. Daley and all to whom he told his story wondered greatly at the strange words, but to me and one other they were no mystery. Nothing ever made a greater impression upon my mind than this incident, but if I should tell the story to a stranger he would quite likely think me either a liar or crazy.

"I cannot think that our experiences are solitary. My own sense tells me that there must be many in the world who have heard and seen things as mysterious as you and I have, Martha."

Here the conversation was interrupted by Mr. Weston's return, and the following morning Mrs. Grey departed for her own home, and it was not till the next spring that Martha saw her aunt again, and then she could hardly believe the evidence of her eyes. Coming home from a visit to Mrs. Brown one beautiful day in April, Martha was surprised to find Mrs. Gray standing upon the rough stone doorstep waiting for her with outstretched hands. Martha threw her arms around her aunt's neck and looked wonderingly into the smiling face bent over hers. Mrs. Gray had laid aside her mourning and she looked ten years younger than when Martha had last seen her; in fact she was her old happy self again, just as Martha remembered her before death had robbed her of her only child. Once during the evening Mrs. Weston found time to say to her daughter: "I don't see what's come over yer Aunt Lajry; she laughs and jokes jist as she useter before her boy died. I should think she'd forgotten pretty quick after the way she took on last fall. I'd like ter know what she took off her mournin so quick for. I don't think much of it—wastin' all them good clothes."

That evening after the family had retired at the usual early hour Mrs. Gray rapped at Martha's door and said: "I have come to see if I may share your bed, for I have many things to say to you."

Martha bade her aunt welcome and Mrs. Grey continued: "I can see that you are surprised at my changed appearance, for you remember how I was nearly wild with grief the last time you saw me. One day I thought I had reasoned myself into atheism, and the next day I half believed and wholly feared the Bible was true. After I left you I went home, but I could not endure the desolation. I was really afraid my mind would give way under the strain. 'Work, hard work,' I said to myself, 'is the best cure for trouble.' Acting upon this sensible idea I obtained, as you know, a situation in a shop in Glinden. As good luck, fate, providence—whatever it may be—would have it, I found the right woman for a room mate. Now, before I go any farther with my story, I want you to tell me if you have had any more queer happenings?"

"Oh, yes," said Martha. "The first of them happened just a few days after you went away. I went out toward night to spread some clothes upon the grass. When I came in, mother asked me what girl was out there with me. I told her there was no one with me. At that mother turned upon me furiously and told me that if I lied to her she would knock me down. She said that she saw the girl, and she looked just like me, and she ordered me to tell her who it was. I saw that there was something wrong somewhere, and I dreaded to speak, but of course I had to, and there was no way only to tell the truth, let what might happen, so I said that I did not see any girl with me; that I supposed I was alone. I don't know what would have happened if father had not stepped in just then. It seemed that he had been listening to what we said, and he told mother that she probably had something over her eyes and saw double. She was pretty wrathy at that, and said several things, but father told me to come and help him drive in the calves, and I went out with him and that ended it. After the calves were in father and I sat down on the corn stalks and talked quite a while. Father said: 'Ther is something very queer going on. You remember how I asked you one morning what girl was here the evening before.' I had not forgotten but I gave it no thought.

"Well, father said that that particular evening he saw Charlie and me come into the house, and Charlie was carrying the light—we had been out hunting for something—and I came closely behind Charlie and right after me came another girl who looked just like me, only her dress was darker and shorter, and her hair hung down her back, and I had mine pinned up.

"When I told him that there had been no girl with me that evening, he was greatly surprised, and went and questioned Charlie, and found that he had see no girl but me. Father and I talked for some time, and he said that if he believed in the immortality of the soul he should believe that spirits did sometimes return, but it would not answer to make such a remark before mother. I don't remember that we saw anything more of the kind until one day last winter Charlie came running in, with big eyes and a good deal excited. As he was coming through the garden gate he saw me, as he thought, standing by the shed door. He said I was bending over and seemed to be looking for something upon the ground. Just as he came up to me I stopped my search and went into the shed before him, and when I got to the middle of the room I vanished—one instant I was there in plain sight and the next I was gone! He rushed up to the kitchen door and threw it open, and there I stood at the table making bread for supper. We talked and talked, but nothing more or less could we make out of it. The next thing of the sort that happened was several months later. I was up stairs sewing, and did not go down all the afternoon. Cousin Millie was visiting me and she and Charlie had been out doors and when they were returning they saw me as they thought standing in the shed door, and I had one hand resting upon the casing and was looking at them. They said the sun shone full upon me and they saw me as plainly as they ever did. They both spoke to me and Charlie asked me several questions They said I looked at them but did not say a word, which they thought very queer, and after a little while I turned and went into the shed but they did not see what became of me. I would never have known anything about it, only Charlie was so offended because I did not answer his questions that he took me to task for my offense and so the facts came out. This is all, I think."

(To be continued.)

THE GREAT DEBATE

Between Rev. Frank Evans, Methodist, and Prof. Eckles, Spiritualist.

To the Editor:—It is about thirty years ago that the great four days' debate took place at Eddyville, Iowa, between Rev. Frank Evans, Methodist, and Prof. Eckles, Spiritualist. I attended the entire session. Both were giants in the pulpit. In one of his speeches Mr. Evans made the charge that Spiritualists are atheists. In ringing tones and most challenging manner he said:

"Now ladies and gentlemen, I assert that my opponent and all Spiritualists are bold, cold-blooded atheists. They do not believe in God. They deny that God exists. If Mr. Eckles disputes this charge, then I insist that in his very next speech he tells us what kind of a God the Spiritualists believe in. I insist that he define the Spiritualist God."

The orthodox people in the audience cheered this challenge with vigorous hand-clapping and stamping of feet. When Prof Eckles took the floor he said:

"My friends, Brother Evans asserts that Spiritualists are atheists. Now I deny that. It is true we do not believe that such a God exists as does Brother Evans, but because we do not accept his idea of a jealous, revengeful, changeful and short-sighted God, it does not follow that we do not believe in any deity at all. My honorable opponent insists that I shall define the God the Spiritualists believe exists. That I cannot do. The finite mind cannot measure and fully define the infinite. The best I can do will be to say that the Spiritualists believe that God is life, all life; that he is the sum total of all that is powerful, all that is lovely, all that is wise, all that is just, all that is beautiful, all that is good. He is omnipotent, omniscient and omnipresent, from everlasting to everlasting. He includes all that exists from the centre of the universe (if there be any centre) to the outermost bounds of the universe, if there be any such limitations. God is in all things—is all things. Every atom that exists, visible and invisible, is a part of him, and he could not be infinite if this were not so. God is both spirit and matter. God is life, and all things are alive. There is no death; that which seems such is transition—is change. The boundless universe, from molecule or grain of sand to the blazing sun; from the center of earth to the core of the universe, is throbbing, pulsating with life, with intelligence, with God. Now, my friends, this is the best I can do in an attempt to define the God of the Spiritualists. Having done the best I could, I now, in turn, ask that Brother Evans shall define the orthodox God. But as I shall give him a good deal of work to do during this debate, I shall help him along a little. I will read from his holy and infallible book a description of the Methodist God."

Here Prof. Eckles took up the Bible, and read to the audience the account given in the Old Testament, where God wrestled with Jacob "from the setting of the sun till the break of day, and could not prevail against Jacob until he touched him in the hollow of his thigh, and then did overcome the patriarch, and did prevail against him."

"Now," shouted Eckles, "here is the Bible description of Brother Evans' God. What do you think of this Methodist Deity who will wrestle all night with a man, and is not strong enough, nor scientific enough, to throw him down? He tried the front grab, the back clutch, the hip-lock, and the grape vine twist ineffectually, and was clearly getting the worst of the scuffle, for old Jake was something of a wrestler himself. Now let my brother blush for shame at the shabby conduct of his God. Finding he could not floor the old man by fair means, he resorted to a foul trick of striking old Jacob below the belt, a trick that has never been allowed in any wrestling match or prize fight, from that day to this. According to the Bible account old Jake wrestled fair and was entitled to the medal in that tussle."

The yells from the audience that greeted this comment on ancient history so disgusted the eloquent preacher, that, during the remainder of the debate, he wore a sad and injured look. I was then and am now a personal friend of Rev. Frank Evans. For his superior ability and many charming qualities of head and heart, I have great admiration. I trust he will pardon me for confessing that often during the past thirty years, I have awakened at night and laughed out loud over Eckles' description of that historical scuffle, but I usually ceased my hilarity when I recalled how fatigued my friend, Brother Evans, looked after Eckles finished that speech. I was a member of the Methodist church then, and I narrowly escaped being disciplined for irreligiously laughing over Brother Evans' dilemma.

R. A. DAGUE.

San Francisco, Cal.

An Eminent Catholic Divine Is Secretly Kicking Against the Intolerance of His Own Church.

THE FREEDOM OF CATHOLIC THOUGHT.

A Distinguished Roman Catholic Priest's Defence of His Position.

To the Editor of the Sun: Sir—For two weeks I have awaited the appearance in your columns of some criticism more pertinent than that of the Rev. Father Livingston to my original letter. Though disinclined to prolong the correspondence, two developments have occurred so strongly confirmatory of my two main assertions—that a policy of suppression exists, and its results are evil—that I think you will permit me to bring them forward.

As to the first point, the storm of invective which so many Catholic newspapers, following Father Livingston's lead, have launched against "Sacerdos" is proof, if proof were wanted, that our Catholic editors will have no dealings with anybody who indulges in criticism of the actual. I have no quarrel with these organs; still less with Father Livingston—may he continue to flourish in the blessing of Issachar! Even were the invective as keen as it is coarse, I should find ample protection against it in the reflection that thrice is he armed who has his quarrel just.

If ecclesiastical history teaches anything, it teaches that often theologians have been fighting tooth and nail to give certain opinions the stamp of Catholic doctrine, and when these opinions were subsequently refuted by advancing knowledge, the next generation of theologians had to employ every subtlety of hair-splitting dialectics to maintain that the church herself had never adopted such tenets at all. The condemnation of the heliocentric theory is a classic example. Another is the taking of interest. We are all familiar with the plea that interest is now lawful, not as payment for the use of barren metal, but 'propter damnumemergens, lucrum cessans et periculum sortis.' But we all know, too, that not one of these titles has any standing with regard to the greater part of deposits in savings banks, or the enormous sums invested (not a little of them by the highest ecclesiastics) in government bonds and other high-priced securities, which are sought for precisely because they are safe, and for the investment of money which its owners could not otherwise safeguard or employ. To go back to our beginnings, who in the early centuries, or even in the Apostolic age itself, would have dared to challenge the opinion that the end of the universe was at hand? On account of these past errors we are now eating crow every day. Any one who would have protested against them when they flourished would have been treated as they are treated now who protest against the present antiquated ineptitudes. As to abuse, it is the same story—those who first inveighed against them were punished as criminals, those who afterward rooted them out are blessed as saviors. The advocates of newer and better things have always encountered authority throwing its skirts around the outworn and inefficient. Some random examples: St. John of the Cross was imprisoned by his Carmelite superiors; St. Teresa was castigated as severely by dignitaries as to compare great with small, 'Sacerdos" was by the Rev. Father Livingston; St. Ignatius himself was put in jail, and his book in the pillory by lawful authority. Another reformer, Savonarola, denounced the corruptions of his day, and he went to the stake. Yet Adrian VI soon afterward, when the steed was stolen, could declare: "All know that for some years there have existed abominations in this Holy See, abuses, all things, in short, changed and perverted. We have all, prelates and ecclesiastics, turned aside, each in his own way, nor has there been for a long time any one who has done well." So much for the well intentioned but myopic zeal which sees a Judas in everybody who dares to observe that though the church is divine, her ministers, even those who are commissioned to feed and shear the flock, are only men. In his own forcible way, President Roosevelt has just expressed a truth that has its application far beyond the precincts of the postal administration: the toleration of the wrong, not the exposure of the wrong, is the real offence.

The second of my statements, of which I would now offer confirmation, is that the system of repression is evoking evil; and I take the evidence from your editorial columns of Nov. 22. You said there that you are receiving many letters from Catholic laymen who ridicule the stories of the Deluge and Jonas; and you added that such men are on the high road to infidelity. If they are it is because they are not allowed to hear the truth, which would make them free. Catholic scholars of unquestioned orthodoxy are teaching that no doctrine of the church obliges Catholics to accept these and many other Biblical accounts as literal history. But because an undiscriminating howl is kept up in high places against the "higher criticism," those who know the truth are obliged to treat it as esoteric. Thus the laity who come in contact with non-Catholic thought are cruelly left to wander away, victims of a misapprehension. Again history will repeat itself, and our coming apologists will be engaged in demonstrating that the Catholic church never guaranteed the three Heavenly Witnesses of John, nor proclaimed that there are no errors in the Bible.

Fortunately there are already indications, faint and isolated though they are, that the true spirit of conservatism is beginning to oust its spurious rival which has so long been lord of the ascendant. As a hopeful sign, and for the consolation of your corespondent "Free Speech," I may mention that the book to which he referred, which was refused an imprimatur in this archdiocese of New York, has received one from the broad-minded scholar who now rules the see of Westminster. I hope to live long enough to sign my name to sentiments that, if published to-day, would arouse such a fury as could not find adequate expression even in that rich repertoire of imagery which Father Livingston has borrowed from Messieurs the prize fighters. Meanwhile, being physically unfit for the toils of a rural pastorate, I must continue to remain,

SACERDOS.

NOBLESSE OBLIGE.

I hold it the duty of one who is gifted
And specially dowered in all men's sight,
To know no rest till his life is lifted
Fully up to his great gifts' height.

He must mold the man into rare completeness,
For gems are set only in gold refined,
He must fashion his thoughts into perfect sweetness,
And cast out folly and pride from his mind.

For he who drinks from a god's gold fountain
Of art or music or rhythmic song
Must sift from his soul the chaff of malice,
And weed from his heart the roots of wrong.

Great gifts should be worn like a crown befitting!
And not like gems in a beggar's hands,
And the toil must be constant and unremitting
Which lifts up the king to the crown's demands.

—Ella Wheeler Wilcox.

GEMS OF THOUGHT.

Honest error is to be pitied, not ridiculed.—Chesterfield.

In matters of prudence last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

There was a noble way, in former times, of saying things simply, and yet saying them proudly.—Irving.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

As soon as we have discovered the need for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

FARMER RILEY.

As Carefully Viewed by a Prominent Ex-Judge.

SEANCES WITH RILEY.

While my trip to Marcellus had been in the highest degree satisfactory, I nevertheless found myself upon my return home still in the fog. The old, old query of Job, "If a man die shall he live again?" was ringing in my ears with redoubled resonance. The question came back again and again, had I really seen my departed friend? Had it really at last been vouchsafed to me to meet the risen dead face to face? Had I really been present at, and a party to, an astonishing demonstration of the continuity of life after what the world calls death? Had I really been a witness to the truth of St. Paul's tremendous declaration that man is sown a natural body and raised a spiritual body? If I had really seen and heard what I thought I saw and what I thought I heard in the humble cottage of "Farmer Riley," then I must answer these queries in the affirmative; while if I had not seen or heard what I thought I saw and heard, then I had been the victime of some sort of a delusion. And so the answer to these grave and astounding questions turned wholly upon the determination of what I had really seen and really heard.

To be called upon to settle the question of the continuity of life after the dissolution of the physical body upon original evidence was not thought to be within the range of possibility in former days. Science has long denied the existence of any tangible evidence to show the immortality of man. The church has long taught that human reason is not equal to the task of demonstrating immortality unaided by revelation. In fact, the exercise of independent judgment in matters of belief, is not encouraged by the church. On the contrary, the church, under the plea that early religious instruction is necessary to the formation of a good character, has long sought to inculcate her religious doctrines at an early age, and before the maturity of the understanding. In short, the church for many generations has labored to relieve men from all independent inquiry as to the future life by assuming the whole responsibility.

It may truly be said that the vast multitude found within the folds of the church take their religious belief at second-hand. While this process may be the best for the larger share of mankind, it is not available in the solution of this Spiritualistic problem. That comes to us claiming to present to us living tangible proofs upon the value of which we may pass judgment. It is idle to invoke assitance from priests or pastors. They decide these matters by an appeal to records which they have been taught to regard as of great antiquity and of supernatural origin. The investigator of Spiritualism must see, examine, consider and answer for himself. Neither a Myers nor a Hudson can decide for anyone other than himself. So of Podmore and Jamieson. If this answer be a denial it may be either because of the insufficient or spurious character of the evidence, or it may be because he himself is incapable of belief in a future life upon any evidence which may be presented—and in the latter case his conclusion is of no value. This inability to believe, no matter what the evidence may be, is like color blindness, incurable. No known remedy can arrest the progress of the disease, the effect of which seems to be to harden and petrify the understanding as to the possibilities in things spiritual.

The problem growing out of my visit to Marcellus was, however, by no means new to me. In my boyhood days I had seen church floors covered with moaning worshipers wrought to a frenzy by the lurid eloquence of some follower of the lowly Nazarene. My attention had also been drawn to the occult very early in life by an incident which subsequently proved to be a link in the chain of development of so-called modern Spiritualism. In the summer of 1843 there came to a little village in the lower border of the Adirondacks, located just east of the Bloody Pond Battle Ground and north of the Hudson a certain Prof. Grimes, who was engaged in giving exhibitions in mesmerism. His lecture and manipulation of one of my elder playmates served to fill our little community quite full of curiosity—if not awe, in regard to this mysterious subject. This same Prof. Grimes, upon his return trip down the Hudson, made a stop at Poughkeepsie, and there had as a spectator in one of his exhibitions a tailor named Levinson, who, upon witnessing the control which Grimes seemed to possess over certain subjects under certain conditions, immediately declared that he himself was possessed of the same power. Upon the departure of the professor, Levinson set about demonstrating the truth of his assertion, and in a few days he had the boy Andrew Jackson Davis talking with an eloquence, a diction and wealth of information, which at once commanded the warmest admiration of all who chanced to hear him.

While Prof. Grimes really drew the match which lit the train which set the world ablaze, it does not appear, however, that he ever at any time claimed any credit therefor. Quite the contrary. Prof. Grimes remained true to his Methodist fellowship until the day of his death, which occurred at Evanston, Ill., some weeks since, where, in so far as Spiritualism is concerned, he may be said to have gone to his grave unhonored and unsung. As a matter of history, however, he is entitled to honorable mention for the part played by him in the origin of the great movement destined as many observers believe, to shatter the dangerous and vicious power of priestcraft which has so long held the minds of men in the thralldom of bigotry and superstition.

It may also be of interest to some of our Spiritualistic friends of Methodist antecedents to know how some inscrutable power has in the past made use of two such men as John Wesley and Prof. Grimes. And this must be my justification for this digression.

In addition to my recollection of the strange scenes I had witnessed in Prof. Grimes exhibition, I had also as early as June, A. D. 1848, in my then far Western home, read what I believed was the first account published in the West of the "Rochester Knockings." This account was contained in a weekly paper called the "Rock River Pilot," published by one E. B. Quiner, a Rochester newspaper man, who had located at Watertown, Wis. From the moment of perusal the details of that article became indelibly impressed upon my youthful memory and had ever thereafter remained a matter of surpassing interest to me, and now after peering in vain into cabinet after cabinet during a period of personal investigation covering nearly forty years, I had at last and for the first time seen a face which I recognized without hesitation as that of one whom I had known in the flesh. To accept these appearances as genuine—as establishing the fact that I had seen something real, something constructed of helium perhaps) and possessing intelligence projected for the moment from the other side of the line which separates the empyrical from the transcendental is, however, to affirm what the philosophers tell us is beyond the grasp of the human understanding, since all our conceptions lie on the hither side of that line of demarkation; the beyond is what Mr. Spencer defines as the Unknowable.

Had I really then been the victim of a series of illusions, or had I dropped into a veritable blind alley located in the sky? Before yielding to these conclusions I determined to retrace my steps, to re-examine the ground over which I had supposedly passed. As a result of this determination, just thirty days after my former visit, I found myself again knocking at the door of Farmer Riley's residence, where I met with a cordial reception.

In the evening a circle was once more made up, composed of about an equal number of strangers and neighbors, and after the customary exchange of greetings, Riley again entered the cabinet. We had not long to wait; in a few moments my friend, Mayor D., threw aside the curtain and stepped out in full form with the music box in his hands and with his old familiar stride came forward and placed the box in my lap, and then with a bow and a pleasant smile and a wave of the hand retreated backward into the cabinet. The Mayor was a real soldier. He had left the lower section of one limb at Port Gibson. I recognized at once the peculiar walk which he had acquired after this loss. His face seemed to be self illuminated. In form and feature, in movement and in gesture the apparition was complete.

Shortly after this appearance I was called to the cabinet with another party and requested to assist in forming a so-called "battery" to invigorate the power of the medium. Riley was sitting in a chair just inside the curtains, my associate and myself held his hands for a few moments as requested, when at a given signal we let go and withdrew from the cabinet.

Like Tam O'Shanter, lest bogies catch me unawares, I took the precaution to back out and was well repaid therefor. While my associate was stooping to arrange the curtains, they were thrown aside—and there stood a figure clad like a lord, in immaculate linen cuffs, collar and dress coat. Again it was Riley and it was not Riley. My associate seemed struck with awe, threw up his hands and with deep emotion exclaimed, "Father!" The apparition stretched forth its arm and placing its hand upon the young man's head as if to bestow a benediction, slowly sank out of sight, apparently through the floor. While from my position I could not see the medium, I knew that only a moment before Riley was seated upon a chair just inside the cabinet to the left of where I stood, clad in his ordinary every day raiment—without a coat and with a dark woolen shirt. Moreover, it seemed as if the windows of the firmament were open flooding the interior of the cabinet with light.

Nor was this all; while the apparition to me had the appearance of Riley, it was at the same time apparently self-illuminated with the brain absolutely translucent.

It would be difficult to portray in words the sensation, I experienced during the passing of this scene. I returned to my seat—little expecting to see more on that occasion. I was barely seated, however, when again the curtains parted, and there came a form, I had not dared to hope to see, again. It was that of a young man in the prime of early manhood; I could not be mistaken; it was the familiar face and form of one whose departure from the active walks of life had made the hot tears flood and burn and the busy, surging streets of Chicago seem narow, gloomy and desolate.

Who and what is this Necromancer, called "Farmer Riley," who can work these things? Whence come these "Wandering Doubles" of our loved and lost?

Are these the "Wandering Doubles" spoken of by Mr. Spencer in his "Facts and Comments?" Now that he has passed over, let us hope that we may shortly hear further from this eminent philosopher on this subject. H. B.

Chicago, Dec. 10, 1903.

HOW DID YOU DIE?

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it,
And it isnt the fact that you're hurt that counts,
But only how did you take it?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you'll bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts,
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl or comes with a pounce;
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But what's done before you die.

—Edmund Vance Cooke.

Awful Disease, Cancer of the Lip.

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become envolved under the chin. Mr. N. H. Henderson, of Wilsey, Kansas, was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

INTERESTING EXPERIENCES

Good Reports About Maggie Vestal—Most Convincing Tests Given—J. M. Kennedy Writes a Newsy Letter, and Portrays the Beauty of Humanitarian Work on the Spirit Side of Life.

J. M. Kennedy, Attorney-at-Law, Marysville, Ohio.:

Dear Sir:—You welcome letter of October 23 came to hand in due time. I was truly glad to hear from you again. should have answered it sooner, but was waiting for something to write that would interest you.

Mrs. Maggie Vestal, trumpet medium, has been with us for the last two weeks. I had a sitting with her the other day, and had a talk with several of my friends.

The first one was Lewis Fairbanks, my brother-in-law, whom you knew. After identifying himself he said: "You have not answered that letter yet." I got a letter from my cousin, Foster Bennett, who lives over on little Darby, at the same time I got yours. I answered, "No; I have been waiting for something to write." After talking some time he said, "When you write, give my kindest regards to Mr. Kennedy."

The next one to talk to me was my old mother, who passed to spirit life when I was about seventeen years old. She called me "her boy" and gave me, as she always did, good advice.

Next came my brother Chauncey, who died when I was about ten years old from the effects of a gun shot wound accidentally received at a general muster near Milford.

We had quite a talk about his life in the spirit world. The next one to talk was my brother Stillman, who was a Presbyterian preacher in his life time. He died a good many years ago in Iowa. I asked him if he was preaching the same doctrine in the spirit world that he did here, and he replied, "No, I preach progression here, but there are a great many people who cannot understand it, and Presbyterianism suits them as well as anything."

Next came my sister Kalista, who married Levi Patrick, who ran a mill just below what we called "Chuckery." We had quite a talk about old times and people whom we both knew.

Then came my niece, Lucy, the daughter of Lewis Fairbanks, and as usual gave me a long talk. She tells me that she is engaged as a teacher, or as they call it, a helper, assisting weak and undeveloped young girl spirits to a higher and better life.

None of us may expect a life of idleness in the spirit world. We shall all find something to do. I care but little what others think of these things; to me they are real. I have investigated them until I know they are genuine and true. I know that I hold frequent and sweet communion with my friends, whose bodies have rested in the grave for years. I expect to join them ere long, where there will be no more parting, and no more sorrows. I have tried to do my duty in this life and have no fear for the future.

Now, I think I have said enough for this time, and hope to hear from you again. I forgot to mention that my niece, Lucy Fairbanks, desired to be remembered to you.

S. M. TUCKER.

Wichita, Kan., Nov. 19, 1903.

To the Editor:—Inclosed find a letter to the writer from Judge Tucker, Wichita, Kan. I knew the Judge in my boyhood days. Since that he has lived in the West. The spirit Lewis Fairbanks, I knew well in life. In the years 1852 and 1853 I taught school and boarded at his house. The mother of the Judge, I never knew in earth life. I remember well his brother, Chauncey, and the unfortunate accident which caused his death.

The brother, Stillman, I never knew.

Mrs. Patrick I knew and all the people and places spoken of were of my boyhood days. His niece, Lucy Fairbanks, was the first medium I ever saw under control. I attended one of her seances about the year 1850. I saw her write automatically with both hands at a time. She was a bright, beautiful young lady, and became an excellent medium during her life. She passed over about thirty years ago.

What a beautiful thought it is that the millions of weak, undeveloped spirits that pass over daily from this vast world of ours, with its sixteen hundred millions of inhabitants that are wholly unacquainted with spirit life, should meet with such willing and ready helpers as Miss Farbanks to bring them out into the beautiful light of spirit existence.

Of all that vast number of inhabitants that pass over every year are untold numbers of little infants, which are untutored, many of them still-born, and many others wholly unable to care for themselves or to know where they are.

What a grand work for the advanced spirits to bring them out into the light and knowledge of spirit experience.

I have a daughter who passed to spirit life in 1880. She comes back to me and tells me she is one of the many thousands needed to care for these little infant spirits, and that her duty in the spirit world is to organize them into schools, and to care for them until they pass beyond her class into the classes spoken of by Miss Fairbanks.

Where is there a knowledge or philosophy so grand, so good, so natural, and so humane as this?

And the whole of eternity is for progress and for the betterment of humanity.

How I pity the creedbound spirits who stand enthralled at the threshold of the new life by the vicious teaching that has darkened and enslaved them, not only in this life, but in the spirit life, requiring the care and attention of those lovely angel spirits spoken of by Miss Fairbanks to bring them out into a knowledge of spirit existence and a higher and better life. I expect to see in the eons of time (not while I occupy this physical body, however) the people of this world released from this superstitition, bigotry and terrible bondage, and brought up to a higher plane of life and when they pass over to that great futurity they will be prepared to take up the thread of life where they left off on this side in an intelligent spiritual life of progression.

Judge Tucker's communication, published some time ago in The Progressive Thinker, giving an account of his experience in Liberal, Mo., some seven years ago, with the spirit of his niece, Lucy Fairbanks, and his letter to the writer relating to the seance of Mrs. Maggie Vestal, herewith inclosed, have both been published in the Evening Tribune, a small daily published here; also in the Weekly Tribune, and have stirred up a great deal of interest here. It is the first time in the history of Spiritualism that the secular papers would publish the truth about Spiritualism or spiritual phenomena, but were always ready to vilify the phenomena and the BURKE—9 ....*.. *.. *.. .... Spiritualists. We are slowly but surely gaining in the great work for the truth and humanity in this and the life to come.

J. M. KENNEDY.

Marysville, Ohio.

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FROM SOUL LAND.

At the age of thirty-five I found myself, Philip Weston, besides being possessed of a competence left me by my beloved father, chief owner in one of the most flourishing business concerns in the thriving city of B——. I had, at the death of my father, taken into partnership with me, Raymond Curtis, who had been for ten years or more my father's confidential clerk. Mr. Curtis was a shrewd, clear-headed man, possessed of a complete knowledge of all the details of the business, while I was fresh from college with almost no experience. I thought it the wisest thing for me to do, although I had no personal liking for the man.

He was of a cool, calculating nature, inclined to be cynical and he frequently let fall remarks that denoted an utter absence of the warm human impulses such as I like to find in those connected with me. But he was devoted to the business, and having no family ties, was willing to give it his whole time and attention, leaving me liberty to enjoy the comforts of my home and the society of my beloved Ruth and baby boy; so I was not inclined to be critical.

Ruth Stanford was an orphan, dependent on the charity of an aunt, when I married her. It was a pure love match, and time had in no degree cooled the ardor of the affection we felt for each other; on the contrary, our love had grown and strengthened, and when our beautiful Ralph was given to us, no happier home than ours could have been found.

Feb. 15, 18—, was a cold, disagreeable day. Rain had been falling through the day, and the cold increasing towards night had covered the ground with a coating of ice that made walking very difficult and sometimes dangerous. Business being dull, I prepared to leave the office somewhat earlier than usual. Bidding good night to my partner and the only clerk left at work, I started, with my heart in a warm glow at the thought of the long, cozy evening before me with my dear ones in the home nest. Closing the door behind me, and buttoning my overcoat closer about me, I started to run down the steps, when—a slip—a fall—a wild clutching of the empty air for support, a whirling and twirling of my body as it shot downward, then a blank.

I know not how long I was unconscious. The first sensation I experienced was of being enveloped, wrapped about in some soft, suffocating substance and of struggling to free myself. After a long struggle which seemed of hours duration, I succeeded in clearing myself and coming out into daylight; but where was I? There was no street, no business blocks, no gas lights, nothing but immensity. I seemed to stand alone in all the universe. Dazed, I tried to realize what had happened, when I felt a touch, and, turning, stood face to face with my father; yes, it was father just as natural as when in the body. Forgetting for a moment the, to me, impossibility of its being really him, I exclaimed, "Why, father, is it you?"

"Yes, my son," he replied, "it is I; let us go."

"But, where? I must go home to Ruth; she will be expecting me."

"Come with me, my son," said the calm voice, but an awakening seemed to be stealing over me, and I remembered. "Why, father, you are dead; what does this mean?" Then as a sudden thought seemed to pierce my brain: "Am I dead, too?"

"Yes, Philip, you are what you call dead, but you have only parted the curtain that separates the two worlds, and—" but I heard no more. The horror, the agony of that moment no tongue can tell or language describe. "Dead, and gone from my Ruth! Oh, my God! what will she do without me? Who will break the news to her! And my boy! Who will be a guardian and protector to him? Oh, Ruth! oh, my child! I cannot be dead," and once more unconsciousness overcame me, and I knew no more.

Another awaking, another struggle for light and freedom, but with returning consciousness came memory, and with it the pressure of a cool soft hand upon my head—and—could it be? was this my mother, my dear mother who had been taken from me when I was but a boy, but whose face had never faded from my memory.

"My Philip," murmured a sweet voice, "be calm, be strong, be a man, be prepared to meet whatever may come to you."

"But, mother, tell me, is it true that I have died and am in the land of spirits? How did it happen?" And quietly and kindly the dear mother related how I had fallen on the steps of the office, and had been taken up quite dead. My head had struck on a sharp corner of the iron fence of the next block and life went out in an instant.

"Does Ruth know it yet?" I asked.

"This was five days ago," was the answer; "your body is at rest in the cemetery with mine and the others, but you are beginning another stage of your existence, and it remains with you as to how and in what spirit you take up your duties and responsibilities of this new life."

"But my wife and baby, mother; can I not go to them? Can I not help them? Think of it; Ruth has no one, no father or mother; even the aunt who brought her up is dead; she depended on me for everything; she will not know what to do; I must go to them if it is possible."

"Yes, you can go to them, but there is a veil between you that you may not be able to lift; your eyes are clear now; you may be able to see through it, like glass, that from one side the vision is obscured, and from the other you see clearly. You may she her and perhaps make your presence felt, but her eyes have not yet gained the spiritual vision, but you can help her."

"Then let us go, I can't wait."

"Very well," and with her hand in mine we were borne away. It was as though the desire in our souls formed a power to propel us towards the object of our desires as steam lifts and moves the vessel in which it is confined.

Before my mind was accustomed to the novelty of the event without effort, I was in the dear familiar home once more. Mother was gone. I was alone with my own Baby Ralph was asleep in his crib, and half lying across it, with her face close to his, was my wife. Oh! how wan and pale she looked, and how the sobs shook her frame as she whispered, "Oh! Ralphie dear, how can we live without papa? Do you know he is gone; dead, and gone far away from us, and we never shall see him any more? Oh! Philip, oh! my husband, how can I bear it! I wish we could go, too; baby and I, both; oh! Philip! Philip!"

I placed my hand on her brow; I tried to lift her head to my shoulder. I whispered to her that I was not dead, that I was here, that I still lived and loved her, and would never forsake her; I imprinted kisses on her sweet lips all unheeded; she did not see me, hear me, or feel my presence. Can any hell equal the agony I endured; to clasp my loved one in my arms, lavish upon her love's endearments and meet with no response? Years spent amid the glories of heaven could not bring to me the realizing sense of the separation that had come to us, as did those moments when I tried to comfort my dear one and could not make her sense my love and protection. I kissed my boy and he smiled in his sleep, and I continued to try to soothe and calm my wife, and I think I succeeded in a degree, for after a while her sobs grew less and she lay quiet.

Suddenly the ring of the door bell sounded through the house and the servant brought in a card inscribed Raymond Curtis. Ruth adjusted her dress, arranged her hair, and went down to the drawing room. I accompanied her. Mr. Curtis appeared just the same, cold and impassive. He shook hands with my wife, offered her polite condolences on the subject of her affliction, assured her of his willingness to do all in his power to assist her, and apologized for his intrusion by stating that some steps must be taken towards closing up the business and settling up the estate of her late husband. Ruth stated her ignorance of all business matters and frankly asked his advice as to what steps she should take. Mr. Curtis replied that if she had confidence to trust the business arrangements with him, he would relieve her of all embarrassment or anxiety in regard to the matter, and would attend to settling up the affairs to the best of his ability, after being appointed administrator of my estate, according to law. Ruth thanked him and said that as Philip trusted him completely, she saw no reason why she should not.

I don't know how it was, but all the trust and confidence I had had in my partner was gone. I tried with all the power I could bring to bear to speak to Ruth and tell her not to trust him, to get Dr. Stanley or our true and tried friend Lawyer Fiske to assist her and take charge, but it was all in vain; she could not hear me, and she gave her consent to Mr. Curtis applying for papers of administration allowing him power to close up or dispose of the business and arrange all matters pertaining to her and our child's future. I did not know why I should feel as I did. I had always trusted his honor, although never attracted to him personally, but I was filled with distrust and fear as to how my dear ones might fare left to his mercies.

"Thank God," I said, "I have money enough to keep them in comfort; he can not injure them very deeply." How little I knew the depth of infamy of which some human souls are capable.

Wearied with trying to reach Ruth's soul with my love and sympathy, I turned my thoughts once more to mother, and lo, she was there. "Come, now," she said, and bidding my dear ones "good night and God bless you," I passed out of their presence again.

I will not tell of the many times I visited my old home, of the many efforts I made to make myself clear to the consciousness of my dear wife. Sometimes I think I almost succeeded. Sometimes her thoughts would grow calmer and she would whisper, "Dear Philip, you know I love you, and I do want you so; can you hear me, or is heaven too far away?" and sometimes I have seen a look of peace steal over her countenance and I half believed that she did hear my protestations of love and devotion. I could get nearer my boy; many times his little eyes would turn to me and his childish voice would say "papa, papa," bringing tears of anguish from his mother's eyes as she would tell him that papa had gone to heaven and would never come back, but some day they would go and find him.

One day while enjoying the comforts of my parents' spirit home, I felt such a calling from Ruth. She needed me; I knew it; I must go, and I found her again in the drawing room with Mr. Curtis and, what was he telling her? Can it be possible that I hear aright? He is telling her that he has found the business very much involved, that there had been many bad investments; that I had also made investments of my own private fortune that had turned out badly, and that out of the whole he would be able to secure but a mere pittance for the support of herself and child.

Ruth was overwhelmed; she thought I was rich (as indeed I was) and that she need never question as to her support, and now to be told that she must leave the home where her short married life had been spent, and with her boy take rooms in some place where she could live upon the modest allowance which Mr. Curtis told her was all that could be saved for her.

No wonder she was dazed and shocked, but she was brave, and nobly insisted that every obligation should be met, every debt paid. She would not accept one dollar of charity; she would take what was left to her and do with it the best she could; but what a tempest was in my soul; knowing the falsehood of it, knowing that my credit stood as high as any in the city, knowing that the business was established on the firmest of foundations; knowing that my own private fortune was ample for the luxurious support of my family; what treachery! what false-heartedness! Oh! for material hands once that I could take my perjured partner by the throat, and force him to retract his infamous villainy and turn over to my family that which was rightfully theirs. But I was as powerless in hate as in love. I was obliged to see the tears of my dear one and note all her sorrow and misery as she prepared to leave the dear home made sacred to her by all the little tokens of affection bestowed upon her by her best beloved; I was obliged to witness the satisfaction of the villain who had wronged her, as he exulted over the unquestioned faith in which she had accepted his statements to her; obliged to hear the exclamations of surprise and wonderment from my business acquaintances when informed that Philip Weston's property was so inextricably involved there was nothing of consequence left for his family; for I was not patient or idle these days. As thoughts of this friend or that old acquaintance flitted through my mind I would go to them, in the vain hope that I might impress upon them the thought that all was not right, and urge them to go to the assistance of my dear ones.

One day, returned to soul land from some fruitless expedition, discouraged and weary, I drew near my father's home, when my hand was taken by an old friend, George Benton; we had been boys and college mates together, but he had been taken from earth life some years before. I had never thought of him since coming to spirit land; in fact, my mind and heart had been so completely filled with care and anxiety concerning my earthly ones that I had met hardly any one whom I had known on earth; the time that I did not spend with Ruth or on some errand concerning her welfare was spent in rest and recuperation with my father and mother. But I was glad to see George and wondered greatly when he said: "You are in deep trouble; I want to help you, and I think I can; after you are rested I will come to you and you shall tell me your trouble and we will see if we cannot find a way out of it." All need of rest left me, driven away by a new hope of seeing some light in the darkness, and I told him the whole story.

"Come with me," he said, and we soon found ourselves in the presence of a benevolent-looking old gentleman whom I readily recognized as Mr. Benton, the father of my companion. George stepped beside his father, placed a hand on his brow, and gently smoothing his hair, whispered, "Dear father, do you hear me?"

"Yes, my son, I feel your presence," Mr. Benton answered in low tones. "I am glad to have you come to me; my life would be very lonely without your spirit visits."

Slowly, gently, George began to talk of his boyhood days and of myself. He reminded his father of visits I had made to him, and incidents in our lives interwoven together. At last the thought was given to him that I had passed from earth life. I do not think he realized that George was talking to him, but his mind was gradually led into a train of thought of which I was the central figure, and the result of these thoughts were the words spoken aloud, "I hadn't thought much about Philip Weston for years. I suppose reading of his death in the papers brought him to my mind; it seems he left a wife and child. I have a good mind to go and see them for George's sake," which resolve was carried into effect the next day.

With my boy on his knee, he expressed his sympathy, told of his son, how he was taken away in the very prime and freshness of his young life; he related many incidents concerning my boyhood and of my frequent visits at his home with George, and bringing the conversation to the present he assured her that her Philip was still living in some nearby state of existence. "You may be sure that he will not go away and forget you. Love is eternal and the soul can never die. My son is near me. I often sense his presence, and if you accustom yourself to thinking of him as near you, as still loving, and desiring to help you, you will open the way for him to come and assist and comfort you, and in time you will feel his love and protection about you."

"Oh!" said Ruth, "I need him now. I must leave this dear home that he made for me and where I have been so happy, and go among strangers," and she poured out her troubles and anxiety to the sympathetic old man. After fully questioning her and informing himself of all the details of the business that she could give him, he left her, assuring her he would look into affairs a little for her and urged her to keep up courage; "perhaps it is not so bad as it seems; trust Philip and I, and perhaps we can help you."

"There's rascality there," said Mr. Benton, as he went down the steps, "and I shall make it my business to look into it," and he did. A quiet but thorough investigation followed, with the result that one day George and I found ourselves drawn to the old familiar office where I had passed so many months. Assembled there was Mr. Curtis, Mr. Benton and Lawyer Fiske, and plainly, without many words, Mr. Curtis was informed that an investigation had been made of the affairs of the late Philip Weston, and the wrong and villainy that had been perpetrated upon his defenseless family was about to be uncovered.

"We know that he left property enough for her support in the manner in which she has been accustomed; we know that the business was in the very best financial condition; we find no trace of unfortunate investments, and we have no doubt if we demand and obtain, as we are prepared to do, an expert examination of the books of the firm, we shall find further proof of that which we already know, that you have been guilty of diverting what was rightfully and lawfully the property of Philip Weston's heirs, to your own use. We are here to give you your choice; restore to his wife every dollar that is hers, pay to some one appointed as administrator in your place, the portion of this business that belonged to him, or face exposure before the whole business world of this city."

Mr. Curtis, completely cowed, humbly promised to make amends for all injury he had done them; he would do anything that they proposed to right the wrong. The only excuse he made was, that he should not have let them suffer; he intended to arrange some way for them to have kept their home until the proper time had elapsed, and then he intended to try and induce Ruth to marry him, and so restore it to her.

The scoundrel! Oh! that I could meet you on equal terms! So, by the help of my dear old friend George, and the kind, trusting father who did not put his son away in a cold far-off heaven, but kept him by his love and trust near him, I saw my wife and child restored to their rights. I saw a strong affection grow and develop between Ruth and Mr. Benton, until in his love and friendship Ruth felt that she had found a father, and Mr. Benton almost felt that the daughter, who had passed to spirit life in infancy, had come back to him to make his old age pleasant and serene.

And so I can leave them, knowing that my boy has a protector who will care for his material interests as long as he is spared to him, and knowing that my beloved Ruth is loving me still, and growing nearer and nearer to me as the years pass on, and that the time is rapidly coming when I shall welcome her to the home I am preparing in Soul Land.

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Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

Lyman C. Howe, Fredonia, N. Y.:—

My Dear Sir:—Your third letter of the series was awaiting me on my return from Fremont, Ohio, where the remnant of our family, consisting now of one brother, one sister and myself, met to lay away the earthly body of our oldest brother.

As an incident of this experience and the large accumulation of work during my absence, I find it difficult to comply with the urgent request of Mr. Francis, to "write an answer soon." I will do the best I can, however, under the circumstances, and endeavor to save time by condensing my reply as much as possible.

If I have seemed to you unduly anxious to bring our correspondence to the specific subject of the book under discussion, it is because I have understood from the start that this was the one and only subject before us. And because of my inability to make the connection between your letters and the subject matter of the book clear in my own mind, I have hesitated lest I should anticipate you or misunderstand your intentions.

I want to be sure that I understand you, and then I want to agree with you as far as possible. But if I fail to catch your intent at any point I hope you will not hesitate to set me straight so that we may waste as little time and valuable space as possible.

Your last letter, if I understand you, seems to raise one or two vital questions to which I will address myself directly.

1. From your own "translations of nature" you "infer that the assumption of a Destructive Principle in Individual Life is a dream of the mystic." In other words, you hold that there is no such thing in nature as a Destructive Principle in Individual Life. That is to say, all is Constructive, according to your view of nature and individual life.

After expressing this conviction you say, "If it should turn out that there is no such destructive principle.. ..then the whole system of philosophy upon which the author predicates his "Great Psychological Crime" needs reconstructing; and hypnotism and mediumship may be entitled to a new trial."

I believe you are entirely right in this, and to my mind your proposition seems a perfectly fair one. It also seems to me to be quite relevant to the subject under discussion.

"IF IT SHOULD TURN OUT" that there is no such thing as a Destructive Principle WITHIN THE AUTHOR'S USE OF THE TERM, then as a natural consequence there could be no such "crime" as he has alleged, nor any other for that matter.

Up to the present time, however, I do not understand that it has so "turned out." The question before us, therefore, is what are we to do in the mean time?

Those of our readers who have also read the book, I believe, will be able to note the fact that in the matter of "Independence" you have been talking of one thing and the author of quite another. If I have understood you correctly, the same is true in regard to the "Destructive Principle in Individual Life." Here again, you are considering the matter from the standpoint of ULTIMATE conditions, while the author is not.

Chapters I, and II in Part III, of the book cover this subject very fully and explicitly. I regret that I cannot quote them here, for they make clear the fact (which is apparent all through the book), that the author is NOT considering ULTIMATES. He makes it clear in at least a dozen places throughout the book that he does not assume to know anything of the ultimate destiny of the soul. That, as he says more than once, is "the unsolved problem." Even what he terms "The Second Death," or "Spiritual Death," is not held by him to mean necessarily a total extinction of the individual as an intelligent entity.

But there is something in nature which causes an acorn to sprout and the tree to develop and grow to its seeming maturity. This the author calls "The Constructive Principle of Nature in Individual Life.' What do you call it?

There is also something in nature which causes the same tree, in due course of time, to decay, die, disintegrate and disappear as an individual entity. The author names this "The Destructive Principle of Nature in Individual Life." What do you call it?

The same is true of animals and men. The causes which result in their individual development and growth the author names "The Constructive Principle of Nature in Individual Life." But animals and men also, in course of time, go down to death and their physical bodies disintegrate. The principle which is back of this process the author names "The Destructive Principle of Nature in Individual Life." You will note the phrase "In Individual Life." It has a special significance in its connection.

I do not understand that you intend to deny the fact that trees decay, die, disintegrate and actually disappear from our sight as individual organic entities. But if I have understood you correctly, you call this a "Constructive" process.

You watch the acorn sprout and the tree grow and you agree with the author that this is a "Constructive" process in nature. You watch the same tree and you see it decay, die, disintegrate and finally disappear as an individual physical entity. You call this also a "Constructive" process. The author calls it "Destructive," so far as the individual tree is concerned. Which is correct?

You watch the infant man develop, grow and mature into a splendid physical organic entity, and you agree with the author that the process involved is "Constructive." You see the same strong, mature man stricken with disease. He begins to waste away. Here is something else. It is a process of some kind working havoc in his organism. You call it CONSTRUCTIVE. The author who stands by and watches the same process, calls it DESTRUCTIVE. Which is correct?

You continue to watch this undoing and disintegrating process until it ends in what we term physical death. And still you name it "Constructive" and the author calls it "Destructive." And still the question—Which is correct?

Once more, observe the man who becomes addicted to the habit of drink. I have no doubt that you have many times in your life noted the results. You observe that his flesh becomes swollen and inflamed with a consuming alcoholic fire, his mind begins to fail, his moral sense is paralyzed, and at last he becomes a wreck, physically, mentally and morally. The author stands by you and sees the same thing and, looking at it as it appears to him and the great practical simple-minded world, he says, "This is what I call an expression of THE DESTRUCTIVE PRINCIPLE OF NATURE IN INDIVIDUAL LIFE."

But you, with your mind fixed upon the unknown and seemingly unknowable ULTIMATE of things, insist that in the final summing up of all things it may, perhaps, "turn out" that this was only an illusion in the great scheme of "evolution," a mere trick of the senses, and that possibly it may not be what it seems.

In all this it appears that you have both been watching the same process. You have both had the same data before you. You have both been thinking upon the same general subject. And still the author says "Destructive" while you say "Constructive." Why is this? Is it not merely because your minds have been occupied with different phases or aspects of the same subject? It seems to me so.

From all that is contained in your letter it appears to me that you are considering only that phase of the subject which has to do with ultimate possibilities which are unknown alike to both you and the author. As to this phase of the subject there can be no possible disagreement between you and him, and consequently no basis for argument or dispute.

The author frankly admits that he does not know anything about ultimates nor ULTIMATE POSSIBILITIES. He seems to me to make it as clear as it is possible for language to express it, that he is considering only those phases of the subject which lie THIS SIDE of ultimates, or ultimate possibilities.

I recall that Mr. Ervin Rice, Mr. Griffen, Mr. Dawbarn, and one or two others who contributed to the symposium raise this same point, but it is clear to my mind that they have missed the author's intention, just as I am sure you have done. The author does not claim to know anything about the ultimate destiny of the soul of man. From what he has said many times, I am convinced that he has never found anyone who does really know what may or may not be within the bounds of "Ultimate Possibilities."

He does claim, however, to KNOW that the intelligent soul of man lives on after the change we call physical death. He also claims to know that even in that realm of finer things the same principle (or its analogy) which he has termed "Destructive" and which you prefer to call "Constructive," appears to operate.

HE STATES AS A FACT, THAT THOSE WHO DISREGARD OR DEFY THE LAW OF INDIVIDUAL LIFE IN THAT REALM, AS IN THIS, GO DOWN UNDER SEEMINGLY THAT SAME PRINCIPLE OF NATURE TO WHAT APPEARS TO BE ANOTHER "DEATH." He calls this retrograde movement, or the principle back of it, "DESTRUCTIVE IN INDIVIDUAL LIFE." If I have understood the import of your words you say it is "CONSTRUCTIVE."

To my way of thinking, the author's terminology is the better one. It seems to me to be much more consistent with the facts of nature and the language with which we are familiar.

Webster defines the word "Destruction" to mean "Demolition; the breaking up of a whole into parts; a pulling down; ruin; devastation, disintegration," etc.

His definition of the word "Principle" is "A source, or origin; that from which anything proceeds," etc.

These two words taken together form the term "Destructive Principle," and they seem to define very accurately and specifically that which the author is talking about in the book.

But I find no definition of the word "Construction" which would seem to warrant its use to express a principle or process which tears down, devastates, ruins, or disintegrates.' In truth, all its definitions seem to mean the exact reverse of these.

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2. I think you have very aptly and concisely stated the author's position, that, "Individual sovereignty and independent, free moral agency, is the normal condition of the human soul." Do you take issue with him on this point?

You have correctly quoted his definition of hypnotism. Following this you say that in accordance with its limitations it seems to you "that all cases and conditions in which the active will of one or more persons reaches, impresses, and controls the will and voluntary powers of another, are hypnotic."

The author certainly holds that whenever and wherever the active will of one person "CONTROLS" the "will, voluntary powers and sensory organism" of another person the process is hypnotic; and that to the degree only that such CONTROL is exercised is the process hypnotic or subjective.

But you say it seems legitimate to inquire "Where is the limit?" In reply, it seems to me that the author's definition fully and specifically answers your inquiry.

But you further ask, "If the effects do not at once appeal either to the observer or the subject, who can decide when or where the hypnotic process begins?" It would appear to me quite as pertinent to ask the same question with reference to a dose of poison. Its effects may not be apparent to anyone in the beginning.

But I can scarcely believe you would hold because of this fact alone that IT WAS NOT POISON. Neither do I see any good basis for concluding that the poisonous process did not actually have a beginning point, even though no one were able to determine the exact fraction of a second at which that beginning occurred. Neither does it appear to me that with your intelligence you would, on this account, hold that the process was "Constructive," or especially healthful.

In fact, I can see no logical relation between the premise and any of the foregoing conclusions. And yet, your conclusions as to the hypnotic process appear to me to be indentical in point of logic.

Let us take another instance by which to illustrate the full meaning of your logic on this point. A criminal is condemned to die by electricity. The electrical machinery is adjusted and the current turned on by machinery in such a manner that no one, not even the victim, is able to observe the exact instant when this occurs. Nevertheless, in course of time it makes its impression, produces its outward manifestations, and the criminal dies.

Now, if your logic be sound, it would appear to me we should have to conclude in this case that it was not electricity that killed him, and in fact that there was no electricity used at all. Why? Because we cannot determine by internal conditions nor outward manifestations the exact instant, or point of time, when it began to affect its victim.

This, if I understand, is the point you make against the author's position on the subject of hypnotism. I have to confess that it does not seem to me to be well taken. For if so, then according to the same logic we should have to deny our own existence, as well as the existence of everything else in the universe.

In the case of the criminal above referred to, neither you nor I would expect the attending physician to certify that death was the result of paresis or smallpox. But if he should do so it would seem to me to be an easy thing for you to prove his error, by calling his attention to the fact that both paresis and smallpox are diseases so insidious in their inception that no man can tell the exact instant when they begin. But, if for this reason we must reject these two diseases, then for the same reason we must reject all other diseases and causes.

True, we might go back to those "causes which may be traced to antecedents, circumstances, temperament, structure," etc., to which you have referred in your former letter, and insist that it was these that killed him. Possibly, in accordance with a certain metaphysical cosmogony, this may be true. But it is safe to say this would not satisfy the attending physician nor the coroner's jury, nor any other person who is fully acquainted with the facts.

And here again we come back to the author's position. He would answer all your questions which bear upon this subject, by saying that it is not a question of DEGREE at all which he has raised, BUT ONE OF PROCESS.

He holds that hypnotism involves a certain definite and specific PROCESS. It is a process which in just so far as it operates deprives the individual of the use of his own faculties, capacities and powers.

In the merchandising transaction to which you refer, the appeal is at all times to the REASON of the purchaser. You yourself have stated that you are ready to welcome any truth which appeals to you along these lines. But hypnotism does not do so. It goes directly at those powers which sustain reason.

Again let me repeat that, as in the case of poison, it is a PROCESS that does the damage and not the degree of influence upon the mind, nor the point of beginning that is the vital thing of interest.

You hold that it is the DESIRE that is controlled in the mediumistic process, and not the WILL. You cite your own experience to prove your point. On its face it sounds well, but it seems to me to be only a play on words, after all. You consented to lie down upon your back. But you did not rise until your CONTROLS were WILLING for you to do so. You say, "I knew I could rise as easily as at any other time, if I could try; BUT I COULD NOT TRY."

In that last phrase you have stated the whole secret. YOU COULD NOT TRY. In other words, your WILL to try was paralyzed. You say it was your DESIRE that was paralyzed. But if, as you say, will is dependent on desire, and your controls paralyze your desire, do they not thereby paralyze that upon which your WILL depends? They finally reach your WILL which is the power upon which you depended to set the physical machinery in motion. It does not seem to me to be material whether they have to paralyze your desire first before they can paralyze your will, so long as they finally get your will into their power, and do it by a subjective, hypnotic process.

There may be a fine metaphysical point in your contention as to precedence, but if so, it seems to me to be one which is more likely to confuse our audience than to enlighten them.

You say that you did not understand that you were expected to refute anything in the book unless you found something to refute. Nor did I, but in your first letter you stated that you had found what appeared to you to be a number of errors, or words to that effect, and I inferred from this that you had really found something to refute.

But if, after a more careful reading, you are unable to find anything in the book which you feel ought to be refuted, then as I understand, our task is finished, and it is proper for us to shake hands across the bloodless chasm, and retire to the privacy of our respective daily avocations.

There are many suggestions and a number of direct questions in your letter which I should like to respond to. But space will not permit.

Before I close, however, let me say that I am glad to feel that I have misunderstood your own reference to the "incog" author.

In what I said concerning the attitude of Mrs. Richmond, I did not intend to convey the idea that "all Spiritualists" accept whatever comes through her or other mediums, as true. In truth, I know that the more independent thinkers do not do so.

But the point I make is that if what she or her control says concerning the author, be true, then there is not the slightest basis for Spiritualism to rest upon. For even if her control should say his name is Lincoln, or John Brown, or Ingersoll, is there any way by which the public may be able to verify the statement? In other words, the "authorship" is still "unknown." It is still "concealed," and in fact "hiding behind a woman."

In conclusion, it just occurs to me that if in reality you are unable to see any fundamental difference between sickness and health, between life and death, between truth and falsehood, between construction and destruction, in the sense the author has used these words, then there is truly nothing for us to discuss.

But I believe that there is a commonly accepted sense in which all these words have their own specific meanings, and convey different ideas to the mind. In his book the author makes it clear that he has endeavored to simplify his language to the point where it can be understood by all who read it.

The whole tenor and effect of your letter seems to me to be to fix in the minds of our readers the impression that there is no such thing as personal responsibility. If you succeed in doing this you will have wiped from their lives the very basis of all morality.

As I have said before, it seems to me the author's position is simple and plain. His whole work proceeds from the basis of "Individual Responsibility." At no point does he attempt to evade or obscure it. He holds it up in such unqualified terms that it would seem to be impossible to misunderstand him.

If we are to discuss "The Great Psychological Crime," should we not try to get at its real purpose? The book was written with a definite purpose in view, namely, TO SHOW THAT ANY PROCESS WHICH DEPRIVES A MAN OF THE POWER TO EXERCISE HIS OWN NATURAL AND INALIENABLE FACULTIES, CAPACITIES AND ATTRIBUTES, STRIKES AT THE VERY BASIS OF HIS MORAL NATURE, HIS PERSONAL RESPONSIBILITY.

The book shows that both hypnotism and subjective mediumship do this thing. The author therefore claims that the subjective, psychic process upon which they depend, is destructive to individual well-being and to the moral status.

Do you take issue with him? If so, on what point?

With cordial good wishes, I remain,

Sincerely yours,

FLORENCE HUNTLEY.

LYMAN C. HOWE.

His Work Is Delayed by Severe Sickness.

I was called to Ellicottville to commemorate the emancipation of a dear soul—Mrs. Polly Vaughan—whose earthly pilgrimage began September 6, 1811. She had, therefore, been a pilgrim in the valley of time 92 years as we measure, and given eleven children to this world, all of them superior specimens of the higher humanity, of whom Mrs. John French, with whom she lived and died, is one.

Spiritualism lighted her way for forty years or more, and was a solace to the last, as it was to Mr. and Mrs. French in whose home the services were held. It was a sweet, sacred time when we took leave of the silent shadow which reflected so much of a noble and useful life. She was sister of the lates Beales E. Litchfield, known and loved as an author, public speaker for Spiritualism, and rare manly qualities. Though a trance medium for many years, he lived nearly 80 years, a splendid type of intellectual manhood, and the highest morality. Mediumship did not demoralize him nor impair his clear physical health. I have known him over forty years. Mrs. Vaughan was the last of the family of eleven children; her husband, Miller Vaughan, to whom she was married in 1832, passed on before her in 1870. From him she has often had messages which cheered and blessed her.

Returning from Ellicottville, I halted in Buffalo, dined at the hospitable home of Mrs. Dr. Matteson, found her, as usual, too busy with the sick to have time to eat, but never too busy to welcome her friends I was pleasantly surprised to meet Dr. B. F. Austin and his two splendid daughters there, and share a few moments of thought exchange. The Doctor looks hale and handsome, and aglow with the light of Spiritualism.

I called on Mrs. Atcheson, the medium and teacher, and found her, as usual, busy with sitters for spiritual comfort and instruction, but who always has a smile of welcome to her many friends. A call at my nephew's—my brother's son—finished my visits in Buffalo; but I stayed long enough in the windy city to nearly freeze my soul out of its cage, and as result a cold that blockaded my body and brain, and delayed my answer to Mrs Huntley several days longer. When the molecules of the brain and blood are all in a quarrel, and crowding each other out of their normal rhythm, it is about as difficult to think consecutively or reason consistently, or write intelligently, as if a hypnotist had his tongs on one's tongue and brain, and was squeezing the normal individuality into sausage meat for a devolutionary fry. Mrs. Howe being imitative, soon caught my example, and outdid her pattern in sneezing, snuffling, coughing and aching; and she got to a critical point about the time I began to behave like a saint. She is still at it, but I hope has passed the danger line, though she is still very feeble.

If I wanted to scare people out of their sins by preaching hell, I would assure them it is a very cold place, where blizzards are normal and "storm after storm rises dark o'er the way."

A few days after my return from Ellicottville we had a pleasant visit from Dr. Abram James, who honors Fredonia with his presence as a citizen. He is about 76, and remarkably well preserved, and his mind clear and forceful, notwithstanding he has been a medium over forty years, and much of that time in daily practice of his spiritual gifts. As proof of his intellectual clearness, he spoke in high terms of The Progressive Thinker.

LYMAN C. HOWE.

INDUCE

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Christmas Is of Pagan Origin.

This day, so universally recognized throughout the world, is now regarded by many learned men as being of Pagan origin. Whether so or not, the two following poems will be read with interest, and in connection therewith we wish all our readers a "Merry Christmas," with no attending pains.

THE NIGHT BEFORE CHRISTMAS.

'Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there;
The children were nestled all snug in their beds,
While visions of sugar plums danced in their heads;
And mamma in her kerchief, and I in my cap,
Had just settled our brains for a long winter's nap—
When out on the lawn there arose such a clatter,
I sprang from my bed to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash.
The moon on the breast of the new-fallen snow
Gave a lustre of mid-day to objects below;
When, what to my wandering eyes should appear,
But a miniature sleigh and eight tiny reindeer,
With a little old driver, so lively and quick,
I knew in a moment it must be St. Nick.
More rapid than eagles his coursers they came,
And he whistled and shouted and called them by name:
"Now, Dasher! now, Dancer! now, Prancer and Vixen!
On, Comet! on, Cupid! on, Donder and Blitzen!
To the top of the porch, to the top of the wall!"
Now, dash away, dash away, dash away all!"
As dry leaves that before the wild hurricane fly,
When they meet with an obstacle, mount to the sky,
So up to the house-top the coursers they flew,
With the sleigh full of toys—and St. Nicholas, too.
And then in a twinkling I heard on the roof
The prancing and pawing of each little hoof,
As I drew in my head and was turning around,
Down the chimney St. Nicholas came with a bound.
He was dressed all in fur from his head to his foot,
And his clothes were all tarnished with ashes and soot;
A bundle of toys he had flung on his back,
And he looked like a peddler just opening his pack.
His eyes how they twinkled! his dimples how merry!
His cheeks were like roses, his nose like a cherry;
His droll little mouth was drawn up like a bow,
And the beard on his chin was as white as the snow.
The stump of a pipe he held tight in his teeth,
And the smoke it encircled his head like a wreath.
He had a broad face and a little round belly
That shook, when he laughed, like a bowl full of jelly.
He was chubby and plump—a right jolly old elf;
And I laughed, when I saw him, in spite of myself.
A wink of his eyes and a twist of his head
Soon gave me to know I had nothing to dread.
He spoke not a word, but went straight to his work,
And filled all the stockings; then turned with a jerk,
And laying his finger aside of his nose,
And giv a nod, up the chimney he rose.
He sprang to his sleigh, to his team gave a whistle,
And away they all flew like the down of a thistle;
But I heard him exclaim, ere he drove out of sight,
"Happy Christmas to all, and to all a good-night!"

—Clement Clark Moore.

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THE NIGHT AFTER CHRISTMAS.

'Twas the night after Christmas, when all through the house
Every soul was abed, and as still as a mouse;
Those stockings so lately St. Nicholas' care
Were emptied of all that was eatable there.
The darlings had duly been tucked in their beds,
With very full stomachs and pains in their heads.
I was dozing away in my new cotton cap,
And Nancy was rather far gone in a nap,
When out in the nursery rose such a clatter,
I sprang from my sleep, crying, "What is the matter?"
I flew to each bedside, still half in a doze,
Tore open the curtains and threw off the clothes;
While the light of the taper served clearly to show
The piteous plight of those objects below.
For, what to the fond father's eyes should appear
But the pale little face of each sick little dear;
Each pet, having crammed itself full as a tick,
I knew in a moment, now felt like old Nick!
Their pulses were rapid, their breathings the same;
What their stomachs rejected I'll mention by name:
Now turkey, now stuffing, plum pudding, of course,
And custards, and crullers and cranberry sauce—
Before outraged Nature all went to the wall—
Yes, lollypops, flapdoodle, great things and small;
Like pellets, which urchins from popguns let fly,
Went figs, nuts and raisins, jam, jelly and pie,
Till each error of diet was brought to my view,
To the shame of mamma and of Santa Claus, too.
I turned from the sight, to my bedroom stepped back,
And brought out a vial marked Pulv. Ipecac.,
When my Nancy exclaimed—for their sufferings shocked her—
"Don't you think you had better, love, run for the doctor?"
I ran—and was scarcely back under my roof,
When I heard the shap clatter of old Jalap's hoof;
I might say that I hardly had turned my self round,
When the doctor came into the room with a bound.
He was spattered with mud from his hat to his boots,
And the clothes he had on seemed the drollest of suits;
In his haste he'd put all quite awry on his back,
And he looked like John Falstaff half fuddled with sack.
His eyes, how they twinkled! Had the doctor got merry?
His cheeks looked like Port and his breath smelt of Sherry;
He hadn't been shaved for a fortnight or so,
And the beard on his chin wasn't white as the snow.
But, inspecting their tongues, in despite of their teeth,
And drawing his watch from his waistcoat beneath,
He felt of each pulse, saying, "Each little belly
Must get rid"—here he laughed—"of the rest of that jelly."
I gazed on each plump, chubby, sick little elf,
And groaned when he said so, in spite of himself,
But a wink of his eyes, as he physicked dear Fred,
Soon gave me to know I had nothing to dread.
He didn't prescribe—but went straightway to work
And dosed all the rest—gave his trousers a jerk,
And adding directions while blowing his nose,
He buttoned his coat, from the chair he arose,
Then jumped in his gig, gave old Jalap a whistle,
And Jalap dashed off as if pricked by a thistle.
But the doctor exclaimed, ere he drove out of sight,
"They'll be well by to-morrow—good-night, Jones, good-night!"

—Anonymous.

AN OLD SOLDIER.

He fought for his home and country in the cause he thought was right,
Young and brave at the call he sprung to bear his share in the fight.
In many a bloody battle he stood where the torn flag tossed,
For a strong belief and a principle he fought, in the cause that lost.
Crippled and old and weary he came to my door to-day.
The fire of his eyes was dimmed by age, he was bent and broken and gray.
Only a worn-out soldier too feeble for working now
So—his grateful country turned him out with a pleasant smile and bow.

We have only use for the soldier with a name and fame to carve
These worn-out hulks—what matters whether they eat or starve?
They served, and their use is over. Better be dead and gone.
Why couldn't they have the grace to die? They weary us, living on.
For this is the Christmas season—we've worlds of work in view,
Presents to buy for a host of friends (we must do as our neighbors do,
And the calls are many and heavy on mind and patience and purse,
However it pinch we must make gifts better than theirs, not worse.)

So we have no use for the soldier, and he can't come in to the fire;
He's wet, unshaven and most unclean, his shoes are covered with mire,
And he tells us the same old story of why he was formed to roam,
Trying to earn an honest meal on his way to the soldiers' "home."
Something is wanting somewhere. There's surely something amiss
But he "trusts in God!" Oh, wondrous faith, in a derelict like this!
Only a worn-out soldier with seventy years on his head.
Mark you not asking for charity—only for work and for bread.

While his Christian brothers and sisters in fur and satin and gem,
Listen devoutly while they preach of a Babe of Bethlehem.
And open their heavy purses to give at the heathen's call
Bibles—and Christian rum and vice! And I hold them as liars all.
For he who "yearns to the heathen" while his brothers around him die,
Or turns from the bitter need at hand, stands up as a living lie.
Good-bye to the worn-out soldier with his honors white on his head.
God keep us all, good Christian folk while our brothers starve for bread!

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Chrisney, Ind.

The Progressive Thinker.

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SATURDAY, DECEMBER 26, 1903.

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A Novel Idea of Religion.

A learned author of fifty years ago, who published many books on physiology, hygiene, anthropology, etc., had views quite out of the ordinary on religion. We venture to quote for the delectation of the critical. He said:

"Religion, or the combined passions of faith, hope, reverence, and conscientiousness, is often in a state of disease. We have no mad-house without its maniacs from religion. Of complex sentiment the modes of disease are varied. Great efforts are made in revivals, camp-meetings, and on many other occasions, to excite this feeling; and we often see its morbid manifestations. These are, at times, reflected upon the body, producing strange convulsions, swoonings, paroxysms and ecstasies. In its mild form it is enthusiasm; in its severe, fanaticism; in its repulsive, it is bigotry. This disease is often acute, and commonly epidemic. It is also clearly contagious. It spreads like small-pox or measles, through a community; disappears for a long time, and then comes back again. It is probably kept alive by chronic cases. As in other epidemic and contagious diseases, some are easier to take than others, some are not susceptible, and most have it but once in their lives; there are some, however, who suffer from repeated attacks.

"This is as genuine a disease as I shall have occasion to describe, and its effects are of a deplorable character, moral and physical. It may be treated by awakening other passions; by occupying the faculties of industry and ambition; and especially by the cultivation of science and the remaining powers. Women are more liable to it than men, and youth more than persons of mature age; the ignorant, also, much more than the educated; and those who have few thoughts, occupations, and enjoyments, more than those who have many."

Smoot!

Dr. Bristol, Methodist preacher, and known to fame as "McKinley's minister," is mad to the core at the possibility of Senator Smoot's taking the place to which he was elected by a great state. All the ministers are opposed to Smoot, and the women, under the instigation of their ministers, are sending up petitions miles in length, and hounding their congressmen with letters they never read.

What is it all for? What does it mean? Why do the ministers take such interest in the seating of a senator? Is it not because they believe that the church should be first and the law unto this land?

Polygamy as an issue is dead, and Utah is a state because her laws do not permit that institution. It has not been proven that Senator Shoot is a polygamist. Yet "McKinley's minister" exhorts his hearers, "Shall this delusion, pronounced by our laws as a crime, be permitted to override American womanhood?"

These ministers ought to know that they have no right to oppose the will of a state as expressed by the voice of its people, and the constitution is entirely against them. The only serious thing against Smoot is his name, a bad name and smile-creating, but he is not responsible for that, and unless proved a criminal, notwithstanding the flood of sermons and tons of petitions sent in by the women who are set on by the preachers, he will take his seat in the senate. Were the characters of the members of that body laid bare like an open book, probably that of Smoot in virtue, common honesty, freedom from bribe-taking and "graft," would compare favorably with the best.

Shows the Theocratic Claws.

The Rev. Dr. Thomas B. McLeod, in a sermon before his church, the Clinton avenue Congregational, of Brooklyn, N. Y., gave full voice to the desires and beliefs of most Protestant ministers in regard to the public schools. The position of the Catholics has been indicated from time to time, but the Protestant preachers have been too tactful to openly express their views. The Rev. Dr. McLeod for some cause has become intensely wrought up over the question of religious instruction in the public schools, and in his anger, unguardedly exposes the claws of his theocratic bigotry, with which he would rend and destroy the rights of conscience which is the boast of every true American citizen.

The following is the conclusion he reaches after long circumlocution, as to the rights of the individual to believe as his conscience dictates:

"To allow an individual citizen to count himself absolved from conformity to the expressed will of the majority because that will may conflict with his conscientious convictions, is to invite anarchy. When the state guarantees to the individual his legal rights, his constitutional rights, it does not extend that benefit to his whims and caprices; it does not pledge itself to respect the imagined rights of the Jew, the Mormon, the agnostic, the anarchist, the atheist, nor agree to make our system of public instruction godless at the instance of superstition and paganism."

Further he says: "And this being so, Christianity being thus essential to the highest national virtue, then the man who would aid in the exclusion from the school rooms of our land that means of instruction which gives light to the mind, rectitude to the conscience and power to the will needs to be labored with if he is ignorant, or if not ignorant, ought to be resisted as the enemy of free government and of the human race."

Could the Inquisition put forth a doctrine more infamous? If a man resists having his children instructed in a religion which turns such narrow bigots as this reverend teacher into the world, he is to be treated as an "enemy to free government," which means as a criminal, to be punished by imprisonment. Happily the days of torture are passed, or this reverend gentleman would have the dungeon, whipping post, pillory, and fagots for such "enemies."

Then he has the following:

"Now from these two propositions proceeds by logical necessity the corollary that it is the duty of the state not simply to tolerate, or sanction, but to make religious instruction one of the prime factors in its system of popular education. If a sound morality is an essential condition of national safety and prosperity, and if the sublime teaching and temper of Christianity is essential to the development of the finest virtues in social and public life, then the policy which dissociates religion from education, which puts secular knowledge above morality and religion, which rules in geology and rules out Genesis, which rules in science and rules out the Bible, which rules in evolution and rules out God, which rules in Herbert Spencer and rules out Jesus Christ, is a suicidal policy, which, if persisted in, must eventually provoke the common destiny of all things godless."

When we hear that such a sermon was recently preached before a representative congregation in a metropolitan church, was listened to without comment, reported without editorial reply, we almost doubt the boasted intelligence of the age and wonder how it is that such fossilized specimens of an age of darkness have been preserved all these centuries, to come now into the light of day and herald the dead dogmas of a dead past.

NATIONAL SPIRITUALIST TEMPLE.

The National Association of Spiritualists has placed its plans for a national temple, to be erected in Washington, in the hands of Architect W. J. Palmer. It is said that the association has finally decided to build such a structure, and that it has arranged to expend on it $100,000 exclusive of ground. No site for the building has been purchased at yet.—Washington, Post.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

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"Meatless Dishes." Very useful. Price 10 cents.

SPIRIT POWER MANIFESTED.

SPOOK IN A GRAND PIANO.

Mishawaka, Ind.—The mysterious manipulations of the keys of the piano have caused consternation and alarm in the home of T. J. Cook of this city. About ten days ago, at 6:35 o'clock in the morning, the members of the Cook family were startled to hear the scales being run in the instrument while they were all in the adjoining room. Investigation revealed that no one was at the piano, and the music ceased. Every morning since, at exactly the same hour, the weird sounds are heard, although there have been several people in the room who hoped by their presence to silence the invisible player. The instrument has been carefully examined, but every piece of the mechanism is in perfect condition.

A MYSTERIOUS MIRROR.

Bowdoinham, Me.—Many people, both of this town and in other places, are greatly interested in a mysterious mirror hanging in the home of Robert Warren. It is in the room where Mr. Warren's wife died. Mr. Warren is 73 years old, and until recently has never observed the strange phenomena which have appeared in this mirror. In the centre of the glass, it is said, a man's head shows distinctly. In the left hand corner, it is declared, a hand is seen, the fingers showing plainly and pointing downward, and near the large head has appeared a smaller one, the face looking outward. The eyes seem to follow one about the room. Sometimes the smaller head looks like that of a young girl, it is said, and at other times like an old man, it is said. Beneath the two heads another picture is dimly outlined, which portrays an old wood road. Mrs. Warren was a Spiritualist in belief, and through her last illness she thought she saw and heard strange things. She was a painter, and those who believe in Spiritualism think she is causing these shadowy apparitions to come on the old glass. At first Mr. Warren was frightened by these strange visitations, but now he sits contentedly watching to see if they can be messages sent him from the spirit land by his wife.

APPARITION SEEN.

South Bend, Ind.—About a year ago a man named Ritter, living in Bremen, Ind., committed suicide in the courthouse here by taking carbolic acid just before he was recalled to the witness stand. Previously he had been so confused that he possibly feared serious consequences.

Yesterday two women sightseers entered the grand jury room, where Ritter breathed his last, but fled hysterically, screaming that they had heard groans and shrill cries from an apparition which they saw lying on a table in the room.

Shortly afterward came information that Mrs. Ritter had died in Bremen at the exact moment that the two women had suffered their scare.

While the courthouse attaches are not given to superstition, as a rule, the alleged occurrence is not without effect.

TWO DIFFERENT PERSONALITIES.

A JEKYLL AND HYDE LIFE.

While She was Changed in Nature by Drugs She Made War Upon Her Own Character—Wrote to Her Pastor Assailing Herself—Mailed Letters to Herself, and Was Enraged Upon Receiving Them.

The Tabernacle Baptist Church at a special meeting at Utica, N. Y., decided to withdraw the hand of church fellowship from Mrs. Martha Owens, a prominent communicant. The action was unanimous and taken without comment.

Last spring the minister of the church received an anonymous letter attacking the character of Mrs. Owens, and demanding an investigation. A few days later Mrs. Owens called upon her pastor for advice. She had received a defaming letter, she said, and was astonished when told that the minister, too, had received such a letter. She implored the pastor to investigate, naming a woman whom she suspected.

The letters continued to arrive, and Mrs. Owens became more and more enraged, engaging the aid of the church deacons.

Recently Mrs. Owens was called to the office of the District-Attorney and questioned very closely about the letters. She was required to write from dictation a duplicate of one of the letters she had received. The letters and her copy looked different, but a New York handwriting expert pronounced them the product of the same hand.

At first Mrs. Owens denied the intimation that she was the author of the letters. Later, with the air of one who had awakened from a dream, she gave the Church Board an explanation, which resulted in the erasure of her name from the church books. She told the minister and the deacons that she had been addicted at times to the use of opium with ipecac and sulphate of potash, and that after taking the mixture had usually lost her self-control and lived another life. On such occasions, she said, she has the hallucination that she is her own enemy—or rather, that she is some one else who has a grudge against the woman she is when her mental condition is not altered by drugs. Her theory is that she wrote the letters while in that unnatural condition and had recovered her senses when they arrived by mail She says that she did not remember having ever seen any of the letters before receiving them.

There seems to be no doubt in the minds of the church heads, the District-Attorney, the handwriting expert nor the woman herself that she was her own accuser—that she is a Dr. Jekyll and a Mr. Hyde.

Certain drugs are known to evolve sensitiveness to that extent that spirit control follows, and such may have been the case in this particular instance. But mediumship induced by drugs is always injurious, in many cases leading to obsession and insanity.

A Prophetic Mourning Dove.

Fiend, the pet mourning dove of Dr. Roch R. Gareau, 238 Jefferson avenue, Detroit, Mich., (says the Journal of that city) which for several years enjoyed the distinction of being the oldest bird of its kind in existence, died Friday just at midnight, of old age. The doctor did everything he could to prolong the life of Fiend, and made her last hours comfortable by placing her in a little bed made out of his sealskin cap, where he strove to tempt her appetite with moist bread crumbs and other delicacies craved by sick birds.

At the present time Fiend's emaciated remains repose in a wreath of bright-colored flowers, placed beneath a glass cover on the center table in the doctor's parlor, while heaped around her are dozens of little eggs she laid, bearing the dates on which they were laid, and hand-painted designs of all descriptions.

According to a certificate owned by Dr. Gareau, Fiend was hatched December 23, 1878, at Montreal. By certain mysterious signs, peculiar to mourning doves, and readily interpreted by the doctor, she has warned him of the death of nine family relatives and twelve cases of serious illness among friends and relatives, so that her master formed an attachment for the bird that was truly touching.

"I made the statement some time ago that Fiend was the oldest mourning bird in existence," said Dr. Gareau during the morning. "An article published in the Journal at that time made quite a stir in the scientific world, and was translated into French and published in the French Courier, New York. I have also had considerable correspondence on the subject, and no student can be found who knows of a mourning dove who ever lived beyond the age of 12 years. I had hoped to keep Fiend alive to celebrate her 25th birthday.

"On the day of her death the bird made 99 respirations a minute, 59 above the normal number and I counted 299 heart beats a minute instead of the usual 120. I think her longevity is mostly due to the excellent care I have taken of her feet, for most birds die of disease of the feet. She has had as good care all these years as a child.

"Some of my acquaintances have bought mourning doves, but they will find that these birds will not be prophets. One must get a pair of them and the prophet bird must be hatched in the house of the family, to be of any service.

"In studying this bird for a quarter of a century night and day, I have ascertained that when a mourning dove warns of death, it cuckoos once and falls to the bottom of the cage as if dead. In case of sickness it cuckoos twice; in case of bad news it cuckoos once and shakes its wings, and joyful news is heralded by one short, metallic cuckoo, followed by three others of the same duration. This may sound like a fairy story, but it is all true, for no one has ever studied the mourning dove more thoroughly than I have, and no one was ever more interested in her, for she was the Master's chosen bird."

Bright Lad of Sixteen.

Lad of Sixteen Who Claims Spiritualistic Powers, Successfully Treating People Suffering From Lingering Diseases.—Writes Prescriptions Like a Professional—Knows Nothing of Medicine, But Compounds Herbs With Skill and a Minuteness of Detail.

Brussels, Dec. 12.—Miraculous cures are said to be performed by a lad of 16 named Edward Pirsch, who lives with his parents and two brothers in the hamlet of Chevelipont. Three years ago the boy became a Spiritualistic medium, and since then he has been treating people suffering from serious lingering diseases from all parts of the country. He has become the leader of a large and enthusiastic group.

Pirsch is an intelligent, healthy-looking boy with dark, dreamy yes. He works with his father, who is a marble mason. During his leisure time he studies languages. He says he receives constant communications from spirits, sometimes from as many as fourteen consecutively. The most important of these is the spirit of deceased Servian doctor named Cypriet, who dictates prescriptions of herbs which the inhabitants say perform astounding cures. Many of the herbs used are not known in Belgium, and have to be procured abroad. The boy knows nothing of medicine, but the prescriptions are drawn up as by a professional hand and are given in minute detail.

Pirsch writes spirit messages in French and very curiously they are often written backwards. The handwriting is of quite different character when different spirits are supposed to be speaking.

The boy shows photographs which he has taken depicting what he says are spirit hands. The members of the family, who are in a good position, have all become Spiritualists. They prepare the herbs that are prescribed by the young medium and supply them gratis to all seeking treatment.

Every Sunday the house is full of patients and seances are held in the evening. Local medical men are up in arms against Pirsch's "cure" and the parish priests declare that he is a medium of the devil.

Little Spirit Child, Junior.

The article of Mr. J. H. McClure, of Douglass, Arizona, in The Progressive Thinker of October 3, perhaps is the strongest force that impels me to write out this experience: During the afternoon of September 28, my little spirit child Junior, said to me as plainly as any person in earth life could say it: "Papa, you will get $100 to-morrow," and on the morning of September 29, he again said: "Papa, you will get $100 this afternoon," and on going to my mail box at 4:15 that afternoon, I got a letter from my sister containing a circular of some land firm in Portland, Oregon, which had the figures "$100" in great big type, and I said to myself, "Well, little boy, you missed it this time." In a few minutes he came to me as joyous and happy as could be, saying, "Well! papa, you did get $100 in type, but I told you of it just to show you that I could read it in the mail, coming from Oregon!"

What next—I cannot tell, but that little messenger is around me very frequently, and how far he will be able to exert his power I know not, but recently his little brother Charlie, who is at Turner, Marion county Oregon, tumbled down fifty feet into a mountain ravine, and escaped with his life, and no bones broken, and only court plaster on his bruises at the end of nearly one month, and Junior, my spirit sister Mary, and my spirit mother, with ten other spirit friends, all took turns in watching over Charley and advising me as to his recovery which was as wonderful as his escape was miraculous!

Perhaps one little incident illustrating how the love nature of my spirit child caused him to misconstrue a message to his spirit grandmother, who had sent me a message by Junior that Charley is all right and will get well, and I said "Junior, go and tell your grandmother that I send her a kiss," and in a few minutes my spirit mother came to me and said: "Seldon, Junior says you want me to come and kiss you," and I said, "Oh! bless the little heart, I said to him that I sent you a kiss (meaning by him,) and the little angel took the most natural view of the situation and said: 'Grandmother, papa wants you to come and kiss him.'"

Little do we know how much trouble our spirit friends take to reach us and how many mistakes they must make in trying to help us.

JAMES SELDON COWDON.
Washington, D. C.

OUT OF THE "SOMEWHERE."

Up from the inner depths of being, the question rose—
Seeded, and planted in each life, this question grows.

Who is this "I" and, what am "I"—and from whence came "I?"
Day after day, and hour after hour, did I seek reply.

Out of the unknown fared I forth, in the form I wear—
Into the unknown shall I pass, when I'm summoned there.

Brief are the years, and fast they fly, ere my task is done;
Clear is the call that I shall hear, when life's race is run.

"Soul of the silence, speak, I pray, to my soul that waits,
Give me some symbol, I may know—O, unbar the gates!"

Out of the "Somewhere," then I heard, or seemed to hear,
Tones of a voice, like drops of music, falling clear.

"Forth from life's centered source, that is, and will always be,
Part of Primitive Cause, and of love's infinity,

Thou art—thyself—a branch of being, a soul divine,
Dweller on earth, enwrapped in flesh—there to serve thy time.

Ask then of Self—thy soul will answer thy cry, be sure,
Journey within—the path is peaceful, and sweet and pure.

"Whither" nor "whence," belong to thee—neither time nor space,
Up in the "Always" standest thou—for ever in place.

"Enter thy own being's templed door—walk with feet unshod—
There shalt thou find the answer sought—there, shalt find thy God."

ELLA DARE.

Notice to Ohio Spiritualists.

I wish to express through your most valuable paper that the Ohio Spiritualist Association is ready to do missionary work wherever called, and is desirous to correspond with all societies in Ohio.

I am forming a circuit and the missionaries expect to start out the first of January, and wish to assist all societies that desire their services, at a very little expense to the local societies; this offer is for two months, and by that time we will know whether the plan is practical and will prove a success.

Let me hear at once so I may have the route formed by January 1. I also wish to announce the O. S. A. convention will convene in Columbus, Ohio, Board of Trade Building, May 27, 28, and 29, 1904. The West Side Spiritual Church has furnished said building.

Mr. J. C. Hemmeter, Cleveland, Ohio, has resigned his office as secretary of the Ohio Spiritualist Association, and Mr. R. C. Baird, of Elyria, Ohio, has been duly elected secretary for the O. S. A. for the remaining part of the year. Mr. Baird will be pleased to furnish any information pertaining to his office and is in hopes to become better acquainted with Ohio Spiritualists. The address is Mr. R. C. Baird, Elyria, Ohio. He is also president of the Progressive Spiritualist Society, Elyria, Ohio. The notice of the liberal offer in The Progressive Thinker and the value of that paper, not only does Brother Baird urge the audience to subscribe for the paper, but has same on board and also premiums and prices; it would be well for other societies to follow their example.

MRS. CARRIE FIRTH CURRAN,
President O. S. A.
123 Indiana avenue, Toledo, Ohio.

RESOURCES OF THE PAPACY.

An Enemy to Progress, It Has Any Amount of Money to Carry On Its Nefarious Work.

Prior to the loss of the temporal powers of the popedom, the papal states had an independent budget. The pope, besides other revenues, enjoyed a civil list of $800,000. When Victor Emmanuel, however, took possession of Rome in 1870, and the states of the church were abolished, a perpetual allowance—represented by the interest on a capital amounting to $16,000,000—was appropriated for the papacy and was added to Italy's national debt.

The vatican, as it is known, has never recognized the abolition of the pope's temporal power, and therefore has never accepted the allowance. Its annual expenditure of about $1,750,000 has to be defrayed from other sources. It is interesting to note the various items of the expenditure. About $125,000 is required for the cardinals and the diplomatic agencies abroad; $625,000 for the up-keep of the vatican and its annex, libraries and museums; $375,000 for charitable purposes and subsidies to Catholic schools in Rome; $375,000 for bounties and presents, and $250,000 for sundry objects. To these expenses must be added the maintenance of the small papal army, which is 600 men strong.

As to the revenues of the vatican, they are mainly derived from the "Patrimonium Petri" and the "Peter's Pence"—two sources different from one another. The former is constituted by the yields of gilt-edged investments and properties belonging to the Vatican, besides the dues for dispensations, notably in connection with marriages. "Peter's Pence" is a voluntary tribute to Catholic Christendom. In the '70s and '80s the "Peter's Pence" enriched the papal treasury every year by $2,500,000, two-thirds of which came from France. Since then, however, the tribute has considerably decreased. Nevertheless, under the reign of Leo XIII, the coffers were fully replenished on the occasion of his numerous jubilees in 1888, 1893, 1900 and finally in 1903. The presents given to Leo XIII at each of these jubilees amounted to from $5,000,000 to $15,000,000. While these presents are looked upon as the popes personal property, they are used to maintain the papacy. The "Peter's Pence" is at the entire disposal of the pope.—New York Commercial.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

Is Spiritualism a Fraud? Reply to Rev. J. M. Fields.

Editor Journal Gazette:—The report of the sermon of Rev. J. M. Fields against Spiritualism, filled four columns. I cannot expect you to grant that much space for reply, and content myself with a small part thereof. Consequently I can take up only the most salient points, and if in these my contention is proven, the dependent propositions go with them.

He begins with quotations from the Bible, wherein it is forbidden to the Israelites when they occupied the Promised Land, to follow after the customs, or in any way worship the gods of the people they dispossessed. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter. Should not a people seek unto their God?"

This he applies to Spiritualism, but cannot the most obtuse see that the cases are as different as light and darkness? The Israelites were constantly running after strange gods, and they were cautioned beforehand that when they reached the Promised Land this practice must cease, and they must not consult soothsayers or diviners, or give themselves to idolatrous practices. They might do this through their priests, and there is not a word said about spirits of departed friends, or Spiritualism as it is at present understood.

He Admits the Facts.

Rev. Fields admits the fundamental facts on which Spiritualism is based: "That there is world of spirits as well as of mortals, I trust we all believe. Most heartily do I agree with those who call themselves Spiritualists, in the doctrine of the existence of spirit as distinct from matter. The Bible abounds with the doctrine of the reality of the spiritual and invisible. "There is no doubt in my mind that spirits, good and bad, come rushing into this mundane sphere, though unseen by mortal eye, influencing us in one way and another."

On this point there is no contention, for he is a Spiritualist of Spiritualists! His trouble seems to be that it is not "new." "While the air is tremulous with the march of spiritual battalions," and "this has been the belief and teaching of the churches of Christ from the beginning till now." Yet the Spiritualists claim it is "new!" Rev. Fields in this is greatly mistaken. I quote from "Mediumship and Its Laws," which may be considered as expressing the belief of all Spiritualists: "Spiritualism is not new. History records it. Poets have sang of it in all ages. It forms a part of the literature of all races. The Old and New Testament are inwrought with it. It is as old as mankind." Again, "Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It holds that the realm of spirit is ruled by law just as law holds supreme in the material world." It is this difference which makes Spiritualists speak of Spiritualism as new.

It is much "newer" than the story Rev. Fields relates in illustration. The point of this story is that he says it occurred "in a community where I was raised," and hence he was personally cognizant of it. It was about an old "tartar" of a woman who hounded her husband to death and then at a seance was told by his spirit that he was happier than when on earth for he was in hell. It is more than twenty years since I saw that story in an English spiritual paper, but it was in a dialect that dropped the h's. In various forms it has been the rounds of the press, and it is kind of Rev. Fields to tell us that it started in his neighborhood!

There is one more fundamental point the reverend gentleman admits: "There is another thing connected with Spiritualism that we believe, namely, the possibility of communion with spirits and the return of the departed. But the return of the departed is always under the conditions determined by the Almighty God himself."

Why, then, the antagonism to Spiritualism, which he appears to hate with strange vindictiveness. It is right here—spirits must return in his way. He says: "But when the Spiritualists declare their belief that disembodied spirits can and do communicate with the living, especially through a person particularly susceptible to Spiritualistic influences, then we must part company."

Why part company? How does Rev. Fields or any one know that the sensitiveness of mediums is not the very conditions furnished by "Almighty God" himself for our departed friends to communicate with us? Can he produce a Bible text to prove it is not?

Toward the close he gets woefully mixed and declares that his mother "cannot come back to me,' forgetting that he had previously said of spirits coming "rushing into this mundane sphere."

Then he brings up an old objection, one that has been met scores of times. "Spiritualism has never given to the world one new truth of religion—a new thought about art or history or science. Astronomers, not the Spiritualists, have called our attention to the new stars. The Raphaels, not the Spiritualists, have opened to us the treasures of art."

Spiritualism in its modern form has been before the world a little more than fifty years. Side by side has flourished the various Christian churches. It may have brought forward no new ideas or inventions. Have any of these churches? Any one who bases an objection to christianity on this ground would be declared an imbecile. The church has not given the telegraph, the telephone, electric lighting, steam engines, telescopes, etc., because that is not the mission of the church. Its mission is in the field of morals, and yet in the past fifty years it has not given the world a single moral concept that is new!

Why, then, declaim against Spiritualism because it brings nothing new? We do not, however, admit that it has not brought anything new. Before it was received in its modern form, superstition held its terrible sway over the realm of spirit, and astrologers, diviners and priests held the key to that mysterious world, and could by incantations call the ghosts of the departed from the vasty deep. Now Spiritualists hold that law rules supreme over the spirit world as the world of matter.

There is one new thought, one of far-reaching significance. He says spirits can and do return. If this is possible, is it not clearly logical that they can and do influence their friends? If they cannot, what possible purpose has their coming? Is not the evangelist a little arbitrary and presumptuous when he determines the power and purpose of the Almighty?

There is no consolation in this belief, he declares. Well that is not argument, either way. It may not be to him, but to hearts broken with grief over the loss of those dearer than life, when they call to the loved and there is response out of the dark clouds gathered over the yawning grave, there is unspeakable consolation.

Now comes the crowning objection. It is not put in the form of an argument. Spiritualism is all a fraud! From beginning in remotest times, among pagans and the holy people, it has been a continuous fraud.

If this be true, why, then, all this contention? This is the major proposition and rules out all that precedes it. Why does he preach two hours admitting more than half that Spiritualists claim? Why not say at once, it is all fraud and that is the end of the contention? It is true that there are frauds in the name of Spiritualism, and there are frauds in the name and to the disgrace of the church. These do not destroy the genuine. The Rev. Fields may fill his pockets with bogus coin, and say that he can get nothing but counterfeit paid him, as he says he can get nothing but deception from mediums he has consulted; would that prove that there is no genuine coin in circulation.

HUDSON TUTTLE,
Editor-at-Large N. S. A., Washington, D. C.

An Ideal Spiritualist Paper.

Letter From a Prominent Eastern Lecturer and Test Medium.

I consider that in The Progressive Thinker we have a near approach to an IDEAL SPIRITUALIST paper, with its grand Symposiums and Editorial, and its varied, extensive and noteworthy correspondence and selections. Spiritualism appealing first to each and all through its phenomena, generally, finds all classes of minds interested, some materialistically and others spiritualistically inclined; some of worldly tendencies, while others are religiously disposed, and some indifferent as to its trending; at the same time others seeing in it a great factor to reformatory results and ennobling philosophy. Hence, a paper like The Progressive Thinker, with its great scope, its free forum, so to speak, and its newsy columns, enlists the interest of every Spiritualist, not to say liberalist, in the land; and I wish it might have to the extent, at least, of a yearly subscription, the support of such to an individual. Yours with best wishes,

J. FRANK BAXTER.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

Stepping Stones to Glory.

Inspirational Address, Delivered Nov. 15, 1903, at Washington, D. C., before the 1st Spiritualist Association, through Mrs. Mary T. Longley.

THE PATH OF LIFE.

The Path of Life, though hard to climb,
Yet leads to Heaven above,
Its track is evermore sublime,
Gemmed by the stars of love.

Though chilling clouds may hover round
And darken all with gloom,
The sunny hill is brightly crowned
With lily buds of bloom.

The path of life, beginning with this mortal expression of being, through these bodies of flesh, may seem at times very steep and hard to climb, because of the experiences that come to us here, there and all around, that appear heavy and hard to bear, that we hardly know how to meet when they confront us with the obstacles which apparently must check our progress and growth; they may be obstacles to our progress in worldly affairs, to our growth as men and women of material affections, and we may shrink at the thought that these obstacles must be overcome in some manner, by severe struggles and with a deal of pain; and yet when we come to realize the power of the spirit—that which is moving and surging through intellectual activity and soulful force within us—we shall not be dismayed by these obstacles, nor shall we be held back by the hindrances which hedge our way. We shall begin to plume our wings for loftier flights and in thought, in effort, and in the aspiration of our being, soar above these conditions of pain and sorrow, over the obstacles and impediments—not to a position of worldly ambition, perhaps, but to the fruitage of glory in a spiritual sense.

That which appears oftentimes to be a hard and severe condition in life, which is perhaps a bar to our thought and stands in the pathway of our progress, may after all prove to be a stepping stone to glory for our spiritual life and our intellectual growth. We will often find in our observations of life that many of those who are cramped by the adverse conditions of material existence, and who at first seem to be held back in the expression of mental force, find a stimulus coming to them simply through the very circumstances which held them down. They are determined to rise in spite of these limitations; they are determined to reason upon the things of life in spite of the prison walls around them. Their thought cannot be chained, and it will soar up and express itself in some way independent of these crude surroundings and circumstances which environ.

It is a fact, as we may observe if reasoned on closely, that in this twentieth century man need not be held back in the development of his mentality in any great degree, even though he is forced to struggle with the conditions of poverty and other adverse circumstances, because as a rule he who has the health to go out among his fellow men, even though he has to go from hovel to mine, has the opportunity of exchanging thought or opinion with those whom he meets, and in some way he and his fellows find opportunities of picking up somewhat of information as to what is going on in the world.

In this twentieth century a man is not held down as he was a few hundred years ago, when a peasant could not obtain any light upon the questions of the day—when he was debarred from all association except with those of his fellow men in a like condition, and as a consequence he was held in a very servitude of ignorance. To-day that is largely changed, although there are exceptions to the rule, where ignorance profound prevails upon even the simple questions of life. The rule is that human beings do have an opportunity of coming in contact with life and its forces, and with other individuals and experiences to such an extent that they can and do gather up something that stimulates their own thought, that gives a quickening power to their own mentality and thus brings it into some sort of expression that helps toward progressive life. We find that human beings to-day may take advantage, to an extent at least, of the conditions of life, and thus make stepping stones, if they will, of those very things which seem to confront and hamper them, to gain a higher force and a grander uplift toward a glorified being which in its manifestation showeth the handiwork and life-principle of God.

Yes, dear friends, we may all find our stepping stones to glory—not the self-glorification that is displayed; not that condition or expression which calleth attention to self and which saith in manner, if not in words, "I am greater than thou, I am holier than my fellow men," but to that glory which is the result of spiritual unfoldment, of mental activity, of the combination of mentality and spiritual force manifesting through the ego into the external life and which giveth beauty, sweetness, holiness and power to the individual being.

It is very hard—and we recognize this—for one to have to meet constantly with the adverse conditions of this mortal sphere; to be crowded and hampered in the manifestation of talent and of mentality, and of all that goes to make up the real being, because one is limited in time, in wealth, in power of expression. It is hard to see our loved ones suffer for the things of life which we would give them but cannot because of lack of means; it is terrible to see our loved ones suffering upon beds of pain and illness when perhaps had we the means to provide them with proper training and service they might be lifted up to health and happiness. All these things are terrible in the life of humanity, and yet with the present condition of human mentality, they must exist. But we do not feel that these conditions will always exist.

The time is coming when human beings will have far less sickness, pain and misery than they have to-day. We do not know that the time will ever come when there will be no physical pain whatever; we do not know that the day will ever dawn when there will be no violations of natural law to the extent that one may become crippled for life through what is called accident, but we believe a time will come when all these things will be swept away and that day will come to humanity when freedom from pain shall be, but before it comes humanity must learn its lessons, and it is learning them year by year; painfully and slowly is the consciousness of this experience coming to human beings.

It is by halting degrees that one comes to realize the consequences of violated law, and by and by, after he has had his terrible afflictions and his sorrowful experiences, he will realize that if he puts his hand into the fire it will be burned; he will understand that if he plays carelessly with edge tools they will cut; that if he comes in contact with whirling machinery it will injure, perhaps cripple him for life or be the cause of his painful death. These lessons come to him, and by and by they will make such an impression or registration upon his brain forces, that they will be transmitted to his posterity, and individuals in coming years will intuitively know how to avoid these dangers, how to live in consonance with natural law and to work in harmony with the operations of this great universe of ours, and thus avoid the conditions that make for inharmony, disturbance, suffering, ill health or pain.

Just as the human race is developing along these lines, and science is coming into harmony with the people at large and making investigations and experiments in order to bring forth that for modern convenience and comfort which will have the greatest beauty and utility with the smallest degree of danger, just so human beings will come gradually into a knowledge of these things of the spirit which annoy and fret and which create inharmony and hardship and pain and sorrow. They will come to learn with the passing ages that whatever is productive of trouble and misfortune to the human race, with combat and strife between human beings for supremacy or the gratification of ambition, personal or national, it matters not, is only a deathly, destructive agent in the pathway or life of humanity. So they begin to call nations together, to send out their committees and representatives, that they may come in contact and devise ways and means by which differences may be adjusted and human rights maintained and human privileges not be abrogated, without the shedding of blood.

Thus we find that the nations are profiting somewhat by the experiences of the past—by the written and the unwritten history of races and of countries we learn that the human family, through the spirit of tolerance, which is growing, not by any means perfected yet, but feebly like the lily bud down in the mire of the pond, unseen, almost unknown, yet feebly living and putting forth its power—this spirit of tolerance, this spirit of arbitration and of spiritual altruism is alive, it is growing, and it is reaching out little by little, because of the deadly experiences of past years.

What, then, does this mean?

It means that the progress of the ages is moving on; that the spirit of life makes for progressive unfoldment and spiritual growth. It means that stepping stones to glory are and have been simply these unfortunate conditions, these unpleasant experiences, the struggles and failures and the achievements of the human family.

Nations can not step on to the plane of spiritual unfoldment until they have had their experiences of warfare and of varying conditions of strife sufficiently to compel them to call to their head centers, men and women of HUMANITARIAN INSTINCTS and UNFOLDMENT, those who know that the highest development of the spiritual brotherhood—those who know that true altruism is not manifested by speech alone—not by profession and expression of thought through beautiful words and rounded sentences—but that the spirit of true altruism is manifested only when we come so into accord with our fellow beings that we are willing TO GO DOWN INTO THE SLUMS AND TAKE A BROTHER BY THE HAND AND HELP HIM ON TO FIRMER GROUND; when we are willing to go out into the quarters of the "submerged tenth" of the great population of the earth and bring them up into better conditions—into the free air, clear sunlight and sweet environments—help them to gain the necessary influences which will come into their souls and give them light.

True altruistic expression is found IN DEEDS, not in words, and the nations of the earth as well as individuals will never learn their lessons well and manifest the knowledge they have gained until they adopt the systems of fraternal brotherhood in their attentions and manifestations to each other independent of personal interest and of selfish desire.

When this is brought to bear through the movements, attitude and expressions of our nations, we shall see a coming together, we shall realize that the redemption on the outskirts of civilization, that the unfortunate pariah in the midst of the mountains of India, the poor Chinese leper on his island forsaken almost by God and man, IS AS MUCH A HUMAN BEING AS THE POTENTATE UPON HIS THRONE, and when this is realized and understood the true spirit of altruism will go forth like the mantle of charity, beautiful and fair, for the healing of the nations, for the uplifting of the individual, and there will be no sectional strife, there will be no effort to gain supremacy, but only the desire to send out the SWEET, SPIRITUALIZING INFLUENCE THAT WILL BLESS MANKIND. But we must wait. We cannot expect this all to be accomplished in a century, or in a hundred centuries; we cannot expect that all this will be the crowning glory of our mortal life, yet we are to work toward it.

Every little thought expressed in kindly love, in beneficent helpfulness to our fellow men, is an aid, it is an impetus pressing the world forward to the desired height.

The upward way is hard to climb, but we do not or should not expect the desire to find a flowery path that leadeth at once to the highest glades of life. We should be ready and willing to meet with the stones, brier and thorns along the pathway, and get over them the best we can.

We must remember that our forefathers went with bleeding feet over the highways and steep altitudes of time, bearing their spirit of courage onward to victory in every strife, and looking back upon the history of the ages we may discover that we are to-day profiting by the experiences, by the struggles, of those who went before, and so we are preparing the way and making it a little more easy, a little better for those who are to come after us.

We need not fret and fume because we can not make the world right at once, but it is our duty to do our best in making it as well as possible, not only for ourselves and our fellow beings here, but for those who shall follow us by and by.

The conflicts of nations, the terrible experiences which have rent them asunder time after time, all are having their effects upon the lives of countries in the present day, and yet we see warfare. We have wars and rumors of wars almost every year, and have done so for so long that it is disheartening, for we have thought that perhaps the wars of earth had closed and that no longer should human beings be rent and torn by the terrible conditions of armies and brothers in arms one against another, but we find in the present years that wars continue, that strife obtains and that the crash and clash of arms is heard on every hand, but nevertheless those who think deeply upon the subject must know that the spirit of the age is toward peace, toward the altruistic system of association and of dealing one with the other.

But we are not ready for it yet. The lessons have not all been learned, the experiences have not all been gained. Your brother, your son, and your beloved companion have not yet been swept away by the hand of strife to bring you up to a consciousness of the horrors of war, but when these things come close home to the hearts of humanity and lives are desolated and homes swept bare by the terrible carnage and strife, then you will realize; but never until universal peace prevails and nations sit down with nations in amity together can you do away with this horrible slaughter and confusion and bickerings in nations and communities that brings forward a combative posterity.

But the time is coming.

You are to learn your lessons, perhaps not individually, you who are present, because you may not need that now—you may have been in spirit some time or other in that same situation and have had your experiences and are here with spiritual exaltations and desires to have all this swept away and to have peace maintained. Your work is to help bring about a condition of peace and harmony that shall bless the world. Nevertheless we are to remember that all of these conditions are necessary and have been necessary in the progressive growth of humanity in individual unfoldment and in spiritual progress. These are all necessary as the emphatic expressions for our minds that we may learn the lesson and have it registered not only upon the mortal form but on the internal mentality as well, and when this registration is completed we send out our influence. we do our work and are helping on the progressive march of life. Yes, dear friends, all these things are stepping stones to the higher and more glorified conditions of life that shall in coming ages be so helpful to man on earth that he will be able to manifest his higher self, his grander being in whatsoever line his talent may deal. He will not be hampered and crippled by conditions then as he is now. He will be able to send out the song of sweetness, the music of harmony from his life; he will be able to prophesy, and when the soul within is glorified into spiritual expression he will be able to carve from the massive stone an image of symmetry and beauty that will stand godlike in its manifestation, and prove to the world that he held the angel within which he has been able to represent in snowy stone. And he will be able also to exercise these other talents and abilities of his—those which call for mechanical execution and for inventive expression—those which individualize him apart from all his fellow men, and in doing this he will stand forth godlike in personality, filled with power of the spirit and different from his fellow men, yet one with them, each making up the particles and parts which compose the whole of life. This will be his accomplishment and his work by and by, but you are to help him. You have your work to do. You are doing your best, we know, to express your own lives, to bring about the higher unfoldments of yourselves, to help your fellow beings, to bring comfort and peace to those whom you love, and we trust something of comfort to those whom you meet who have no special claim upon your attention.

We know that as you pass along from day to day you are doing your duty as it appears to you.

We have faith in human nature. We have faith in the human brothers and sisters plodding along these pathways of mortal life to this extent, that we believe each is trying to do his best according to the conditions and circumstances around him. True, all have certain frailties, all have weaknesses and perchance the folly and the weakness may crop out now and then in each human life; sometimes the selfishness will get a little the uppermost, and we find ourselves drawing in what is external instead of giving out that which is within for the blessing of others. Sometimes we feel that our children and our particular people should have certain things that others have no right to have, or that they can have certain things by bearing a little heavily upon others, and perhaps we do that which in reality we know we should not have done. We understand that that is one side of human nature expressing itself, but on the whole and in the average we believe in human nature of a higher expression. We believe that you are all striving to do your duty; that you have no aim to injure a fellow being; that you have no wish to injure anything in life, but that you desire to bless and uplift.

And we know that you will constantly try to do the best you know how, and as you do, you will send out the INFLUENCES WHICH WILL HELP THE COMING GENERATION to do better and to be better than any of you have been able to do and to be in this present age.

You are climbing over the stones of experience to the glorified condition of a higher existence. You have your lessons to learn, YOUR DEBTS TO PAY, and everything that comes to you in the after life is that which YOU HAVE EARNED, as we have before expressed—that which belongs to you. No one has the right or power to take it from you. Others may help you spiritually, and they may thus give you courage, cheer and blessing that will be of as great assistance to you as the gift of a thousand dollars might be to you here from a wealthy friend, but they are not able to make you over in the spirit world any more than a teacher is able to make you over here; he can help you by stimulating your minds to higher effort and to greater research and study; so they can help you on the spirit side.

But you earn all that is yours and it belongs to you, and, therefore, as you go stepping over these conditions, not in wrath but with a persistent earnest desire to rise higher and to do better, you are constantly giving to the spiritual manhood and higher womanhood a grander strengthening of power that is leading on to glory; not such glory as one may find in a high seat in that which is called heaven; not such glory as selects you out of many to be placed upon the right hand of any potentate or monarch; not such glory as appeals to the outward senses with flashing gems and gaudy display, but the true spiritual selfhood that has been unfolded by the lily bud into the sweetness, bloom and fragrance of spiritual exaltation which giveth life and new strength and enables you to accomplish more for your own elevation through your efforts to bless your fellow men. This is the glory that one can attain. This is the glory that all may attain who desire to do good and to live aright. This is the glory toward which we may step and climb day by day upward over the stones, steep though they be to our feet, onward above the briers though they sting, ever reaching higher towards the stars whose light is never quenched, toward the great sun of eternal life whose glory can not fade—onward forever we march, unfolding the selfhood or the soul-life and spiritual power which makes for righteousness and truth.

As with individuals, so with nations. The forward march is on—it can not be stayed, though the stones and the boulders be steep and rugged, though the experiences to individuals and to countries be such as to dismay and wound, yet the march is on, and because of the experiences, because of the failures, because of the conflicts, because of that which chagrins and confounds people, because of all which may be even blighting and gloomy, the way is on and leadeth to the stars; it is upward and bright, although many have to fall by the way because it gives its lessons and makes its discipline felt.

By and by the whole world will be aroused to a knowledge of the truth and of the right; to the recognition of the rights and privileges of humanity wherever it may be, and because human expression, public sentiment, popular feeling and demand will be such that nations will be obliged to consider the rights of each other, will be obliged to come into contact for close association with the idea and understanding that all shall be conceded to them which is their due. Because in the onward march of human unfoldment countries and their managers will gain wisdom, will grow in strength, will become strong in mental power, WILL GAIN SOMETHING OF SPIRITUAL VIGOR, and will come to the highest understanding through which they will learn that only by the SYSTEM OF EQUITY AND EXACT JUSTICE FROM MAN TO MAN, NATION TO NATION, CAN LIFE BE PROSPERED, CAN HUMANITY BE GLORIFIED, CAN THE WORLD BE UPLIFTED FROM THE CONDITIONS OF ERROR, OF WRONG AND SIN, TO THE HEIGHTS OF MAGNIFICENT INTELLIGENCE AND OF PROFOUND WISDOM AND LOVE.

CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA."

Deafness is the direct result, in 95 out of every hundred cases, of chronic catarrh of the throat and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffled. But science has discovered a way to reach these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

ANCIENT INDIA,
Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

ALL ABOUT DEVILS.
It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

THE FOUNTAIN OF LIFE,
Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

THE GOLDEN RULE.

The Religious Position of the National Spiritualists Association.

To the Editor:—Allow me to express my heartfelt thanks to Brother Baldwin for his straightforward dissection of the Golden Rule, and to yourself for publishing it. He is the first man who has come out and affirmed the position advanced by myself, some years since, that this rule makes selfishness the supreme authority of moral obligation. Its wide theoretical acceptance is on a par with many other shallow and foolish sayings of the reputed Jesus. It is fortunate that human nature is such that its observance is impossible. Think of an inflated egotist obeying that Rule.

But I am fearful that Brother B. has overlooked one important fact. I have before me the Declaration, or Creed of the N. S. A., which I understand was readopted at the recent meeting at Washington. It is made up of four believes and two affirms. The last paragraph reads: "We believe the highest code of moral ethics to be embodied in the Golden rule—to do unto others as we would that others should do unto us." Now, if Brother B. belongs to the N. S. A. he thereby proclaims that what he terms "the shibboleth of the Christian theology" is "the highest code of moral ethics." I disclaim entirely the supposition that the critical mind of Brother Baldwin could ever blunder into calling a simple precept "a code," or be guilty of writing "moral ethics," as though there could be immoral ethics, or that morals and ethics were not synonymous terms. But the world is told that the above paragraph is the belief of the Spiritist public. Does Brother B. endorse the creed by supporting the organization which made it?

This sixth article was not in the original creed, but was added afterwards as an additional sop to the Christian church.

At the recent meeting in Washington, an attempt was made to still farther degrade Spiritism by imposing an elaborate ritual. It appears from the meagre report that it was adopted only in part. But it undoubtedly will be, for President Barrett, who was one of the getters up of the ritual, in his annual report says, "This convention should declare to the world the religious side of Spiritualism and place it squarely and reverently upon the basis of Scientific Theism." This language of President Barrett is confirmatory of the report that he voted against the creed originally because it did not go far enough in the religious direction; and this recommendation for placing the "religious side of Spiritualism before the world," upon the basis of Scientific Theism" shows that he has not relinquished the purpose to make the N. S. A. a distinct sect. In this, he will no doubt be successful.

With its "Infinite Intelligence," "Scientific Theism," baby christenings, "A more devotional, religious spirit," and "the communion service that should follow the address of a settled speaker," it will have what the president so ardently desires; its "phenomena, science, philosophy and religion with no trespassing upon the prerogatives of either branch."

Scientific theism, infinite intelligence, Golden Rule, baby christenings, communion service, ordaining reverends, prayers and invocations all arranged in a voluminous ritual defines the character of the N. S. A. as it has been manipulated by its president and his assistants. And, as the late convention endorsed his address, and re-elected him its president, it thereby accepted the entire religious rigmarole of the address as well as the "Shibboleth of the Christian theology" as a true definition of modern Spiritualism.

Now, will Brother Baldwin endorse this vast mass of semi-christian fads with the single exception of the Golden Rule? Is "scientific Theism" and religious devotion, etc., to be "reverently" accepted and the Golden Rule kicked under the table?

Modern Spiritism has but two basic affirmations. 1. Discarnate spirits communicate with spirits still in the flesh. 2. The method or laws of communication is purely natural. These two propositions sweep away all the Gods—all the miracles, and all the religions of humanity, unless we except pure Buddhism.

I hope to see Brother B., with his critical mind, come to the defense of pure Spiritism against the persistent effort to convert it into a contemptible, semi-Christian sect.

J. S. LOVELAND.
Summerland, Cal.

THE GOLDEN RULE.

He Thinks It an Excellent Rule to Go By.

To the Editor:—I see in The Progressive Thinker of Nov. 28, 1903, that Mr. E. W. Baldwin of Madison, Wis., takes a tilt at the Golden Rule, saying that if strictly lived up to it would wreck and ruin the world!

Whistle him down the wind!

It is the noblest rule ever uttered by mortal man, and the purest men and women that ever lived on our planet believed in and commended it.

If anybody ever harmed Mr. Baldwin it was because that person did not live up to the Golden Rule. If Mr. Baldwin ever harmed anybody it was because he did not live up to the Golden Rule. He says no man has ever lived up to it, and he seems to think this proves the rule to be bad. There are many that will not live up to it, and there are many that will not live up to the laws forbidding murder and theft, but this does not prove that the laws forbidding murder and theft are bad. It only proves that the people that violate these laws are bad.

Mr. Baldwin's proof is no proof at all. The Golden Rule is not enforced because the ruling class in the government does not want to live up to it. They get their bread and fine clothes by violating it. If they would live by their own honest labor, then they would have a better opinion of the Golden Rule. Living up to it would not wreck and ruin the world, but it would reform the world into a paradise It might be a little hard on the worthless schemers and idlers who live by exploiting labor in violation of the Golden Rule. They would have to live by their own labor.

The Golden Rule, as Mr. Baldwin says, is not lived up to, and that is just why there is so much crime, poverty, distress, strikes and strife among the people. Civilization is breaking down. Society, the ruling class, puts a premium upon crime and rascality, especially if the crime and rascality is committed on a large scale. Injustice breeds discontent. It is not right for some to have to toil till they fall down exhausted while others do nothing. It is not right for laborers and their children to have to wear rags and starve while idlers wear robes and feast on the luxuries of the land. It is not right for a rich idler's dog to fare better than a poor laborer's child. These infamous conditions exist, as all know, under the competitive system, and they would not and could not exist under a co-operative commonwealth based upon the Golden Rule. J. H. WIMPEY.

Goodman, Mo.

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Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrow of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for

LAKE HELEN, FLA.

February 7 to March 20, 1904—Last Excursions.

Amid the blizzards of the north, it is cheering to hear of the sunny and genial climate of Lake Helen.

The people are coming to this mild climate in increasing numbers. The dwellers at Lake Helen camp enjoyed an old-fashioned Thanksgiving dinner, with turkey, cranberry sauce, chicken, mince and pumpkin pie., Some twenty sat down to Mrs. Spencer's bountiful table.

Mr. and Mrs. David Sherman are occupying the cottage they bought of Mrs. Pratt, which was made ready for them by Miss May Patten.

Mr. A. A. Buter and wife are in the Apartment House for the season.

Mr. and Mrs. Bartholomew (the trumpet medium) are in their new cottage, while Mr. B. is about to erect another.

The Cassadaga Hotel smiles with a new coat of paint, and Mrs. Sage, the manager, has placed new curtains and draperies in the windows. The dining-room is being enlarged.

Strangers are at camp looking for lots on which to build cottages. H. M. Clark is finishing his cottage.

Geo. P. Colby is in West Palm Beach, voicing the spiritual philosophy to the people. He is to be called to Jacksonville, later.

President Bond has been in the clutches of la grippe.

Mr. and Mrs. Giddings have been instructing the people by a recital at the hotel parlors, of the early history of the camp.

Mrs. Buchanan still resides in her cottage and is engaged in the literary work.

The boats are being made ready for a launch on Lake Colby.

The store is open and people are able to get groceries. Mrs. Pelton, the keeper, claims her goods are strictly orthodox, and rejoices that heretical campers are "good pay."

Mr. and Mrs. Kellogg have opened their cottage, lately bought of Miss Keenan.

Clerk Twing and wife are happy in their "dove cote" and glad to get away from cold and windy Lake Erie.

Judge Underhill and family have moved into their enlarged cottage on Marian street.

Mr. and Mrs. Carrigue are in the Clark-Hatch cottage, the bright and witty wife adding much to the social life of the camp.

The Apartment House is nearly full. Write Mrs. J. D. Palmer, at camp, for rooms, etc.

Mr. and Mrs. McDonell, of Toronto, Can., have set up housekeeping in the Apartment House.

Mr. Lower entertained the people at the hotel with some excellent music.

Mr. and Mrs. Fairfield, formerly Advents, intend to build a cottage at camp.

New lamps have been placed in the streets.

The timber for the water tank has arrived. Piping the streets for water is next in order. A good carpenter is needed.

Mrs. Witters and Mrs. Vogt are located in Budington cottage The former is much improved in health.

Mrs. Clark, of Elmira, N. Y., is at Cassadaga Hotel.

Mrs. Van Duzee and Mrs. Thompson will take rooms in the Bartholomew cottage. Mr. and Mrs. J. D. White came early to occupy their pretty cottage.

Mrs. Barnum has rented the Huff cottage She is a sister of Mr. Littlejohn who still lingers at the camp.

Mr. Meyers and Mr. Spencer, continue to haul baggage and lumber.

Mrs. Ellwanger, of St. Louis, Mo., is the guest of Mrs Spencer, while looking for a winter home.

Mrs. Spencer has her large dining room ready for table boarders—a good place to get meals at moderate prices.

The Webster Hotel (O. B. and M. J. Webster, managers) is finished and ready for guests. This hotel has modern improvements, bath rooms, toilet rooms, excellent beds, hot water heating—all at moderate prices.

Miss Cole, the photographer, is daily expected. Mr. Lee Spencer, from New Haven, Ct., has been visiting his parents in camp.

Mr. Fogle passed to the higher life, October 15. He will be much missed—a genial gentleman, with many friends at camp.

My last three excursions will sail from New York City, December 31, January 7 and 21. I shall personally conduct the last one.

Write me for special low party rates enclosing 4 cents in stamps for postage on Clyde circulars, etc.

H. A. BUDINGTON.
91 Sherman street, Springfield, Mass.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

ETERNITY.

I am very sorry that my article on "Eternity" was so poorly expressed, as to be taken as a wall, or cry of anguish. I did not mean it should convey that impression by any means.

I only meant it as an earnest appeal for light upon what to me was the most important question that ever entered my inquisitive noddle.

Was there ever a time when I as an individual did not exist? If so, then I am satisfied that the time will come, when I will not be.

Whatever had a beginning will have an end. Then, did my individuality ever have a beginning?

God, spirit, matter, material, never had a beginning.

Has existed from all eternity in the past—will exist to all eternity in the future.

But—things created from them, including worlds, have beginnings and endings. If man is immortal, is to retain his individual existence to all eternity, I am satisfied that nothing he can do, or leave undone, can change, or take it from him.

It may be that I am asking too much, to want to know the truth in regard to this mighty question, but if there is any evidence lying around loose, that has a bearing upon this theme I am just boy enough to want to pick it up and see how it looks.

But I am not fretting or worrying about it. If I do not find what I seek for, I will go on whistling until I find something else that is desirable.

In reply to Henrietta Straub, who so kindly and nicely reviewed my former article on Eternity, I want to say, I do not expect to know the unknowable, measure the unmeasurable, or prove the unprovable. But I want to learn all I can about God or Nature's infinite plans.

I know the finite cannot comprehend the infinite, but I understand what Eternity means, and I am mighty anxious to stay with it, to never drop out.

I want to thank Henrietta and others who replied to my article. Opinions do me some good.

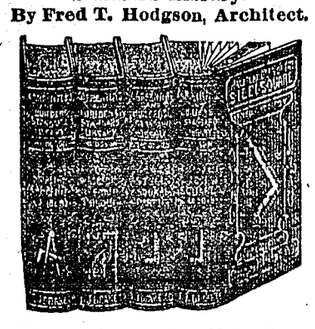
So far as it goes the grand and glorious philosophy of Spiritualism is very consoling. I do not worry over the future, for I incline to the belief, that all things considered, whatever is, is for the best.

There is nothing criminal in aspiring for truths that are beyond our reach, and when I tire of it, I will take Henrietta's advice and listen to the lullaby song of "Rock me to sleep, Mother," and take a rest. JOHN T. DOW.

Duluth, Minn.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

The Carpenter's and Builder's Standard Library.
By Fred T. Hodgson, Architect.



This series of new works on Modern Carpentery and Joinery are to-day the approved and most helpful set of practical builders' "educators," published. Price per set of 4 vols., cloth, $4.00; half-leather, $6.00.

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This book treats upon how to run a farm engine. The young engineer's guide. Fully illustrated. A complete instructor. This is the greatest of all works for the farmer. Price, cloth, $1.00.

By James H. Stevenson, and Other Expert Engineers.

Can Telepathy Explain?

Results of Psychical Research.
By Minot J. Savage.

Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

The Influence of the Zodiac Upon Human Life,
With Character Readings of Persons Born Upon the Cusp.

The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Wm. E. Smith writes from Springfield, Mass.: "The First Church of Progressive Spiritualists opened its doors after a rest of two months, to a large audience in Memorial Hall, on September 6. Not quite a year ago when this society organized, some of those who remained on the outside to kick, prophesied its death in less than two months; others delegated it to a warmer climate, but it has moved right along unmindful of false prophets or opposing forces, and to-day it is more alive than ever. Mr. R. Chester was the one under whose guidance this society was organized, and for three months he worked Sunday after Sunday for just what contributions might be forthcoming. Meetings were held in a third story hall, and through the able ministrations of Mr. Chester these quarters became too small, and it was again necessary to look for larger quarters. These were soon found, and we now have a very commodious location, nicely furnished and heated, and best of all, no debts. This has not been accomplished without earnest endeavors, both on the part of pastor and people. While we have an energetic and beloved leader we also have earnest workers who devote much time and money to the cause they love, and which they are determined to show forth to the world for the betterment of humanity. Our membership now reaches over sixty, while we have many adherents, who are not yet members. We are certain we have now established in our midst a movement for the betterment and advancement of mankind, that is making itself felt. We take great deal of pride in our church and we struggle on feeling assured that greater victories are ours. We wish that some of our Spiritualistic friends who think that the cause is declining could see the audience that comes out to hear Mr. Chester. Our hall has been crowded Sunday after Sunday with some of the very best people of Springfield. His platform work and his readings at his residence are truly phenomenal, and has received great praise not only from the people who know Mr. Chester, but from the secular press as well. He devotes much time to those who are skeptics and has done more for this class of people than any other medium they ever have had here. This society sells The Progressive Thinker, and we sell more of them than any two societies here, and we will increase our supply after the first of the year."

Brother A. C. Priest, of Spokane, Wash., writes that some one has been appropriating his paper in its passage through the mails, much to his disgust. Papers will occasionally go astray in the mails in spite of the most careful supervision. We are glad to supply missing numbers when requested to do so by postal. Mr. Priest says: "For two or three years my wife and myself have held our public meetings, at which we have been always ready to give our copies of your valuable paper to those who have never read them, with the object of enlightening them and getting them to subscribe; but we have a decided objection to buy copies or subscribe for your paper in order to supply mental pabulum for people who cannot appreciate them."

Otto Sippell, president, writes from San Diego, Cal., giving a graphic account of the meeting of the Second Spiritualist Society at the home of Mrs. C. E. Thing, to help celebrate the 37th anniversary of her father and mother, Mr. and Mrs. L. B. Wells. There was an original address of welcome, by Miss Loreitta Thing, aged 11 years, which contained some excellent sentiments. Then followed instrumental and vocal music, and recitations, short talks from many who were present. Then the little 6-year-old granddaughter Natella recited 'Grandpa's Glasses,' and she and her sister sang the pretty song, 'True hearts never grow old.' Mrs. Thiebaud's guides gave a beautiful talk to the couple. Those present expressed themselves as having spent a delightful evening."

C. E. Tobey writes in answer to S. H. White, objecting to the idea of colonizing the colored race in South America; he thinks they should be taken back to Africa, where railroads are now being built. He says: "Then there is a free negro colony on the West Coast. Plenty of room there, and many blacks ready to go. Not long ago a lot of them went to the governor of Georgia for transportation to Africa. Arrangements could be made with the African powers for homes for such desirable immigrants, and our useless men-of-war ships could carry them across the Atlantic. Take out those big guns, lighten the ships and load them with black humanity, and build up a powerful nation of civilized negroes, and help civilize the barbarous tribes already there. England, France, and all the European nations with possessions there would assist in the work. Yes, Booker Washington is working nobly for the black race. He is a reasonable man. I have lived the most of my life in the South and owned negroes, and I certainly wish him success. I don't think he should be censured for eating 'possum with the president; but appearing in public with the ponderous Cleveland, I cannot so easily forgive."

Harmony writes from Long Beach, Cal.: "Perhaps you would like to hear from this gem by the sea. On Oct. 15, a few earnest Spiritualists organized the First Spiritual Society, and are going along nicely. Mrs. Emma D. Hammin, of Los Angeles, formerly of Topeka, Kans., has been speaking for us for the last five Sundays. Mrs. Lettie M. Allen will finish the balance of this month at the Sunday evening meetings. She has a hall in Los Angeles but comes to us as we need earnest workers. Our Thursday night socials are a success. We have a true, pure, earnest soul as our president, Miss C. J. VanAlstine."

Mrs. M. T. Kessing writes: "That book, The Seers of the Ages, which I regard as a gift, has arrived all right. Many thanks. It is just grand. I wish to say that I was born and raised a Roman Catholic, but left the church over twenty years ago. I was converted to this grand truth.

Dr. Beverly writes: "At Lakeside Hall, next Sunday evening, Mother Virtuzia will lecture. She is the founder of the Circle of Light. She dresses in white from head to heel, thus illustrating the spirit resurrection and life. She is a fine speaker and very spiritual, and her revelations are very wonderful. All should hear these representative speakers, and attain to the highest and best in this present life. It is the pure honest life that tells the tale. The people want demonstrated truth, and your paper has no fear in declaring the latest and best."

Mr. Henry Brunhaus, president, writes that the association in Wheeling, W. Va., is in a flourishing condition, and large attendance.

Laura G. Fixen, on Dec. 10, took a steamer at San Francisco, Cal., for Australia.

G. H. Brooks writes: "My address while in Ashtabula, Ohio, will be 24 Center street. I will respond to calls for funerals. I go to Toledo, Ohio, for January. Send all mail and telegrams to 24 Center street, Ashtabula, Ohio."

A special dispatch to the Inter-Ocean from Rome, says: "Pius X. is likely to exercise the prerogative of papal infallibility for the first time since its definition by the Vatican counsel in 1870. Neither Pius IX. nor Leo XIII, ever had occasion to define any dogma, but, it is said, Pius X. will in the near future declare the assumption of the Blessed Mary to be a dogma of faith. It has always been the belief in the church that Mary's body was taken by angels to heaven, so that no particles of it were preserved among the relics of the church. Catholics, however, have thus far been at liberty to believe or not believe the truth of this assumption, which was proclaimed first by St. John Damascene and by the council of Ephesus. A dogmatical definition by Pius X. would bind all Catholics to the belief." Verily, what fools in this world of ours.

Nellie S. Baade writes from New Orleans, La.: "Go ahead; the paper is all right, and the symposium is grand."

The "Divining Rod" or "Dowser," is up for consideration before the Psychical Research Society of London. Professor Barrett has satisfied himself that neither luck nor special knowledge of the surface indications of hidden water or ore, nor special susceptibility to electrical influences, will suffice to explain all the cases of dowsing that he has studied. He thinks, rather, that the dowser possesses a mysterious perceptive faculty, akin to the "homing" instincts of pigeons. "Any particular object sought for—it seems immaterial what that object may be—" excites an impression on the dowser when he approaches it. The impresion may rise to an obscure sensation or to an emotional disturbance, but at any rate it starts the dowser's muscles to contracting, and that starts his rod to shaking—and there you are. Professor Barrett has further observed that "children of nature, simple country folk whose minds are free from preconceived ideas or reasoning,' are the best dowsers. He feels justified in drawing the conclusion that "the intrusion of reason or of any conscious volition is fatal to the end in view."

Dr. J. H. Randall writes: "I have been engaged by the Society of the Students of Nature for the next month or two, meetings held every Sunday evening at 7:30 at Perl's hall, 1546 Milwaukee avenue. I also conduct regularly the meetings of the Church of the Golden Rule at Hall 210, 52 Dearborn street, Sundays at 3:30 p. m. Am doing this work more because I love the work of advancing scientific truths than for any money reward there is in it."

Mrs. F. C. Kramer writes from Rockford, Ill. "In behalf of the Spiritual Science Society of Rockford, Ill., I wish to say that we are flourishing. We have a society of which we are proud. Our members are all working harmoniously together. Our officers are all zealous, and fill their places with perfect adaptation to their work. They have proven themselves to be the right persons in the right places. We have been fortunate in securing the best of talent. Since the close of the camp season, and the reopening of our meetings, our rostrum has been occupied by Mr. and Mrs. Sprague, Mrs. Mattie E. Hull, Mrs. Ella Johnson Bloom, Mrs. Nellie S. Noyes, of Boston, Mr. Harry J. Moore, of Chicago, and Mrs. Frances Wheeler of LaCrosse, Wis. We have had foreign talent with us twice every Sunday. Mrs. Wheeler was with us last Sunday and will be with us again next Sunday. Her lectures are given while she is in a trance condition. They are full of good things from beginning to end. Her message work is fine, and very convincing to investigators. Mr. Harry J. Moore, who immediately preceded Mrs. Wheeler, is an able speaker, and his lectures are deep, logical and forceful. He is an earnest, zealous worker for the cause, and thoroughly competent to fill his place in the lecture field. Last Wednesday evening, the ladies of the society gave a sociable in the hall, and we had a very pleasant time. Mrs. Wheeler gave a short lecture, followed by messages. Special music was rendered by a quartette and others. Refreshments were served, after which the young people indulged in dancing. Our president, Mr. I. S. Getchell, has been ill, and unable to be with us the past two Sundays. He has been earnest and untiring in his efforts to build up the society, and is highly appreciated by the members. We have a Ladies Auxiliary that is doing a good work and is an able assistant to the society."

Wanted, by the Church of Truth of Denver, Colo., a No. 1 speaker and medium. Address the secretary, I. T. Niles, 2011 Scott Place.

Harry J. Moore closed his engagement with the society of Rochester, Ind., last Sunday. Mr. Moore serves the First Spiritualist Church of Battle Creek, Mich., the last Sunday of this month, and his address while there will be 90 Lathrop avenue.

Rising Sun Spiritualist Mission holds services every Sunday, afternoon 2:30, evening 7:45, at Star Lodge Hall, 378 S. Western avenue. Good singing. Speaking and spirit messages. All Welcome. Seats free. Special watch night services, New Year's eve, December 31, 1903, at the mission. A special program for this occasion. Luncheon will be served. Seats free.

The first Spiritualistic ceremony ever performed in Decatur, Ill., took place on Wednesday night at the home of Burchard Jensen, 414 East Marietta street. The contracting parties were Henry Bauer and Miss Pauline Jensen, and the minister was Mrs. India Hill, head of the Spiritualistic congregation of Decatur. Not much difference exists between the Spiritualistic marriage ceremony and the usual form. The minister stands before the couple and pronounces the words of the form. Some changes are, however, made in the wording. Thus the woman, instead of being asked if she will "love, honor and obey," is asked to promise "harmony, peace and love." Again, the minister does not say, "What God hath joined together let no man put asunder," but substitutes the word "love" for the word "God." This change she explains by saying that if all marriages were made by God, that wording would be all right, but it is an evident fact that many marriages are not made by God, because of the inharmonious spirit and the records of the divorce courts. The couple then join right hands and promise mutual love, and the groom puts a ring on a finger of the bride's right hand. Both the bride and her mother are Spiritualists, and the groom often attends Mrs. Hill"s meetings. Last night's marriage was the second performed by Mrs. Hill, who has been an ordained minister for eight years. She once married a couple in Lafayette, Ind., but this was her first in Decatur and in Illinois. Mr. Bauer is the son of Mr. and Mrs. Henry Bauer, of 984 East William street. He has spent most of his life in Decatur and is well known in the east part of town. He works in Kraft's bottling works. Mrs. Bauer is the daughter of Mr. and Mrs. Burchard Jensen. She is likewise well acquainted in Decatur, but has more friends near Brush college, where she lived with her parents until five years ago. Mr. Jensen is a retired farmer. He owns considerable city property, for which he traded his farm five years ago. The wedding took place at 7:30 o'clock. At that time the couple went into the parlor and stood before a window draped with smilax. Mrs. Hill entered behind them and repeated the marriage service. When the ceremony was finished she made a prayer. The couple were attended by Walter Jensen, a brother of the bride, and by Miss Martha Kresin. Mrs. Bauer's gown was of drab broadcloth, trimmed with white silk and applique. She carried a large bouquet of white roses. The maid, Miss Kresin, wore blue silk and carried pink roses.—Decatur Review.

H. F. Coates writes: "Our meetings at Kenwood Hall, 4308 Cottage Grove avenue, are well attended and much interest is manifested. Dr. J. O. M. Hewitt has lectured for us the past two years and too much cannot be said in his behalf as a teacher. An audience after listening to one of his lectures cannot help but be impressed with the truth of it. Messages are given by myself and others each Sunday. All who can attend will find a hearty welcome."

Mrs. Alice Baker, of Cleveland, Ohio, writes: "I have commenced my services with the Truth Seekers Spiritualist Society, Dallas, Texas. I find a small society here of good, earnest workers, so I am hoping for the best results in our spiritual efforts, and for a return of health in the sunny South. I would be pleased to correspond with any society wishing my services for meetings, through the week, and will officiate at funerals. Address me at 193 Grand avenue, Dallas, Texas."

Virginie Barrett writes: "I shall be away for the holidays, but letters for calls to funerals or societies will reach me by addressing me at my home, No. 1915 Broadway, Indianapolis, Ind. Mrs. J. B. Harris, from Columbus, Ohio, has been here holding trumpet and test seances. She held two at my home, giving entire satisfaction."

Berlin, Dec. 12.—The Meyer girl, of the village of Grambeke, near Bremen, who recently awoke from her seventeen-year trance, first went into a trance state nineteen years ago, after a bad fall from a cart. She then complained of a pain in her head, and gradually went to sleep and remained so for two years. She was aroused, and for a month she was herself again, but gradually grew weaker, complained of being tired, and fell once more into the trance which continued seventeen years, with slight returns to consciousness. During all that time she took food and drink, expressing her desires by almost imperceptible movements of her hands. All natural functions remained normal. She was even subject to toothache and colds, and once had the grip. The doctors who have visited her since her awakening declare that she is now restored to health and that there is no danger of a relapse, but they are puzzled to explain the cause of the trance. Naturally the close confinement to her room has had its effect on her appearance. Her skin is the color of parchment. Her eyes, so long unused to light, are gradually growing stronger, but they are changed in color. They were brown when she went to sleep; they are now a greenish blue, utterly unlike any other person's eyes. She knows nothing of what has happened during her trance, but her memory of everything that preceded it is perfect. Although now 36 years old, she has still the voice of a girl of 17 or 18.

Miss Mattie Woodbury, of Shaftsburg, Mich., writes: "I have given satisfaction here in Bay City for the month of November, both in private and at the hall, and I desire to correspond with societies in the state for platform messages and private circles. I remain here until after Jan. 1, 1904."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Spiritual Society will have a Christmas tree at their hall, 183 E. North avenue, Dec. 27, at 8 p. m. All the little ones attending will be treated to a box of candy by Santa Claus.

One who has heard Dr. Hewitt lecture, writes: "Societies wishing to engage a speaker for a long or short engagement should correspond with Dr. J. O. M. Hewitt, 533 W. Madison street, Chicago, Ill. The doctor ranks among the ablest speakers on the Spiritualistic platform, and besides answering calls to lecture, will officiate at marriages or funerals."

Thos. S. Kizer, of Decatur, Ill., writes of the serious illness of Mr. Pettibone, the well-known medium for physical manifestations: "The many friends of these famous mediums will be pained to learn of Mr. Pettibone's affliction. He has been unable to do any work in his mediumship since leaving camp last summer. His limbs are in a weakened condition; in fact his entire physical system, due to overwork and nervous prostration. He is surrounded by friends here and has all the care and attention that any one could desire, and is being treated by one of Decatur's eminent specialists, Dr. C. Taylor Ball, who says that he can certainly cure him. Mr. Pettibone thinks he is on the up-grade, but doesn't feel that he is entirely out of danger, and wants to hear from his friends, and desires that they should send out their best thoughts for his speedy recovery. The Doctor says he should not do any public work for at least one year. The Sunshine Club here is moving along slowly but surely, and our mediums are improving in their development."

John B. Chrisney writes: "Now brothers and sisters of the readers of The Progressive Thinker, let us make a united effort this coming year to circulate our spiritual literature wherever we can. Let us sow the seed of this grand truth broadcast, and the harvest will come by and by. Let us encourage Home Circles everywhere we can. We meet at our Home Circle two and three times a week and we have the prospect of developing three or four young people for trumpet mediums. We have been sitting for development regularly for the past 12 months. Let us work while we can."

Aug. Recht writes: "The Society of Spiritual Truth which meets at Crosby Hall, 423 Classon avenue., Brooklyn, N. Y., had a well-attended meeting Dec. 13. Mr. Delere, George P. Clark and Mr. Rassmussen lectured."

G. W. Wilson writes: "I will give my experience with Mrs. Keguin, of Jeffersonville, Ind. I think she is one of the best of test mediums. She can convince the most skeptical with her powers of slate-writing and hear the independent voices. When you are receiving the writing, your loved ones speak in an audible voice to you in broad daylight; such tests Mrs. Keiguin gives daily. She has been in the field for thirty years and over, and is now answering all calls. Her address is 112 West Front street."

Mr. Stewart and Mr. and Mrs. Folsom are having splendid meetings at Howard Hall, St. Louis. Mrs. Folsom has invited all genuine mediums in St. Louis to come to their meetings and feel at home there, as they propose to eradicate all jealousy from our work.

Marcenus R. K. Wright writes: "I am 73 years old. I have been a Spiritualist since 1848. I was one of the first to visit the Fox family and listen to the rappings. I have made psycho-mental science and phenomena a study. The field is broad and not as difficult of access as it used to be. Any honest man may gain some knowledge of the spirit world if he looks after it in earnest. I haven't usually said much but have been rewarded for my fidelity to spiritual interests with the gift of 'voiced mental speech.' This is a great comfort in old age, but it is not one to be trifled with. There is a degree of familiarity allowed in intercourse with the dead, but there is a line of restriction which forbids too much intimacy. Death is a great change and brings with it a greater transformation of life than even our spiritual friends are aware of. Our supplications for an understanding of all the facts concerning the future are not likely to be fully answered, but our investigations may reward us with such light upon the subject as we are entitled to possess. There is great need of our bringing our inquiries within the province of scientific research and deduction. This would do away with much quibbling over doubtful inferences and results."

David Sanders writes: "I will let you know what I think about The Progressive Thinker. A friend of mine gave me a copy of your paper, and it was just what I wanted. I would not be without it for any sum of money. I got the books all right and I am more than pleased with them."

Chester Martin writes: "Spiritualism is old enough to stand alone. It has no connection with Bible or the religion of that book. What is the use of our speakers or writers quoting anything written in those days of ignorance and assumed gods.

Julius Wagner writes: "It is quite surprising and amusing to read the great controversy of those two intellectual giants, Lyman C. Howe and Mrs. Florence Huntley, in regard to The Great Psychological Crime. So far as I am concerned, I cannot agree with either on all points. Each one has a great deal to say, and with equal force. I read both sides, then decide. Hypnotizing a medium by a spirit, IS AN ACTUAL FACT, whether for good or evil. There are no exceptions. Even a medium is like any other subject when hypnotized by a mortal operator, and must obey the biddings of the hypnotist. Spirits can and do operate and entrance a medium. No matter how morally inclined the subject may be, still he can be made to do some of the most degrading things of which the mind can conceive; precisely the same with certain mediums. The will power is weakened to a certain extent while in that state. We may call it suggestion, hypnotism or psychology, just as we choose. I rather call it soul force. In this discussion of The Great Psychological Crime some infer that that author is not what he represents himself to be, and does not give his name. Not necessarily so. It does not follow that because a writer gives his or her opinion in regard to a supposed truth that the name should accompany the same."

Dr. Geo. Hardcastle writes from San Francisco, Cal.: "The crime of being a fool, of eating too much, of drinking too little, of drinking too much, of eating a bad combination, of wearing too many clothes, of wearing clothes in swimming, of spitting on the floor, sidewalk, etc., of making a fool of yourself, of trying to fool others and make money out of it, of doing the book 'act,' and keeping your name a secret, of eating onions just before going to a party, of a mouth with one or more rotten bones in it, of wearing a plate instead of a gold bridge, of swallowing food not thoroughly masticated, of obesity, of being sick, of being 'cranky,' of being lanky, of being a dwarf, of being sensitive yourself, and yet 'rough' to others, of snoring, of not taking a 'rain' sweat at least once a week, of not doing your own washing, of having teeth that are not clean, of not always being cheerful and happy, of being a miser, of believing in spirits and hiding it, of being a moral coward, and of a thousand and one things too numerous to mention, and not omitting, being an ingrate to the spirit world."

Dr. L. Hawkins writes from Winchester, O. T.: "I consider The Progressive Thinker the banner Spiritualist paper of the world. Whenever you receive the name of Dr. L. Hawkins, no difference what the address, you can be pretsure it is this individual. I have been greatly interested in the discussion of The Great Psychological Crime. The author may frighten away some of the weak-kneed, dry-weather Spiritualists, but he might as well tackle one of our Oklahoma cyclones as to silence this great truth. I can talk with the invisibles at will, and I find it is an immense benefit to me instead of the reverse. I have learned enough to remove an obsessing influence in any part of the world in a short time, without being present or near the subject. If you come up against a case of obsession that is too much for you, send it to me. I CHARGE NOTHING for that work. I am usually able to help such cases in a very few minutes."

Prof. M. De Mork, the gifted magnetic healer of Bridgeport, Conn., writes: "Dr. Bland's book, 'In the World Celestial,' lifts the veil of the future life, illuminates the dark valley of death, and gives abiding faith in a realistic and enchanting realm awaiting the soul. After reading this book one can joyously exclaim, 'O, Death, where is thy sting! O, Grave, where is thy victory-' I earnestly hope this charming book may have a large sale and wide reading."

C. H. Figuers writes: "The East End Spiritual Society, 1749 Superior street, Cleveland, Ohio, will have Moses Hull, of Whitewater, Wis., with them the last Sunday evening of December (27) 1903. We expect a large crowd on this occasion as Moses is a great favorite. I expect to open additional halls next month. There will be a children's lyceum organized the first Sunday in January, 1904, in a large and well-appointed hall at the corner of Wade and Pearl streets. There will be an afternoon meeting at same place with C. H. Figuers, lecturer and medium. This meeting will meet a long-felt want of the South Siders. The location of the other hall has not been decided upon, but it will be in a part of the city where it will not come in conflict with any other society or their work. Both meetings and the Lyceum are missionary efforts of the parent society. We shall make them self-supporting by using the same plans that have enabled the East End to live and flourish for five years, and still has a future before it. All the societies of Cleveland have done a good work this winter and none of them are showing any sign of weakness. There are more and more people becoming interested and some of them end by becoming Spiritualists. The East End Society has a 'Poor Brother's Fund' of $25 which will be turned over to the Salvation Army for their winter's work in feeding the hungry. We have raised this money by taking a collection the first Sunday evening in each month, and hope to raise $100 next year for the same purpose and by the same means. Give the people plain, primitive Spiritualism and they will thrive on the diet."

Mrs. M. A. Logue writes: "I do not want to miss one paper. I think the book, The Great Psychological Crime, is doing a grand work; it tells many truths in the abuse of mediumship. It is a valuable work for the thinker. I have been a medium since childhood; am now near 70 years. I know the dangers of opening the doors to all who come, and I know also the great and glorious blessing, solace and comfort mediumship has been to the tens of thousands aching hearts."

Louise E. Zimmerman writes from Elmira, N. Y.: "It is some time since there has been a report of the work in this vicinity, but it has not been spent in idleness. Home circles and home meetings have been held, at which local talent and young developing mediums have been doing good work. There is material here which will be heard from in the interest of our cause, at some future time, all phases of mediumship being in evidence. After a vacation of five months, the doors of the First Spiritualist Church were again opened for the promulgation of our truths, Sunday, December 13, with Mrs. Clara L. Stewart, of Whitewater, Wis., as speaker and message bearer. May the good work continue and hungry souls be fed and sorrowing hearts turned to rejoicing in the knowledge 'It is not all of life to live, nor all of death to die,' but continuous progression and the doorway between the two worlds never closed."

Dr. Geo. Hardcastle writes from San Francisco, Cal.: "I have not heard from my letter to you except in the way of receiving The Progressive Thinker as ordered, but no answer to the questions asked. My chum wants the paper himself—this after his having had the perusal of one or two copies. I enclose one dollar to pay for same. By the way, the way you are advertising that colossal 'Crime' you ought to soon get rich, if you receive all the 'ad' is worth, and if you only got it it wouldn't then be so much of a crime as it otherwise is. Of course 'any old yaup' advertises the subject of Spiritualism, even frauds of the deepest dye. In this view, then, growth is the result. Dropping this subject, let me refer to a newspaper interview which appeared in last Sunday's Examiner, written up by the prince of interviewers, Ashton Stevens. It shows what the great mass of the amusement world are getting. Quite frequently such marvelous mediumship is exhibited on the vaudeville stage, before audiences of two thousand or more, and the mediums travel over circuit after circuit of play-houses all over the world. In this way 'newly-fledged' believers are made by the hundreds every hour that passes in this day and generation, and inside of a year some of them will tell us 'all about what Spiritualism is and what it is not.' Demonstrated spirit return and identification sufficeth the best purpose. There can be no dispute as to the meaning of this."

J. L. Foster writes: "The citizens of Elwood, Ind., have enjoyed a spiritual feast at the hands of our highly esteemed missionaries, Brother and Sister Sprague. They came to us last week and gave us three rousing lectures such as has never been our pleasure to hear Without any disrespect to those whom I had previously heard, I never heard a more forceful and logical lecture in my life: They surely have poured in the oil and the wine of gladness, and made many of us rejoice with joy unspeakable. While they were here they organized a society of twenty, and it is to be hoped that this grand philosophy may go on and on till it permeates the whole human family. It was our great pleasure to entertain Brother and Sister Sprague during their sojourn here, in our plain and simple manner, but we tried to make them feel that what was ours belonged to them. We have seen the time when our hearts overflowed with sorrow and grief; but this was a season of joy and gladness. Remember, friends, that these dear people are traveling all the time—one continued strain on them all the time, hence need good care."

Geo. A. Haynes writes from Council Bluffs, Iowa: "Herewith money order for $1 in payment of another year of the much appreciated Progresive Thinker, which I should have attended to before this. I have enjoyed and profited by reading the different ideas and opinions of the many able correspondents of The Progressive Thinker in reference to The Great Psychological Crime. In my humble judgment it is probably quite evident to those of ordinary intelligence, that in the last fifty-five years the question of modern spirit manifestations, in the mind of the Christian and scientific world, without regard to the moral effect on mediums, has brought about a radical change of sentiment of the civilized world, as to the conditions of the future state of existence and in support of the philosophy of Modern Spiritualism as is evidenced in the expression of the secular press and the popular literature of the day! 'Truth is mighty and will prevail.'"

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored by a lecture by the higher thought advocate, Mrs. Nancy McKay Gordon, on Dec. 27, at the hall, 323 East 55th street, at 7:45 p. m. She lectured last Sunday evening, and gave us a treat, and we are glad to have her with us again. Messages by Mrs. Kline and others. We wish to state that the Bazaar held at our hall was a success in every particular, especially so, considering that we have not been organized a year yet. The receipts over and above expenses were about $70. We worked hard for the bazaar because we needed funds to work with and we feel well paid. Our dance ast evening, the 17th, was a pleasant affair, and we will announce in the near future the date for another."

Laura G. Fixen, now on her way to Australia, says: "I subscribe for all the leading Spiritualist papers in America, but I consider the Progressive Thinker the most helpful."

John G. Stewart writes from Alamogordo, N. Mex.: "I have been sitting back here on my ranch, not much to do but to read the argument pro and con in your symposium, and what astonishes me more than anything else is the display of talent. I don't believe that it can be surpassed in the world, and as to Mrs. Richmond, I did not believe there was a woman living who could make such an argument."

R. A. Daugue, one of California's leading minds writes: "You are doing a grand work for humanity. You deserve an angel's crown and you shall wear one. I have been for thirty years an editor and publisher, and I cannot understand how you can furnish so splendid a weekly paper for $1 a year."

D. W. Hull writes: "Why does not Brother Jamieson make some reply to Mr. Sweringen's statements published some time ago? If he can't explain them, the manly thing would be for him to come out and admit that he cannot. This is not my question alone, but one hears it frequently. Let Jamieson come out now and either reply to Sweringen or admit that he may be mistaken. He is ever playing to the grandstand by a parade of his bravery, manhood and honesty. Now let him give us a sample."

Mrs. Lily LeSieur writes about the Band of Harmony bazaar: "We would like to thank all the friends and members, as well as our patrons for working and helping so generously in every way, in making it such a financial success. We had seven booths beautifully decorated and three tables of articles. The card reader, palmist and fortune tellers (seven in number), reaped the harvest of all past records. The fish pond, the post office afforded no end of sport. We had a variety of goodies for our New England supper. The tables were very attractively decorated, many thanks to the ladies in charge."

The First Society of Universal Religion (J. C. F. Grumbine lecturer) Boston, Mass., gave a most successful bazaar on the 16th of December, in the rooms of the Metaphysical Club, Huntington Chambers. One hundred were realized from the sale of one day. The hall was thronged, and all articles were sold. Much praise is due Mrs. Twiss, Miss Adelaide Badger, Mrs. Hart, Miss Bromley, Mrs. Nash and Mrs. Parker.

Aug. Recht writes: "Mr. Rasmussen, the president of the Society of Spiritual Truth, conducted a materializing seance at his home, No. 1110 Bedford ave., Brooklyn, N. Y., on Saturday evening, Dec. 12. The medium was Mr. Thomson of Kingston, N. Y. After he was seated in the cabinet, we found on entering that both his hands had been tied down to his knees by the spirits, and after several attempts were made to remove the rope, it was found impossible to do so. He remained tied in the same position throughout the seance. One young man who entered the cabinet, had his coat removed and placed on to the medium, and in an instant the coat was thrown out above the curtain. Another gentleman received a message written on his cuff, signed by his mother. A number of spirits materialized. One was a man who had been a master Mason in life, and after beckoning to a physician who was present, he took his hand and gave him the secret grip of the lodge. Mr. Rasmussen will engage Mr. Thomson's services for a materializing seance every week at his home."

Mrs. C. Brayshaw, a leading Spiritualist of Peoria, Ill., has a good word to say for Frank T. Ripley, as follows: "I feel impressed to write a few words of praise and encouragement for our good brother, F. T. Ripley, who lectured for the Peoria Progressive Society for five Sundays. Each Sunday our audience grew so that we had to get more chairs, and our hall was well filled with intelligent people. Brother Ripley's lectures and tests were good. I am glad to say strangers received a goodly share of tests, and they were all recognized. Readings given at home gave good satisfaction. I am pleased to say our good brother's daily life and actions correspond with his spiritual teachings. When he came to us our society was at a low ebb financially and spiritually, but it has been aroused to such an extent that our brother is engaged for us during January, 1904. After each meeting Brother Ripley called special attention to the fact, that we have a grand spiritual paper printed weekly, called The Progressive Thinker. Every Spiritualist ought to have it in their home. It is drawing near Christmas time, and I would suggest to the many readers of The Progressive Thinker to send in a year's subscription for a Christmas gift. It will bring a blessing every week the whole year around to those who get it, also those who send it."

Correspondent writes: "Mrs. Alice Baker is lecturing for the Truth Seekers' Society of Spiritualists in Dallas, Texas. She reports pleasing prospects, and the friends there seem well pleased with her ministrations."

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I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made $815.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. O.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Publican: Q. What is the present salary of the two chaplains of congress?

A. Nine hundred dollars a year each. There is a movement on foot to increase this allowance, which is thought too trifling for the work done. The chaplains every morning open the sessions of the senate and house, respectively, with prayer. That is the sum total of their labor. During the time when Congress is not in session they have nothing to do, and during the sessions ten or fifteen minutes' prayer to offer. That is all. Seventy-five dollars a month is royal pay for the service. The chaplains are not remarkable for talent; the are not successes as preachers; they are given the place because they are failures in everything else. If prayer is of any benefit, there is no body of men in this world who stand in greater need of it than the United States Senate—barring the House. If prayer will help to infuse honesty of purpose or stimulate statesmanship, or in the least draw the attention of the Almighty in aid of right and justice, $900 is a pitiable sum, and the cost of a warship would be a bagatelle. Two chaplains! There should be a dozen, and a praer go up before every vote!

But have the prayers of the chaplains been known to have been useful or to have accomplished anything? Never in a single instance. Can a member of either house remember a sentence of any prayer offered during a session? Not one. Has a vote ever been gained by a just cause; a wrong righted; a bribe turned aside, by a prayer? In not one instance. The salary will be increased, for never an official asked for increase but it has been granted. By the people? Oh, no, they have nothing to say about it.

And yet this chaplain business, in civil service, in the army and navy, is in direct antagonism to the claim that our government is free from the church. The employment of chaplains is a senseless custom handed down from the time when the church and state were united, and the chaplain was superior to the king or the general.

Protestant: Q. Can a child be led to take the veil in a Catholic convent, against her parents' wishes?

How many convents are there in the United States?

A. This correspondent thinks that while this was possible in the past, it would not be sustained by law, nor demanded by the church. He forgets that the church is infallible, that is, never changes in its purposes. The veil is being constantly taken and advice or consent of those outside is not asked. The Catholic institutions are everywhere the same and hence the following sad story of a recent occurrence, given by a correspondent of a metropolitan paper is to this point:

"Popular indignation and excitement had been aroused by what was known as the Ulca case. A young woman named Ulca, who was heiress to several millions of money, had been placed in a convent during her childhood by her mother, but when she became of age and it seemed advisable for her to return to the world and marry, the nuns refused to release her. The mother appealed to her priest and bishop, who sustained the nuns, and the case was taken into the courts, which decided that the young woman, having reached the years of discretion, should have the privilege of deciding whether she should remain in the convent or return to her home. The mother was not allowed to communicate with her, and when she was brought into court, accompanied by the bishop and the superior of the convent, she declared it to be her wish and intention to remain in the convent, take the veil and give her property to the sisterhood."

There is no crime on the calendar more diabolical than this. A young girl hypnotized by those who should protect her, and brought to believe her only way to heaven was by taking the veil, giving herself to Jesus, and her money to the church!

This is in Spain, made a nation of brigands and beggars by priestcraft! In America! According to Sadler's Catholic Directory, there are of convents of all orders between 1,200 and 1,300. Some are in the heart of cities, others in the remote isolation of the country. It is difficult to arrive at the number of attendants in these institutions, for this is purposely withheld. There is one, however, given in full, the "Mother House of the Sisters of Charity." It has 921 professed sisters, 10 postulants, 120 novices, or 1051 in all. Taking this as an average in 1,300 such establishments there would be one million, three hundred thousand and more of these "sisters," cut off from the world, and held behind locked and guarded doors and impenetrable walls.

Thirteen hundred institutions in the United States, where women are cajoled into taking the veil, and sacrificing friends, affection, love, everything the heart holds dear and sacred. And these institutions recognize no law but the will of the priests. No one outside knows or can know how many are held against their will, in a slavery of body and soul as degrading as pitiable. No one outside knows of the horrible crimes the blind walls conceal. There is not a legislative body in the United States that dares to enact a just law, which shall compel these institutions to to open their doors to public inspection.

MR. AND MRS. E. W. SPRAGUE.

They are doing a most excellent work for Spiritualism, and meet the approbation of all. Their labors carry them among all classes, and they always uncomplainingly adapt themselves to circumstances. They are certainly accomplishing much for the good of our Cause.

Messages from spirit land came over spiritual wires, through spirit telephones to Medium Sprague, who related them to the people who attended his seance in Eureka Hall last night.

"You are borrowing trouble by worrying so," came the advice to a gray-haired, anxious-looking little woman from her mother beyond the grave, and the little woman nodded her head affirmatively, as though recognizing the wisdom of the advice, but she looked as though she would go on worrying just the same.

Another woman recognized the summons of a newsboy she used to patronize, and still another her sister. There were other messages given until the medium announced that the seance was over, and dismissed the audience.

Mr. and Mrs. Sprague, who are both noted mediums, arrived in the city Saturday and appeared at Eureka hall Sunday night and last night. It had been the intention to give a series of lectures during the month, but Mr. Sprague announced last night that he could not remain after to-morrow, and that the closing meeting would be held this evening at the home of Mr. and Mrs. Bright, 711 East Wayne street. This meeting will be for members of the society, or those who have signified their intention of joining. The Fort Wayne Spiritualists' society, which was formerly large, has practically disintegrated, and it is the intention to reorganize to-night.

Mr. Sprague, who is a very interesting speaker, gave a lecture on Spiritualism, and it had been announced that Mrs. Sprague would give a number of "tests." When the lecture was over Dr. D. B. Cary announced Mrs. Sprague, but her husband said that she was suffering from a toothache and he would have to take her place in interpreting the messages from the spirits.

"I hear a voice saying 'Charlie,' and I seem to be drawn to this side of the room," and the medium, after a moment's pause, pointed to an old man who sat near the wall. "Do you know the name?" he asked. The old man nodded, and the medium went on:

"He is a young man. He is standing beside you. I think he went to the other world when he was very young, but he developed. He is your son, is he not?" and the old man nodded again.

"Now there is another spirit beside you," continued Mr. Sprague. She is old, rather under middle size. Do you know her?"

The old gentleman did not recognize the description.

"She has a message for you," said the medium, who then recognized the shade as the spirit of the old man's mother, and recited an improvised poem, dictated by the spiritual visitant. "My son" occurred several times and the poem was full of good cheer and hope.

"I see a little child walking down the aisle," came next from the platform. "It walks over to that lady back there," pointing out a gray-haired woman near the rear. She looked puzzled and said she did not know of any child relative in the other world.

"Now a woman stands beside you. She lifts the child onto your lap. Now she pats your cheek and calls 'sister,'

"Yes, that's my sister," said the woman addressed, her face brightening, "and it's her baby."

"I hear a voice say something like 'Dallie,'" said the medium. No one responded.

"You know how the wires get crossed when you are talking over a telephone," said Mr. Sprague. "Maybe the spirit telephone wires are crossed. Anyway, I can't make anything out of it."

"I see a lady very much emaciated, her face discolored by disease. She walks down to you," pointing to a young woman in the front row. The woman addressed could not recognize her caller, although the medium gave a full description, and even said the spirit was unable to utter a sound, and had gone from earth because of an affection of the lungs. Repeated efforts at recognition failed, and then the medium discovered a boy spirit by the young woman's side. "And I hear the word 'Willie,'" he said.

"Why, that's little Willie, the newsboy, who used to belong to our circle," said the young woman.

"That's it, exactly, exactly!" exclaimed the medium.

Another man, apparently the husband of the woman on whose lap the spirit child had been seated, recognized the shade of his brother in the description the medium gave of an appearance beside him. Then the medium had the vision of a battle-field. He described a body of troops in a strip of woodland, facing a heavy fire. "I see you there, like the others, dodging from tree to tree and firing ahead," he said, pointing to the man he had addressed last.

"It looks like a skirmish. But now you close up your ranks and go right into battle. You are fighting one body of troops, but another closes in from your rear. You retreat, but hold your own all the way. Now I see a body of cavalry coming from this direction, crossing a stream, and you beat your foes back, although they are four to one. I hear the cannon roar and the muskets rattle. Do you recognize the scene? Were you ever a soldier?

"I was," replied the tall, gray-haired man he had addressed his remarks to. "It was our fight at Buck Creek, and I recognize it all."

"Now, there is a tall, soldierly looking man with an officer's uniform, beside you. He is six feet tall and a fine looking man. He slaps you on the shoulder and points to his wound, and says, 'My boy, I carried this to my grave.' Do you recognize him?"

"Yes," said the veteran, "I recognize the man you see. He was shot before Atlanta."

"He was wounded in the side," said the medium, and the veteran affirmed the vision.

This ended the tests, but the medium, still under control, said he would improvise a poem on any subject that might be suggested, preferring to receive the title from a skeptic. Col. John Scott took rank with the unbelievers by suggesting "What is a soul?" while two others called out "Truth" and "Love," and Mr. Sprague recited a lengthy poem based on these three subjects.

In his address Mr. Sprague strongly defended Spiritualism and spoke a good deal at random. He scored the church for its opposition to Spiritualism, which he said was the religion of truth and science. He denounced the doctrine of the infallibility of the Scriptures, which, he said, was a mass of contradictions, although it was full of beautiful truths and sentiments. "If we could detach all that is obscene, false and wicked in the book from all that is good and true and pure and beautiful, we could all accept it. It teaches Spiritualism, pure and simple. It tells how Abraham conversed with spirits, and how an angel appeared to Hagar in the desert, when Abraham, who had ruined her, drove her forth into the desert with her child to starve. Christ was transfigured on the mountain and talked with Moses and Elias. All the old prophets and seers were nothing more nor less than mediums. Why, I've seen a medium transfigured and his body surrounded with a bright halo. The Bible tells us how the great medium, Jesus Christ, walked on the water. Well, I've seen a medium lifted from the floor and wafted through the air by unseen hands. Christ was a medium. Why should he not be supported on the water?"

"All great religions," Mr. Sprague said, "were founded by mediums like John Wesley. The trouble with them all is that, like the Methodists, as they get wealthy they drift away from the truth."—Ft. Wayne (Ind.) Gazette.

WHOLLY INNOCENT.

J. G. Hinderer, an Excellent Medium, Shows the Utter Falsity of the Charges Made Against Him.

The Logansport (Ind.) Reporter of Nov. 20 says: "J. G. Hinderer, for a number of years one of the best known Spiritualist mediums in Indiana, was arrested last night at Anderson and locked up. He will be taken before an insanity board. Hinderer has been acting queer for more than a year. He has had trouble with his family and especially his daughters, all of whom have left home. He was out with a revolver yesterday and wanted to kill his brother. He went from saloon to saloon and drank heavily during the afternoon. He dropped his gun in one of the saloons and there said that he was after his brother. The police were notified and he was locked up."

To the Editor:—I was handed a clipping from The Progressive Thinker, which you copied from the Logansport (Ind.) Reporter, published Nov. 20, 1903,—first, that I was arrested and locked up, and to be taken before an insanity board, etc.; that I had trouble with my family, and especially my daughters, and that I was out with a revolver to kill my brother, and went from one saloon to the other, etc. Please publish this with the attached signature of the mayor of Anderson and myself. I, J. G. Hinderer, brand the copy attached hereto as published in The Logansport (Ind.) Reporter, later in The Progressive Thinker, as a falsehood, with the exception of that I am a Spiritualist and medium. I want my many friends throughout the United States to know that there is no truth in the article. The very best of feeling and friendship exists in my family; no trouble with my daughters. Witness my signature and sworn to this 15th day of December, 1903, before the mayor of the city of Anderson, Madison county, state of Indiana.

J. G. HINDERER.

The article above referred to is erroneous as to J. G. Hinderer being arrested and tried for insanity. His brother J. D. Hinderer, was arrested for carrying concealed weapons, and pleaded not guilty in mayor's court. The question of his sanity was raised, and I ordered him examined. The commission found that he was sane, and he afterwards appeared before me and pleaded guilty to the charge of carrying concealed weapons and was fined therefor, and his fine was paid. J. G. Hinderer has never, to my knowledge, been considered insane.

JNO. L. FORKNER,
Mayor of Anderson, Ind.

Mrs. Cora L. V. Richmond in Michigan.

Mrs. Richmond made a flying trip to Michigan, leaving Chicago Sunday evening, the 6th, and returning Sunday morning the 13th, in time for her regular service of the Church of the Soul.

Mrs. Richmond gave two public addresses in Michigan, and officiated at the funeral services of two pioneer Spiritualists in Owosso.

The people seem hungry everywhere for spiritual food, and Mrs. Richmond was received with delight and appreciation by the audiences that greeted her.

The following brief notice is from the Daily Argus, of Owosso, Dec. 10. The audience at Chesaning was very enthusiastic:

"A large audience greeted Rev. Cora L. V. Richmond at A. O. U. W. hall last evening.

Her address upon "The New Psychic Era' was a masterpiece of accurately arranged facts, outlining psychic periods, progress, evolution, the advent of Modern Spiritualism, a comprehensive outline of the truths underlying spiritual philosophy and psychic laws, and an interesting description of the religious beliefs as expressed by representatives of nations of the world during the congress of religions in 1893 at Chicago, at which gathering Mrs. Richmond was a distinguished worker.

"From start to finish the lecture was deeply interesting and greatly appreciated. An effort is being made to secure Mrs. Richmond at a future date.

To-night she addresses the people of Chesaning at the Spiritual hall."

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

THE HAND OF THE DEAD

A brooding silence reigned over the vast plain of sand and sage brush. The great range of purple mountains that stretched across the country like a giant wall battered by Titans, rose as a barrier along the horizon, as if to stay prying man from entering upon the mysterious land which lay beyond—a land once the home of countless Indians, Spaniards and Mexicans.

The Ojo Caliente river, like a glistening serpent, crept through the yellow clay banks on throughout the valley, overshadowed here and there by the dense willows.

As one traversed the silent land the monotony was broken by now and then a Mexican appearing mysteriously from some unseen doorway, or stepping from the sage brush which bordered the trail. Light-footed as an Indian, a moment later he would vanish; and you would become conscious of another at your side.

In the pure air which fanned the cheek with a tender caress was an exhilaration which drove out the cares and weariness of life and flooded the soul with a sense of joy and strength, until it cried involuntarily praises to the Power which had given us life in a land where all seemed given over to death.

A small party of tourists was congregated on the porch of an adobe casa within a stone's throw of the famous Ojo Caliente.

Among these was a wise old Professor, who knew the history of the cliff dwellers and their antecedents; he knew their modes of living and where they buried their dead.

As he pointed out the many interesting places about them to two women of the party, he aroused the curiosity of the older, and she asked that she might accompany him on his next visit to the ancient burying-ground.

The next morning found the party ready for a long tramp over the rocky foot-hills. An hour later, gasping for breath, the party stood about Professor Deans as he related the history of a once large city teeming with human beings, busy tilling the soil, bartering, employed in the industries of their time, and bound by their established customs and laws.

Helen Turner, readily pictured laughing, happy children romping about her in spirit form. She felt their warm kisses on her pale cheek and brow—yes, even toying with her beautiful titian hair, as if they were strands of bright-colored ribbon to be used for a May-pole decoration.

"This sunken basin here, is where they met and held council of war and peace," the learned man was saying. "Now I will show you where they buried their dead."

He led the way to a western slope of the mesa and with the assistance of two Mexicans he began excavating a grave. The two women seated themselves near the mould of fresh earth, while the men stood in a group in the background. Not a word was spoken; the click-click of the spade rang out more audible as it struck the small boulders imbedded in the rich black soil. A harsh metallic sound grated on the sensitive ears of the women.

A startled cry came from their lips as they beheld the well-preserved skull of a human being roll toward the Professor's fet.

An earthen jar was lifted from the head of the grave and placed near the women, that they might see its beauty and good preservation, when there came a gust of wind—perhaps the stroke of an unseen hand, and the jar lay crumbled to dust at their feet.

The Professor, disappointed, deplored this misfortune, as he had wished to take the beautiful specimen to a museum of ethnology.

In unearthing the bones the skeleton of a little babe came in sight. It had been laid away to sleep in its father's arms, and now each frame was shattered and strewn about as the Professor selected pieces here and there to be taken as souvenirs of the day.

Helen Turner's relic was a bone of the forearm. She shuddered as it was tossed into her lap. Vainly she tried to avoid touching what she must carry home, or give unpardonable offense to the learned man. Rosa Lee, her companion, to whom had been given a similar token, laughed at the involuntary shudder that ran over the frame of Helen.

Shutting her lips firmly and clasping the dead man's arm tightly, Helen felt as if he were fleeing with her over the vast space to regions beyond. She scarcely knew how she made the homeward trip. Hastily she washed her hands, vowed she would return to the dead their own. The thought haunted her through the day, and when night came she crept into bed feeling branded with the blood of the unknown dead.

In vain she courted sleep; her brow was feverish; her hands numb; about the heart clung a fear that chilled her as in death.

At last the tired eyelids closed over the balls of fire. How long she slept she never knew. The old-fashioned fireplace was lit up in a brilliant hue of carmine as the embers of the pitch pine died away in shrouds of gray. The room was bathed in a mist of hazy red gray light in which the bones shone whiter than a specter hand.

Upon these her eyes fell as she suddenly rose to a sitting posture, as an indefinable and unreasonable terror shook her from her sleep. To her straining ears came a sound as of heavy breathing, broken at intervals by a brief cessation or a long-drawn sigh. With all the force of her will she strove to restrain the mad impulse to shriek, to leap from her bed, to fly from the dreadful presence which seemed to hang over her. By a supreme effort she calmed herself sufficiently to reason. It was her room-mate, she told herself; but no, impossible! Or some half-starved Mexican who had sought shelter on the porch; but the sound was in the room!

Dimmer grew the misty haze in the room. Grasping her friend by the shoulder, she fairly shook her as she called her to listen. Rosa Lee amused at her friend's fears of the supernatural, listened a moment, and then comfortably settled herself once more to sleep, with the drowsy advice that Helen do likewise, thinking that the day's excitement had unnerved her, this she tried to do.

Again she was fast asleep. Slowly a large, bony, white hand passed over her face. Then the great form of a man bent over her. Now he picked up one of the long braids of hair and tenderly laid it back on the pillow. Then he bent his face close over her own as if he were doubtful of who it was. Assured—a low mocking chuckle rang out in the dead silence of the room. A small child came and stood by his side. He picked it up, held it over her face. The baby's lips met her own. A deep moan, a sobbing sigh of the babe brought Helen back to earth. With a spring she bounded into the middle of the room, determined to ascertain the cause of her awful vision. The room seemed to vibrate with moans and sighs as she desperately sought for a lamp and match. With a light secured, calm reason asserted itself and her bravery returned. A moment sufficed to show that there was nothing unusual in the room.

Helen stood and listened. Surely no sound was heard now.

She swept her hand across the clammy brow as if she doubted her sanity. Her friend chuckled. Helen surely heard it again.

In vain she besought Rosa to go with her to see if anyone was on the porch. "It is the wind, Helen," Rosa ventured.

"Listen, there it is again," cried Helen, in despair. Summoning courage and strength, she opened the door and peered out onto the porch. The moon in all its glory came from behind a huge fleecy cloud and made all as bright as day. Nothing was there. Closing the door, she now stood as marble. Clearly before her came the skeleton hand from the corner. Slowly it arose from the valise and pointed to the direction of its ancient resting place and vanished. Silently she sought her bed, leaving the light burning, to lie awake until the gray glimmer of breaking day crept through the windows.

The early morning found Helen stealing forth from the casa with the bones secreted in a valise hurrying to the mesa to return that which belonged to the troubled spirits. She returned home with her soul at peace with the hand of the dead.

COLORADO COLUMBINE.

Oklahoma City, Okla.

When I removed to this wonderful city about a year ago it was with the hope of making some converts to our sublime teachings, as all good Spiritualists will do, wherever they may go. And as I have found quite a good many old-time Spiritualists, and still more interested that could be won by us, if we had an organization, I think it really time to make an effort to bring this about, as all our people here are unanimous on that point. But we need a good speaker and medium to help us accomplish this. If once organized I have no doubt that this city could be made another burg of Spiritualism, as we find them all over the other states, with several hundred members. As it is at present, we are overrun by fake clairvoyants, plamists and other humbugs generally, who reap a bountiful harvest. One of them, calling himself "the only real clairvoyant living," only recently defrauded one of his clients.

Our home circle has strengthened us in our belief in the immortality of mankind, and convinced some doubters, through my instrumentality, as imperfect as my mediumship is as yet.

Oklahoma City is one of the liveliest communities in this country at present; being only fourteen years old, it has grown from 10,000 to 30,000 population since the last census, making rapid advances every day. They are a wide-awake people here generally, having come from every part of our country, and any able lecturer stopping off will not only be not disappointed, but find an attentive audience. So please let some good medium consider this matter and give us assistance. It seems to me that this territory is unreasonably neglected by our workers. Where is Brother T. W. Woodrow located. I would also like to correspond with him, as his home is not far from here. Address me at No. 516 Pottawatomie street, Oklahoma City.

FRANK ANLAUF.

BANE AND ANTIDOTE.

The Great Psychological Crime, and the Arcana of Spiritualism.

By special effort The Progressive Thinker has broken the record in calling the attention of its readers to "The Great Psychological Crime." It has probably awakened a more wide-spread interest on the part of the general reader, and more controversy on the part of its critics than any other kindred work published for a generation of years.

Though personally recognizing its ability in the presentation of its views, and the candid spirit manifested throughout its pages, I nevertheless hold that many of its opinions, when not assumptions, and many of its conclusions, when not partial and unwarranted by many accepted facts of an opposite character—are erroneous.

That it is the most seriously studied attack on mediumship that has yet appeared, is conceded by many of the most experienced, intelligent and self respecting mediums and writers among us. I am constrained to hold that the effect of the book on the average reader, unaccustomed to discriminate between the strength of assertions as against known facts to the contrary, between the weight of evidence adduced and its incomplete conclusions, that the effect of the work, as a whole, is sadly at variance with a true knowledge of the principles of comprehensive psychology, and a stumbling-block to spiritual progress.

The question, however, is not as to what is my opinion. That is of but little consequence to any one except myself. But I want to call attention, in this connection, to the fact that some time ago the respected Editor-at-Large, Hudson Tuttle, than whom no one has written more fully and instructively, covering the whole field of psychic phenomena—announced to the reading public, that as one of his first scientific works, "The Arcana of Spiritualism," published, I believe, in 1860, had been out of print for several years, that he would issue a revised edition, provided a sufficient number of subscribers indicated a desire for a copy. As this work, which received several European translations, relates very largely and wisely to the fundamental principles involved in the discussion of the matter which forms the bulk of The Great Psychological Crime—the public interested in the subject could do no greater service to themselves and others, than to call just now for the reprint of this philosophical exposition of psychic science. It would prove a valuable antidote to the bane found in this anonymous Psychological Crime. Let there be a general demand for it. GEORGE A. BACON.

Washington, D. C.

"WAKE THEM UP AGAIN!"

To the Editor:—I have a strong admiration for the good you are doing for humanity through your admirable paper. The symposium and subsequent numbers to date are just calculated to startle some of our sleepy heads into doing a LITTLE THINKING on their own account. WAKE THEM UP AGAIN, Brother Francis! Wake them up again! With best wishes, I am, fraternally yours,

W. M. FORSTER, M. D.
118 and 119 St. Ann's Building, San Francisco, Cal.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

STATE OF WASHINGTON.

Items From the President of the State Spiritualist Association.

To the Editor:—I enclose a few items that, if space in your valuable paper will permit, I would like them printed. As my physician forbids me any company, this is the only way I can talk.

Overstudy and overwork is assigned as the cause of the break-down, but time will remedy all that.

The societies throughout the state seem to have fully recovered from their summer vacation, and at present writing are showing good work. News comes from Seattle that the powers that be seem to show considerable reluctance in pushing the case against Mrs. Lole Prior. She, it will be remembered, refused to pay a license. Since she refused, other mediums have done likewise. We now await results that will decide whether we are to be considered by the courts as a religious body, as our national and state charters claim, or a body of fakirs, as many city ordinances claim.

The state board met in Tacoma at the residence of the President and transacted considerable business; among it was the appointing of standing committees for the ensuing year; also fixing the date (August) for camp-meeting. Last year the state purchased ten acres of land on Surprise Lake, about nine miles from Tacoma, on the Interurban, a line from Seattle to Tacoma. It is one of the most beautiful places for a camp in the state of Washington. For anyone desiring a summer outing, a more lovely place cannot be found in the northwest. Anyone desiring to get terms, apply to Mr. Julian Smith, who is chairman of that committee as well as state secretary. Mr. Geo W. Head, 1915½ First avenue, Seattle, was appointed state reporter. We hope societies will note this appointment and send items to Brother Head for publication in the secular press.

Mrs. Margaret Tetzloff, Mackay, P. O., will receive all gifts in the way of bedding. This being a new camp we hope the friends will be generous, as bedding will be needed.

Mr. H. L. Klein, vice-president, met with quite a serious street car accident. We are glad to note his almost entire recovery.

The writer was taken sick about the 15th of October. I have not been out of my room since, and until this week have not been able to attend to any correspondence. I would ask that patience be exercised in my behalf as the doctors enjoin complete rest for three months; but will attend to correspondence as fast as health will permit.

MRS. FRANCES A. SHELDON.
911 South E street, Tacoma, Wash.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Ruth E. Sargent, of Rutland, Vt., passed to the higher life, Dec. 8, 1903, aged 75 years. She leaves two daughters and three sons to mourn her loss. Mrs. Sargent was a firm exponent of the beauties of Spiritualism. Services conducted by the Rev. Dr. Norman Seaver.

LINUS E. SARGENT.

Johnnie Mahatma Ray first budded into life Feb. 6, 1898. His mind at once expanded like a full grown rose, seeking for the knowledge contained just across the threshold into which he entered on December 3, 1903, laying down all that was mortal to continue his life immortal. He left those sweet imprints of a few happy days on the memory of his mother, father and two brothers, covering his happy retreat by little kindnesses towards all his little friends and playmates. The twig was broken at his spring-time. E. L. R.

Dunnellon, Fla.

Passed to the higher life, from his home in Owosso, Mich., James Frazer Yeats. Had he lived until Feb. 14, he would have been 77 years of age. He was born in Aberdeen, Scotland; came to America when 12 years old. He has been a resident of Owosso Fifty years; was an active business man and filled offices of public trust. He has been a consistent and earnest Spiritualist for nearly a half-century. The brief illness that bore his spirit hence could not mar the brightness of his kindly and well-prepared spirit.

Two sons and a daughter remain to bear forward the heritage of his goodly life. The latter, Mrs. C. H. Allen, is a resident of Chicago. She with her husband and two sons were present to perform the last affectionate service to the deceased.

It was the one joy of the occasion that Mrs. Cora L. V. Richmond, of Chicago, could officiate at the services. Many old and prominent citizens of Owosso were present and testified that the glowing tribute paid to the life and character of Mr. Yeats was fully merited. The funeral service was Saturday, Dec. 12. COR.

Another pioneer Spiritualist, resident of Owosso, passed to spirit realms during Mrs. Richmond's sojourn in Michigan. The family at once engaged her services for the funeral and also to accompany the cortege to Holly, some 28 miles by rail where a brief service was held at the cemetery. The following is from the Daily Argus, of Owosso, Dec. 12: "Mrs. L. D. Wynkoop, for many years a resident of this city, died of cancer at 7 o'clock last evening at her home on East Williams street. She leaves a brother, Stephen Cornell, who with his family, resided with her, and two nieces, Mrs. S. H. Whalen and Mrs. W. H. Clark, both of this city. The funeral will be held at 9:30 to-morrow from the house, Mrs. C. L. V. Richmond, of Chicago, officiating. The interment will take place in Holly." Mrs. Wynkoop's life was one of sweetness, good works and loving charity for all. Though a great sufferer she was the embodiment of patience. COR.

NOTES FROM A LEADING SPEAKER.

To the Editor:—I have thought each week as The Progressive Thinker came I would write to you, and also express a few of my thoughts and experiences along the line of mediumship, but I have been kept busy with the duties of my home and of the office as state president.

I find so much that needs to be done in our state. I find many of our Spiritualists so indifferent. I am surprised when I ask to see the spiritual paper when I am away from home, stopping with Spiritualists and mediums, TO FIND THEY DO NOT TAKE ANY SPIRITUAL PAPER. I have taken The Progressive Thinker ever since the first issue, authough I have been away months at a time; if they were not forwarded to me they were kept at home so I could look them over on my return.

Brother Francis, you are doing a grand work of educating the people along psychic lines. I believe The Psychological Crime has been the means of giving food for thought, and to me it has been a great light. It is a book one needs to read carefully and thoughtfully. I believe the ground has been well covered by our able writers, and I will sit in the silence, only express myself to you of the great good you are doing. Language is inadequate to express my gratitude. Long may you remain on this side of life.

I admire your fearlessness in always speaking your candid opinion and curry favor with none, doing right for right's sake. When I read your article concerning Mr. Kates I thought I certainly would write you and say "Amen!" to nothing more.

MRS. CARRIE FIRTH CURRAN,
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The above was given to me as a preface to an address that I was making a few years ago before the First Spiritual Society of Portland, Oregon, and came as I firmly believe from a dear one who had been in spirit life for many years, and they were brought to my remembrance after reading some of the earnest words as published in recent numbers of The Progressive Thinker, and are but the echo of thousands of earnest souls desiring absolute knowledge on this the most important subject that can positively engage the attention of the human mind.

I can deeply sympathize with the position taken and so earnestly maintained by Brother Jamieson, and I am glad to know that we are living in a day when two such earnest and able minds as he and Brother Sweringen can engage in such a controversy and manifest as they have, the spirit of brotherly love.

These letters written in the spirit that they are cannot help being beneficial to the cause of Spiritualism.

As true Spiritualists we should be seekers after absolute knowledge, but I have found in my experience at least that I have never obtained very much knowledge on any question unless I had a goodly degree of faith and trust as the basic foundation upon which to work, and no class of people should have more faith and trust in the spiritual and unseen forces of being than those who are seeking to develop mediumship, or those who are seeking knowledge along these lines. But the facts are that no class of investigators are so regardless of the required laws of spirit manifestation as are the majority of those who are investigating the phenomena of spirit return. No greater truth was ever uttered than that spoken by the great teacher and psychic, nineteen hundred years ago, when he said: "Unless ye become as little children ye can in no wise enter the kingdom of God"—expressed as the basic principle for the investigation and understanding of the spirit or divine law of being.

No one expects to accomplish anything with electricity without complying with the laws so far as understood of handling electricity; and yet there are thousands of persons like Brother Jamieson, who are seemingly anxious to ascertain the facts about spirit return, and yet do not comply with the required conditions, or having complied with them themselves, there are others associated with them that create conditions that make it impossible for the manifestations to occur. I have a case in mind bearing on this point. I have a friend who at the present is holding a prominent diplomatic position abroad under our government, and who is a very strong and clear-minded man, who together with his wife took up the investigation of Spiritualism some years ago, and after a careful and thorough investigation through mediums of different phases of mediumship, they became convinced beyond the shadow of a a doubt of the truth of being able to communicate with those that had passed on before; but on the subject of materialization they, like many good Spiritualists, were skeptical, and in talking the matter over on one occasion they each agreed with the other that the first one that passed to spirit life would return and let the remaining one know of the absolute fact, and they each agreed how they would appear, so as to make it impossible for any one to impersonate.

A few years later the wife was called to spirit life, and some months after her passing, the husband was called upon to make a trip east and he took advantage of the trip to visit every materializing medium that he could learn of in Boston, New York, Washington and other large cities, that he visited, but all to no purpose—there were plenty of what appeared to him to be genuine materializations, but no wife came. He therefore came to the conclusion that there was something wrong, and that genuine materialization was not a fact.

On his return home he was led by a seemingly unknown power to stop off and visit an old schoolmate at some point in Indiana, who was strictly orthodox. While gathered about the hearthstone on the evening of his arrival, the friend told him of the wonderful things that were coming through the daughter of a neighbor, saying he had not been to see, but he had been informed by those who had, that those who had passed into spirit life came back so as to be recognized by those who knew them while in this life.

My friend at once became interested, and wanted to know when he could see this girl. "Why," said his friend, "it is not far, and we can go over and see her to-night if you wish." So the two went right over, and arranged with the girl for a sitting. The first spirit that came out of the cabinet was his departed wife, dressed exactly as had been agreed upon, and as she put her arms around his neck, she said: "Oh, darling Henry, words cannot express the joy that I feel in thus being able to come to you as we agreed, and proving to you that materialization under proper conditions is absolutely true. I have been with you in all your journey," she said, and have tried in every way to materialize, but in all of the many seances that you have attended, this is the first one that the conditions were such that I could come, and yet many of the mediums were genuine, and those who came were able to do that which I could not."

So my friend was saved to the absolute knowledge of materialization by his continued faith and his willingness to continue investigating and not condemn it all as a fraud because he did not get what he was looking for the first time or even the tenth time trying.

I heard a very prominent minister at Oakland, Cal., declare from his pulpit on Easter Sunday, "that if it were not for the fact that Christ rose from the dead, the world would not have one iota of evidence that there was a future life." I asked the same minister if he had ever investigated spirit return through mediumship, and he said: "Yes, I attended two seances and found the same to be all a humbug, and nothing but works of the devil."

So I find that in spirit investigation as in everything else, men are finding just and only what they are earnestly seeking for.

The trouble with mediumship is that but few mediums understand the true conditions that surround them in their unfoldment, and the majority as soon as they have a little touch of psychic power manifest, they at once hang out a shingle and give sittings at 25 cents per head, and the reason why we have no more mediums like Jesus is because there are so few that are willing to comply with the conditions required for its unfoldment. But notwithstanding this and all of the opposition of the churches combined, Spiritualism is making a decided advance, and like a snow ball that I used to roll when a boy, it grows more rapidly the longer it is rolled.

If each to each be all he can,
A very God is man to man.

ETHAN W. ALLEN.

Los Angeles, Cal.

CHRISTMAS GREETING.

Oh, Christmas bells, your music sweet,
Fills the hours with joy complete;
Let faith be steadfast, hope be true,
Like gleaming depths of ocean's blue;
Let memories round our hearth-stone twine
While friends sincere quaff ruby wine.

A happy Christmas, one and all;
May homes be blessed, sweet voices call,
Roses blossom round each path,
Kindness scatter every wrath,
Let all griefs forgotten be,
Sing to the blesed ones now free,
'Tis Christmas-tide and Love is here,
Rejoice and banish every fear.

Ring joyous bells, ring loud and long,
'Tis Christmas day, we join in song,
The stars of Bethlehem shone bright,
On that glorious, wondrous night,
The loving kine bent humble knee,
So the history says, in Galilee.

Ring ye bells, ring ye with praise,
Christ's grand teachings came to raise,
Let's join in anthems jubilee
And wait the bliss that's "Yet To Be."
We gather round the laden board
With friendship's charm, and pleasant word—
Christmas morn, noon, and eve,
In God's great love we must believe.

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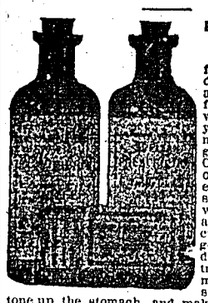
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VOL. 29. CHICAGO, ILL., JAN. 2, 1904. NO. 736.

THE GREAT MYSTERY OF SPIRIT FORMS

Salvarona steps to the front on The Progressive Thinker's platform, and gives his views in an exceptionally suggestive and interesting manner. We take pleasure in introducing him to our readers, and we believe he will become guest among them.

Much could be gained for the spiritual and moral unity, and harmony of humanity, Christianity and idealism, if we could agree to tentatively use as synonyms the words spiritual and psychological. For the greatest cause of moral inharmony is our diverse conception as to what constitutes the spiritual. The spiritual continues to be the great mystery. The phenomena of physical things, i. e., "matter," does not seem so mysterious. How can we bring the spiritual and psychological side of things within the ken of the senses, so that their forms can be seen to be distinct from the forms of physical things? There can be nothing spiritual that is not psychological. Everybody believes in the visibility of forms caused by physical forces. But not in the visibility of forms of psychological or spiritual origin. Neither can they conceive that spiritual forms are psychological forms, and that psychological forms are spiritual. As a matter of unquestionable fact, there are only two classes of forms ever capable of being perceived by the eyes of man, viz., the physical and the spiritual or psychological. To make the matter clear I offer a rough list of some of the classes of spiritual, mental or psychological forms visible to man; and of visible physical forms produced by the action of spiritual or psychological forces, as distinct from physical.

1. Forms of changed tissue, sensations and conceptions, produced by M. Charcot, Bernheim, Kraft-Ebing. The practitioners of Salpetrie and Nancy, who were assistants, also furnishing data. Mental illusions produced by public hypnotism.

2. Forms of figured consciousness arising from Subjective Sensations.

3. Forms of figured consciousness originating in Conceptions.

4. Forms of the three hundred and fifty figures of persons who appeared to others after death. Society for Psychial Research. See Harper's Mag., April, 1900.

5. Forms of changed tissue, sensations, and conceptions produced by the practitioners of Christian Science, and by Mind Healers generally.

6. Forms seen by persons of genius, as Pascal, Heine, Pardan, Tasso, Gerard de Nerval, Lenare, Hoffmann, Blake, Cellini, Shelley, Caesar, Napoleon, Hobbes, Lincoln, Byron, Oliver Cromwell, Goethe, Van Helmont, Brutus, Kermner, Coleridge, Anna Lee, Paul, Luther, Mohammed, Job, De Quincy, George Fox, Boehme, St. Teresa, Plotinus. By Mary Magdalene, Joanna, Mary, Cleopas, Simon, Luke 24: 4, 10, 18 36.

Forms seen by crystal gazers and somnambulists and Buddhist "Masters."

8. Forms seen by clairvoyants, mind readers and trustworthy mediums.

9. Forms seen on persons having stigmata; figures of angels.

10. Forms seen by martyrs, mystics, ecstatics and prophets.

11. Forms seen in dreams and the chemical forms of Prof. Elmer Gates.

12. Forms seen by unbalanced persons and in fever deliriums.

Among the psychological forms, produced, on the other hand, by physiological stimuli, rather than psychological stimuli (as in the foregoing) are the fantastic, and often horrible psychological forms, seen in hasheesh or chang intoxication; nitrous oxide mystical trance, alcoholic delirium tremens, and morphine or opium dreams. In these last cases, while it is always the psychological forces of the soul herself which psychologicaly constructs the deceptive psychological forms seen under these conditions, nevertheless the soul constructs them solely at the suggestion of anaesthetic physiological stimuli.

Angels—admitting their orthodox existence—are the formal effects, or, constructions of prior conditions of constructive psycholgical force. A psychological force, therefore, is a force which is capable of psychologically reconstructing the nature, figure and movement of some preceding form or force. Hence the one essential point to remember is that there are no physchological forms ever constructed to appear to the eyes of man without the previous existence of some classes of psychological forces to construct them.

In all stages psychologists, owing to their homeopathic as deadly as the not had the time to KILLS, it seems laws governing the importance to construction of the it is homeopa of psychological forms less and rem in the foregoing. They pathic and der, unanimously in affirmy that the soul, by her own powers of construction, duplicates within the brain—by picture processes—the outside forms of the physical universe. no s, the modern mind healer and Christ of th scientist, in their psychological sory, simply extend their belief of this wi chological constructive principle, ac- pted by the classic psychologists, in ef ther practical direction. Hence they ually claim that experience proves conceptions as well as sensations mo sess psychological constructive powoth My own special contribution to the mine general constructive idea of the conic psychologist, and the mental In her, was to show in the "Wisdom of operation," the laws whereby the pas as us construct psychological forms. reds, the classic psychologists of Harvard, Yale, Oxford, Paris, Berlin, teach that sensations possess the power to construct psychological forms. The mental healer teaches that conceptions also possess this power. And in my own book, I showed the three-fold law by which the passions exert this constructive force. In the natural psychological order by which the soul constructs her forms, figures of passion precede figures of sensation, and forms of conception are absolutely conditioned upon pre-existing forms of sensation. In the natural order of the construction of mental forms, passion, i. e., hunger in the child at birth, precedes its sensation of taste, and the child would never have any conception of the taste of sugar and milk if its sense of taste had not previously given it the mental materials, out of which the conceptions were formed. But the experience of the mind healer and mental and Christian scientist, has proven to him that he can invert this natural order. He begins first with conceptions. Not with sensations. By first telepathing conceptions, he finds that he can change the nature of sensations and passions. Experience, therefore, proves that the soul can begin her construction of forms, either by conceptions, sensations or passions.

But the shock comes in remembering that the psychological construction, by the soul of the forms of its sensations, on either the physical or the psychological plane, is the construction of forms of phenomena, viz., of pictures, appearances, apparitions, mirages, semblances, images, visions. This is the modern doctrine of phenomenology, taught in various disguises by Kant, Berkeley, Hume, Malebranche, Cousin, Hegel, Emerson, Fichte, Hartman, Schopenhauer, Plato, Schiller, Rousseau, Richter, Descartes, Spinoza, Aristotle, Leibnitz, Pascal, Coleridge, Goethe, Tasso, Dante, Heine, Darwin, Spencer, Vardan, Byron, Carlyle, Montaigne, Fenelon. Thus it is that whilst the construction of psychological forms implies the construction by the soul of one class of form-phenomena, on the other hand the construction by the soul of physical forms implies the construction of another class of form-phenomena. Both classes of forms, therefore, implying the soul-construction of pictures, appearances, mirages, semblances, images, visions. Thus, accepting the orthodox view of Jesus as an illustration. Before his death the form of his body (arising from the appearance of physical forms of phenomena) impressed the disciples. After his death, accepting Luke 24, his disciples were impressed by the form of his body as having its origin in the construction of psychological forms of phenomena, i. e., that his body was spiritual or psychological. But the philosopher recognizes the fact that the visible form of Jesus, both physically and psychologically, was a phenomenon. Thus, if we accept the Mystic's interpretation of phenomenology, it implies that human life—both physical and psychological—being stages of self-evolving educating appearances, visions or phenomena; that this very fact involves the soul's subsequent existence in possibly other advancing stages of self-education, according to grander visions and semblances. Therefore, the Great Mystics assure us that no matter how we managed to get here, whether with a blaze of angelic pinions in a garden of ruddy apples, guarded with archangels, with swords, in a day before ever a sword had been invented on earth, or whether the soul has climbed up the dark, slippery dungeon steps of organic evolution, the fact nevertheless exists that all saints and criminals alike are evolving souls, allowed to assemble on earth as in one of God's innumerable universities.

SALVARONA.

LIKE MY MOTHER MADE OF YORE.

Let me bubble o'er with trouble,
Let me pass through woes galore,
But give to me some hominy
Like my mother made of yore,
Good hominy,
Sweet hominy,
Like my mother made of yore.

This baker's bread that we are fed,
Which is sold from every store,
Is but a paste thrown up in haste
Compared to that of yore.
Good home-made bread
Give me instead,
Like my mother made of yore.

Oh, give me back the old "flap-jack,"
With pure sorghum all spread o'er,
And ginger bread of brownish red,
Like my mother made of yore.
Oh, please do, make
Just one good cake
Like my mother made of yore.

I eat the grade they call home-made,
Of all that is set before,
But that milk and toast and turkey roast
Like my mother made of yore—
And cranberry sauce—
(How I feel the loss)—
Like my mother made of yore.

The old mince pie will never die
Till I reach the shining shore,
There's naught tastes now the same, somehow,
As my mother made of yore.
Please use for me
The recipe
That my mother used of yore.

DR. T. WILKINS.

Belief in a "living Father" who unceasingly guides the destinies of one billion, five hundred million men on our planet, and is attentive at all times to their millions of contradictory prayers and pious wishes, is absolutely impossible; that is at once perceived on laying aside the colored spectacles of "faith" and reflecting rationally on the subject.—Ernest Haeckel.

Not because I raise myself above something, but because I raise myself to something, do I approve myself.—Jacobi.

In matters of prude, the last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 735.)

"Martha," said Mrs. Grey, earnestly, "this is a clear case of spirit manifestation. You surely cannot doubt that the girl so closely resembling you was a spirit friend bound to you by the tie of love and congeniality. The tie of blood is nothing so strong as the tie of spirit. Be glad, child, for you have ever near you a kind and faithful friend. I told you that I was very fortunate when I found my room-mate. I had ceased to weep and had settled into a hopeless apathy. One day when I was thinking over the various arguments I had heard for and against the inspiration of the Bible, I suddenly arrived at a decision. I said to myself, 'If it is not the word of God, then there is no cause for alarm, but if it is, then I will stand my chance with the rest of the unbelievers. I will never go to any heaven without my boy. If he goes to hell I will go with him. I can stand it as well as anybody can.' I put my Bible in the stove and tried to dismiss the subject from my mind. My work in the shop occupied my mind largely as I had expected. I thought if I had got to live, and had no intention of sneaking out of it, I would try and make the best of life. I liked my room-mate from the first. She was a middle-aged woman, quiet, tidy and refined. She was very kind to me in little ways as women can be if they wish, and will be if they are really kind and unselfish. Kindness comes from within and if it is there it will work out.

"One day I said to her, 'What makes you so good to me?' She said she was trying to do by me just as she would want me to do by her if our places were changed about, and then she added, 'I can see that you have had a great sorrow come to you, and the light and joy has gone out of your life, and my soul goes out to you in sympathy for I know what grief is. I sat in darkness once,' and her beautiful eyes filled with tears.

"I was deeply touched by her words and tenderness, and acting upon a sudden impulse I went and laid my hand upon her arm and said: 'You are not in darkness now; you have found both light and joy, I know, or you could not seem so happy.'

"'Yes,' she said, smiling, 'I have found light and peace and joy,' and a beautiful light brightened her eyes and she seemed to see something that I could not. For a moment I was frightened, lest I had found a religious enthusiast, and then I resolved to know, and I said, 'Please, Mrs. Austin, will you tell me what your religious belief is?'

"'Perhaps, if I tell you you will not like me any more,' she said pleasantly. I told her that it could make no difference with me so long as I found her such a pure lovable woman. 'I have no religious belief myself,' I said.

"She looked into my eyes and said quietly: 'I did not believe in anything but my own misery once, but dear spirit friends who were watching over me, spoke to me and taught me the truth. I am a Spiritualist.' For some unknown reason a feeling of joy came to me and I exclaimed, 'Oh! am so glad!'

"Mrs. Austin put her arms around me and kissed me, and from that day to this we have been the best of friends, and I expect we always shall be here and hereafter.

"The next day after our conversation was Sunday and I asked Mrs. Austin to tell me about her conversion to Spiritualism, and we talked about all day, but I am not going to tell you what she told me for you are going to hear the story from her own lips."

"I hear Mrs. Austin? Oh, auntie, what do you mean?"

"I mean that when I go back you are going with me."

"Oh, Aunt Laura! if I only could; but mother will not let me."

"Yes she will. Your father says that you may go and your mother will not object when she finds that it will not cost her anything. I am going to pay your expenses."

Mrs. Grey and Martha were up to breakfast the next morning. When they entered the kitchen they found Uncle Ezra waiting for them, for the old man was an early riser and took the words, "morning call," in a very literal sense. He rose as the two entered and with extended hand and a face beaming with pleasure exclaimed: "How be ye, Laury? You're lookin' pritty pert—not much as ye did when I saw ye before. What's come over ye?"

Mrs. Grey had known the old man for the greater part of her life and she laughingly replied, "I have had a change of heart, Uncle Ezry, and life looks brighter since."

"Huh! made up yer mind for sartin that ye haint got any folks in hell, after all, I reckon."

"That's about it, I guess."

"Wall, I'm mighty glad to hear it. Hell is a bad place 'cordin' to all accounts, 'specially for yer own folks. I never took no great stock in it myself, and I never knew but jest one man that it 'peared to me really did; that was Deacon Wise, and his actions proved that he believed what he perfessed ter. When his boy John was dyin' of consumption the Deacon would take his Bible and set by the boy's bed and read, and arger, and pray, and git all worked up and holler at the Lord as if he was as deaf as a stone post, but the boy wouldn't pay any 'tention, and one day he told his father that he did not want to go to heaven. He said he should git sick of the everlasting singin' and havin' things always jist so. Wall, that worked the Deacon up dreadfully, and the next day the boy died, and within a week the Deacon was ravin' crazy, and it took three men to hold him. He jist kept yellin' all the time about the fire and Johnny's bein' in hell. Ye see that's what comes of believin' instead of pertendin' to. Now if ye don't mind tellin', I'd like to know what kinder religion ye've hitched onto."

"Spiritualism."

"What! yes—wall—how come ye ter git inter that?"

Mrs. Grey hesitated for a moment, and then said quietly: "I could not deny the evidence of my own ears and eyes."

"No, of course not. What did ye see and hear?"

"My boy came to me one evening. I saw him plainly, and spoke to him, and he answered me. I could not possibly have been deceived, for the room was well lighted and there was no one with me but the medium. I have talked with him several times since, and also with my mother. I have also heard music from an instrument unknown to me, fill the room where my friend and I were sitting, with a wild, sweet melody I can not describe, and I knew beyond a doubt that no being in the flesh was responsible for it."

"It does my old heart good ter hear it," said Uncle Ezra, "for I have seen and heard some queer things myself."

"Are you acquainted with a medium?" asked Martha in surprise.

"Never saw but two, as I know of. One was a slim sorter chap with a breath smelling of bad whiskey, and I didn't want anything of his kind of spirits; the other was a slovenly lookin' woman creetur. I sized her up and made up my mind that none of my folks that I wanted to hear from in particular would want much to do with her, so I gave up the idee and jogged back home."

"I am sorry you were so unfortunate," began Mrs. Gray.

"Oh, it come out all right," said Uncle Ezra cheerfully. "I jist had ter work out my own salvation; that's scripter, ye know."

Mrs. Grey looked puzzled, but Martha came to the rescue: "Oh, Uncle Ezra," she said pleadingly, "please tell us some of the things you have seen and heard."

"What! you don't want to hear about such things, do ye?"

"Yes, indeed, more than anything else I want to know the truth."

"Even if 'taint the way ye've been brought up?"

"Certainly. A person who has always lived in a cellar may want to get up into the sunlight, I suppose."

"I rather guess they may; they'd be a fool if they didn't. Wall," glancing at the clock, "I guess I shall have to be makin' tracks fer home. S'posin' ye two come up ter my house ter night after the chores are done. Liddy will be purty glad ter see ye, I guess."

That evening as the shadows gathered around the stately maples crowning the eastern hillsides, Mrs. Grey and Martha made their way through the green fields sweet with the odor of violets and unrolling fern fronds, where the notes of the whip-poor-will, the hoarse croaking of the frog and the roar and gurgle of the brook blended in a joy melody. They paused unconsciously to take long breaths of the sweet, pure, life-giving air before they entered the little weather-beaten farm house where Uncle Ezra and his widowed sister Lydia were living out their simple lives together in peace and contentment.

The room Mrs. Gray and Martha entered was small but clean and cheerful. Like the most of the farm houses the plastered ceiling and the wide pine boards forming the floor seemed to a tall person to be very near each other. The small-paned windows were now concealed by white curtains and on the little table, also draped with white, burned two tallow candles set in brass candle-sticks. The second candle was in honor of her guests, for Aunt Liddy would not tolerate kerosene. Several flag-bottom chairs with patchwork cushions were drawn up before a little fireplace where some light wood was blazing, for the evening was chilly. Her guests seated and "the folks" inquired after, Aunt Liddy resumed her work upon the clouded blue sock she was knitting, and Uncle Ezra, leaning back in a chair tilted against the wall, looked at Martha and said: "So ye want I should tell ye a story, do ye? Wall, I haint much ter tell, but sech as 'tis yer welcome to it.

"'Twas forty years ago last fall that my sister Ruth died, and one night some three years after I was goin' home from a corn huskin' at one of the neighbors. There was a full moon and not a cloud in the sky. The road was kinder soft and lots of mud puddles. All at once I saw a woman walking along beside me. I didn't think anything funny that I had not heard her step, but thought it was queer she didn't speak. She had on a dark colored dress, and a large plaid shawl thrown over her head and it covered her shoulders and arms, only one wrist and the hand that held together the shawl showed write in the moon light. As I was watchin' her and wonderin' whether I better speak or not, she turned and looked right at me. I saw her face more plainly than I see yours now, and it was my sister Ruth. Wall, you might a knocked me down real easy. I guess I made purty hard work of breathin' for a spell. Then I remembered reading a story about a man that saw a ghost walkin' with him one night and he was so scairt he run for all he was worth, but the ghost run as fast as he could, and come to find out 'twas nothin' but a straw hangin' over his eye, and foolish as the idee was, I stopped and made sure there was nothing over my eyes.

"Then I went on and the woman went on, too. I turned out on one side of the road to keep out of a mud puddle and she turned out on the other side. Wall, it jist beat me! I'd hearn tell of ghosts but they was always dressed in white and looked spooky, but this woman had on a dark dress and wore a plaid shawl! 'Whoever heard of a ghost with a plaid shawl on?' says I to myself. I tried to speak but I could not make a sound. Then I stopped and looked at her and she looked straight at me. The moon shone full upon her face and as sure as I set here it was my sister Ruth. As I stood lookin' at her not knowin' what ter do, she was gone—jist vanished right before my eyes without movin' one step.

"Wall, that affair set me ter thinkin', I tell ye. I told my brother Jim 'bout it and he said that 'cordin' ter scripter, folks did come back. Jim was great, handlin' the Bible, but he had some curious idees. 'Cordin' to the Bible, says he, angels are spirits and it don't nowhere say they are not the spirits of dead folks either. He said Moses and 'Lijah came back long after they died and there warnt a mite of any reason for thinkin' other folks couldn't come back if they wanted ter. He said he didn't know what ailed all the preachers that made them so mad if you talked any sich thing, unless 'twas because they were afraid folks would get ter b'lievin' something different from their preachin' and they would be out of a job. Wall, Jim and I talked it over for quite a spell and we couldn't see but one sensible way and that was ter b'lieve it was Ruth come back, and so we let that settle it. I expected I would see her again, but I didn't. I guess she only wanted ter set me ter thinkin'. Sometimes when you have set a feller ter thinkin' you've done enough.

"Some time later on I was drivin' some cows erlong the road. 'Twas early in the mornin' and most folks was abed. It had rained hard in the night and the road was washed clean. I got erlong to a place in the road where there was a steep bank up on one side and down on the other. The sun, jist risin', shone through a notch in the hills full upon the road so that every little stone and mark was plain. All at once them critters stopped stalk still and looked at a spot right in the middle of the road. I hoeyed and hollered, but they didn't pay a mite of 'tention to me, but jist kinder circled round that spot in the middle of the road and snuffed and stared. I stepped in between two heifers, and stared, too, but I couldn't see a blamed thing but the bare road washed clean, and not a track on it. My eyes were good and so was the sunshine, but the critters had the better of me that time, and there they stood with their eyes er stickin' out and their hair standin' on end till all at once they jumped right up inter the air and swingin' around up onter the bank at the left so as not to touch that spot in the road they ran up the hill as if the old boy was after them. I follered after and for some reason I was careful not to touch that spot in the road. Now all this proves but one thing and that is that them critters saw something invisible to me.

(To be continued.)

A SPIRIT MESSAGE.

Spirit Bands and Their Work for Mankind.

It is my desire to tell you something about spirit bands and their work.

There are many bands of spirits and angels which have come together for the purpose of elevating mankind, although all do not have this object, as I will endeavor to explain later.

They also are formed to help those in the lower circles of spirit life, for we cannot confine our mission work entirely to those on earth; for there are so many that need our help in the spirit life as well.

The great work accomplished by these bands of spirits and angels you cannot fully comprehend, but I will try to give you a little light on the subject.

When a newly-born spirit enters spirit life, and they are advanced enough in spiritual thought, and their earth life has been such as to enable them to pass into the fifth circle of spirit life they are looked upon as being in a condition to join some of these bands.

It is in spirit life as it is on earth, those in the same grade or school differ in their tastes, desires and hopes; all have not the faculty or ability to work successfully in the same direction, so they seek to know of the wise spirits or leaders what is best for them to strive earnestly to do.

It is for them to strive earnestly to help those not as advanced as they are in the spirit life, or to perform missions of love to those on earth.

Now if a spirit is capable, or if conditions are favorable for them to control the hand or speaking faculties or clairvoyant powers of some earthly medium, they then join some band which has come together to give to those on earth the truths which exist in the spirit land.

There are those who have been long in the spirit world, and those who are constantly coming who are anxious to give to loved ones some message of comfort, but the magnetic conditions are such that they are unable to do so but they do not become discouraged or disheartened, but join a band whose mission is to come as ministering spirits, and although there is no visible manifestation they accomplish by their unseen presence much that affords great comfort, and many times wrong motives are checked and crimes averted by their silent power.

There are many who are constantly passing through the change called death, who have never had a thought of spiritual things, their lives have been of the lowest kind and they were most at home in surroundings of the same nature; of course they retain the habits of earth life, and for this reason are not in a condition to desire anything better after passing through what is called death.

They cherish the same desires to help on, by wrong influences, crimes which they have committed on earth.

So you see there must be helpers for these poor unfortunate ones.

They must be brought out of the low conditions in which they are found to a higher plane in which they can find happiness for themselves and for those with whom they mingle.

Many of you on earth may think that it lies entirely with you to make the conditions right in order that we of the higher life may commune with you and teach you. Such is not the case, and in so doing help us, but we of the higher life must become acquainted with natural laws so as to know how to accomplish the best results.

It is when the mediums and we in the spirit life have learned and work in harmony with these laws that we are enabled to be successful in giving unto the world our teachings.

There are many that come into the spirit life who do not believe in spirit return or communion, with those on earth, and so when they enter into this life, they do not attempt to return, and many times they do not so much as wish to make the attempt to do so.

The reason I will try to explain to you.

There are many who selfishly look for their own comfort and ease, if this can be attained they do not worry what becomes of others; many times we see this even in families on earth, the members of which would be as closely united in spirit as in the ties of relationship.

Such spirits when they find that they have passed through the change of death, and are safely landed on the other side, feel satisfied and have no desire to make the effort themselves, or for others, too, to reach those they have left behind, knowing perhaps that all they might accomplish would be ridiculed and the thought of spirit return be laughed to scorn.

But they say, heaven, as far as they have already found it, is by no means, like that locality which is portrayed by most of the preachers on earth.

It is a far more beautiful country than the one they have left.

Such expressions we often hear, but we try to lead such to a better understanding of what they should try to accomplish. Truly, friends, the great work that has been accomplished and that which is being done each day, and its lasting benefit for humanity cannot be fully realized by you of earth.

Friends, I have endeavored to tell you in a plain way of our work, trusting that it may be of interest to some of the seekers after truth for which this is given.

"It has been written, So shall my word be, that goeth out of my mouth; it shall not return to me void, but it shall prosper in the thing whereunto I sent it."

By that I mean that the truths which I have just given unto you of earth, will not return to me void, because he which received this will place it before the world, that those who will, can read and be benefited thereby, and from that reason it shall prosper in the thing whereunto I sent it, which is unto those who inhabit the earth.

Received by L. M. Cobb, Grafton, Mass.

Woman from a Freethought Standpoint---Trenchant Thoughts on an Important Subject.

The following article written by a critical Freethinker will be read with deep interest, illustrating as it does the status of woman in Pagan and in Christian Countries.

In the issue of Nov. 8 of the Chicago Record-Herald, F. C. Weed asks one or two questions to which I wish to give attention.

His little pleasantry, in opening, of calling me insane because I disagree with priestly dispensation is quite characteristic of the Christians who lived during the "dark ages," though, had such declaration of insanity been made at that time the victim would have been burned at the stake along with innumerable other heretics. For be it remembered that after the church had been established the schools of medical science were closed and the "insane" were cured by prayer and the laying on of hands, with the rack as a persuader, or, if the case proved obstinate, the stake inevitably cured the "insane" patient. So I am very glad indeed that my article excited only "pity" instead of the practical vindictiveness of past centuries.

Mr. Weed recommends the study of the condition of women in China, Turkey, India and Africa and then in countries "where the Bible is recognized as containing the highest known rules of conduct." Now that is just what I have done, and I find that in southern Europe, where the priest with Bible in hand rules women more despotically than in any pagan country, and that in Italy, Spain and Portugal, those intensely Christian countries, the degradation and subjection of women is the wonder and regret of travelers with human impulses.

Marriages in India.

Bishop Henry Codman Potter, head of the Episcopal Church in the United States, in his book "The East of To-day and To-morrow," says there is great misapprehension in America about the customs of early marriages in India and the burning of widows and that the accounts of these things are much exaggerated and ought to be corrected. Swami Abehananda says that widow burning became prevalent after the British invasion, when widows threw themselves on the funeral pyre of their husbands to save themselves from a worse fate at the hands of Christian soldiers. The child marriages of the Orient also finds a parallel in this country in the sect calling themselves the disciples of Jesus Christ, who seal a boy and a girl to each other at a very early age. Then the marriageable age for girls of 12 years in England is not to be boasted of, even though they be bargained off by male relatives. And what of the purchase of titles?

The story of the sacrifice of female children in India and China is feelingly dwelt upon by missionaries; but we are told by unprejudiced historians that the children consigned to the so-called sacred rivers are already dead and the parents are too poor to furnish other burial. If the female children are destroyed it is only from the economic necessity of supply and demand. Could any stories of the wrongs of women in the Orient surpass the horrible details of the traffic in female flesh by England and Germany and Austria for foreign countries, for lumber camps and resorts in cities? These are all Christian countries, the church supported by the state and its tenets taught in the schools. Could the condition of Chinese women in pagan China and India have been worse before than it has been since the invasion by Russia, England, America and their missionaries? I do not think so.

Church and Humanity.

Mr. Weed attempts to explain that the mistakes of the church as a body should not be charged against the teachings of Jesus Christ, but "By their fruits ye shall know them." If the church has perpetuated false doctrine it must accept the consequences. After centuries of its teaching we find its adherents breaking every bond of humanity, overriding every barrier of equity and silencing any attempt at investigation of other systems or the practice of other methods. After ages of the teaching that we are to prepare for a home in heaven at the expense of earth life it is not to be supposed that economic or social conditions would receive any attention, hence in a recent report we read of 40,000 homeless men in Chicago. But why worry about them when they have the assurance that the bearer of the cross here is the wearer of the crown hereafter? The warden of a western penitentiary says that his experience among convicts has proved to him that the teaching of vicarious atonement has been the means of producing many criminals. Why should they try to be upright citizens when the thief on the cross was promised a place in paradise by simple belief? When exploiters of labor, such as the child slavery in Southern mills, sit high in the sanctuary, and when we are told by the highest authority—the vicegerent of God, the pope—that the poor should be satisfied with their condition, it shakes our confidence in the beneficence of Christian teaching, and we are willing to accept the statement of a former British consul to China in favor of paganism. He said: "I have lived in China twenty years, but have seen more degradation and drunkenness and misery in London in one day than in all my years of residence in China." This is not so unfavorable for the celestials as the missionaries would have us believe, and when such a condition exists for men in Christendom it is still worse for women.

Conditions Desirable.

A recent writer on China says: "In many parts of the empire women hold places of respect and influence, and we know that the mothers of Confucius and Buddha directed their education from infancy, and these great teachers have more adherents than all the other religious of the world. What of the mother of Jesus?

It seems plain that the condition of pagan women is just as desirable as that of Christian women, but the difference is that Christianity makes the claim of having bettered their condition and takes unto itself the credit which belongs wholly to the advance of scientific investigation, to commercial interchange of nations and the indefatigable work of reformers, and let us hope that long ere another two thousand years have pased they will have worked out a more just method, and again I say, if the teaching of Jesus Christ has given us "our present conceptions of life and duty," then let us be pagans.

HARIET M. CLOSZ.

Webster City, Iowa.

Honest error is to be pitied, not ridiculed.—Chesterfield.

The Views of an Egyptian Spirit.

EGO AND GUIDE.

It was morning by mortal reckoning, near the hour of 3 o'clock. The guide interpreted to me the pale roseate shades in the eastern sky proclaiming the glorious dawn. The rapport was of the nature wherein the ego or self vouchsafed to question the stately guide. And thus prefaced her remarks and inquiries to the spirit:

"You are the utterly proud and deeply dignified Egyptian, Taurus by name, and a great Mogul who deigns ever to appear to this medium in these trances.

"Where perplexity and distrust have assailed the children of mortals, you, my guide, have countless times sent the downcast one away with renewed hope. And not infrequently the over confident one away in profound meditation.

"When first my soul-self beheld thee, O Taurus, it was in far-away Egypt, in the entrance of a white-pillared temple of worship, among others of thy race and degree, watching the passing by of the glorious Christ Jesus of nineteen hundred years agone. My attention was first attracted to thy deeply thoughtful and expressive countenance and the wondrous depths of sympathy shining as a heavenly light thereon, as the fate of the gentle savior seemed foreshadowed to thee in that innate mysterious language not of the tongue but of the perceptive faculties of sensitiveness rarefied by esoteric influences from other realms and other spheres. In this realization of mediumistic powers of expression to which my soul awoke, thou wast the kind and patient one ever lucid to my growing sensitiveness, until thou hast indeed become a part of my better self, the soul.

"Now I will question thee upon simple topics over which the mortal is daily wondering and stumbling; light and frivolous some of them may seem to thee, yet deign to answer me, as these many unsolved quandaries set my nerves on edge, rendering me cynical and tired of earth life.

"Why does every man and every woman believe that his or her own particular share of troubles and trials is greater than those of any one else, yet in no sense of the word would they individually exchange lots and destinies with their neighbors?"

Ans. "The sun shineth upon the just and upon the unjust. Mortal is prone to desire sympathy from fellow mortals, and for the attaining of this result will resort to exaggeration and even fiction, while he innately knoweth that the true state of affairs is overdrawn and unjust to the all-wise Creator, the giver of good and never of evil."

When this beautiful truth issued from the fine lips of the guide, a silvery mist coming from the same source seemed to permeate the surrounding atmosphere as well as the trance medium, so that for a while, contemplating the efflorescent phenomenon, the scent of Eastern lilies seemed all about, as she was lost in admiration of the simple yet far-reaching explanation.

"O stately Taurus, is the body of light which mortals designate as the sun, the centre of electrical energy?"

Ans. The sun is not alone the centre of electrical energy as far as it is recognized upon this plane, but the very centre of all life. This magnificent sun source, energy and power is the cause of life and life everlasting. Before the sun was, man and all things animate were not existent. To the mortal it represents or should represent God, if he would but reason upon it. The Creator of the sun is the unthinkable or God we blindly worship, who was never seen, but is, forever and ever.

"This electrical energy is the perpetual motion for which deep thinkers have striven and persevered to reach out after and grasp, ultimately to perceive their littleness, their insignificance of personality, and utter inability to furnish means of operation on the small scale of their apparatus. Magnificent stupendity is necessary to the formation of perpetual motion.

"This electrical sun energy by one single stroke or flash under right conditions, namely lightning, absorbs soul from matter as nothing else thinkable can do.

"Were there no cellars or sunless holes in the earth, disease would be unknown. Water from sunny springs would be drunk and ice housed away for months in darkness never used as food, only to intensify summer heat to the imaginative, thus subjecting him who seeks comfort to dangerous extremes for which he was never planned or created."

"And again, my sympathetic guide, in the nature of healthful colors: What are those which would be most conducive to the health and consequently happiness of the earth people?"

Ans. Soothing colors which involuntarily draw electrical rays from nature's source, and which may not be unpleasantly perceptible upon the fleshly nerves, are colors or tints which should be adopted throughout the sun's cycles. Black should under no condition be worn. To wear black in token of mourning, only draws the death germ to and through families. Very frequently several deaths follow consecutively in families where for many years all were safe, for resorting to these somber shades in which to publish their bereavement.

"Dark colors are depressing as the cloud-hung November sky, which cause mortals to despair, because of having for a time severed the supply of electrical life principle for joy and laughter. And those habitually depressed and imaginative become dilated upon imaginary slights and discourtesies. For illustration, should rainbow and evening sky show forth mere degrees of blackness, O, the direful effects on minds."

"And now, noble Taurus, the pressure of the trance state upon my brain becomes very great, almost unbearable, so I must hasten; this double control of ego and guide is too deep. What more terrifying to the uninitiated and equally as expressive could appropriately take the place of the word Spiritualism?"

Ans. "That word or namt, Medium Louise, has had more power to retard the universal acceptance of spirit return than any one word has ever had to nearly annihilate systematic progress in this grandest and only truthful version of the hereafter for all time. It should be Inspirationalism, alpha and omega."

"And now give me a little poem made out of 'Nothing.' Can you do it, noble guide?"

Ans. "Yes."

"Do not mind Louise's smiling, will you?"

Ans. No. Taurus has learned to do many seemingly impossible things."

Nothing.

Once a little tiny "Nothing,"
Scrap of summer evening breeze,
Sprang to life amid sweet blossoms,
'Neath the rifts of sheltering trees.
Just a tiny breath so wee,
Started by the wing of bee,
Then in ecstasy of living,
Timid glanced, and full of fear,
Hovering near the fragrant violets—
"O, how lovely to be here!"
And those dazzling beads of dew,
Came they from the sky so blue?
Vanishing the woodland pathway,
Carpeted in living green,
Past the dark old forest trees.
Spying there the silvery sheen
Of a summer moonlit lake,
"Nothing" will a fine sail take.
In the boat a form, O dear!
Sad, and deeply torn by sorrow,
Sighing deep and falling tear.
"Nothing" gathered up his sigh,
As it swiftly floated by.
On the uplands, down the vales,
"Nothing" full of wonder sails,
Then a garden shadowy, fragrant,
Paused "Nothing," the little breath.
Wondering strangely, saw one kneeling,
Childish face and pale as death,
Cold and set as chiseled stone.
From her lips it caught a moan,
Oft-enforced so, broader, stronger,
As the summer days grew hot,
Little "Nothing" grew, a storm-cloud,
Death, destruction—well, why not?

TAURUS AND LOUISE,
Medium.

Pisek, N. D.

Doings and Status of the Summerland Society.

Thinking the numerous readers of The Progressive Thinker would be interested in hearing from our Summerland Spiritual society and workings spiritual, financial and otherwise, I have taken the liberty to jot down its condition at the present time of writing. The bazaar recently held in their spacious hall was a complete success and must have netted them some hundreds of dollars, besides affording amusement and pleasure to a large attendance of all classes of people.

The ladies of the Mite Society, attached to this society, were the instigators of the project, and instrumental in carrying out the work in every detail. The ladies deserve great credit for their untiring efforts and zealous service, not only in contributing liberally of artistic articles, useful and otherwise, for sale, as well as in making the fair such a social and enjoyable success. To mention all the ladies' names that so liberally helped make the affair such a success would take up too much space in your valuable paper, but of the number I am constrained to mention Mrs. Lees, Mrs. Parsons, Mrs. Baisley, Mrs. Shields, Mrs. Smith. Of that number the first named lady, Mrs. Lees did great service as a decorator, as with assistance she converted the large auditorium, dining-room and rostrum into a veritable paradise. The auditorium will seat six hundred people and the whole vast height was converted into a garden of tropical verdure. The California pampa, a plumb-like product, that grows abundantly in marshy districts, was artistically used and their feathery plumes, colored in all the hues of the from the ceiling among the jets of electric lights.

A sumptuous banquet was served in the dining-room in the afternoon to a large number of participants, and the whole concluded with a masked ball in the evening, which was enjoyed by old and young alike. The music both afternoon and evening was furnished by a fine string band and interspersed with songs and music by Prof. J. S. Lillie, who presided at the piano.

This society probably is the best equipped and supplied with financial means of any one on the Pacific coast, and owning their own hall, with all conveniences and organ and piano, has much the advantage over some others less provided for. Besides it has a large membership of interested workers, with a leader, Mrs. Spring; whose ability as teacher and moral worth, make the society a strong one and growing intellectually and spiritually. The Progressive Thinker is largely patronized here and has the largest circulation of any Spiritual paper published and is eagerly looked for from week to week in our Summerland hamlet.

BISHOP A. BEALS.

THE HAUNTED PALACE.

In the greenest of our valleys,
By good angels tenanted,
Once a fair and stately palace—
Radiant palace—reared its head.
In the monarch Thought's dominion,
It stood there;
Never seraph spread a pinion.
Over fabric so fair.

Banners yellow, glorious, golden,
On its roof did float and flow
(This—all this—was in the olden
Time long ago),
And every gentle air that dallied,
In that sweet day,
Along the ramparts plumed and pallid,
A winged odor went aawy.

Wanderers in that happy valley
Through two luminous windows saw
Spirits moving musically,
To a lute's well tuned law,
Round about a throne where, sitting,
Porphyrogene,
In state his glory well befitting
The ruler of the realm was seen.

And all with pearl and ruby glowing
Was the fair palace door,
Through which came flowing, flowing,
flowing,
And sparkling everymore,
A troop of Echoes, whose sweet duty
Was but to sing,
In voices of surpassing beauty,
The wit and wisdom of their king.

But evil things, in robes of sorow,
Assailed the monarch's high estate
(Ah, let us mourn, for never morrow
Shall dawn upon him desolate!)
And round about his home the glory
That blushed and bloomed,
Is but a dim-remembered story
Of the old-time entombed.

And travelers now within that valley
Through the red-litten windows see
Vast forms that move fantastically
To a discordant melody;
While, like a ghastly rapid river,
Through the pale door
A hideous throng rush out forever,
And laugh—but smile no more.

—Edgar Allen Poe.

LIFE.

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met,
I own to me's a secret yet.
But this I know: when thou art fled,
Where'er they lay these limbs, this head,
No clod so valueless shall be
As all that then remains of me.

* * * * * * *

Life! We've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not good-night—but in some brighter clime
Bid me good morning.

—Anna Letitia Barbauld.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

KNOCKED OUT!

The Word "Reverend" Must Take a Back Seat.

In The Progressive Thinker of Sept. 26, 1903, there is an article signed Daniel W. Hull, with the heading, "Ecclesia-Phobia, a Prevalent Disease Among Spiritualists." There is but one paragraph in the article referred to that I shall animadvert upon. He says: "The word 'Reverend' also excites the ire of these ecclesia-hating brethren," and further on he states, "It is not even a Bible term." Now my recollection is, that it is a Bible term, and is used only once in that book, the passage where it occurs being, "Holy and Reverend is His name," referring to what people variously denominate God, Deity, a Supreme Being. What does the word "Reverend" denote? In my opinion it is expressive of some thing or person to be looked up to with awe and reverence. The priesthood having arrogated to themselves the attributes of deity, adopted the title of reverend and have from time to time added to it, as "Very, Reverend," "Most Reverend," "His Eminence," His Holiness, Rev. Dr., etc. I think about all of the preachers here are "Rev. Dr.," and we have at least one "Very Rev." and probably more. I do not see any necessity for Spiritualists apeing the priesthood in this respect. We do not read of the Rev. Dr. Jesus Christ, nor Rev. Paul, D. D., but we do hear of Rev. Dr. Ada Blank, and Rev. Dr. Nellie So and So, the Rev. Dr. John Smith, and so on ad libitum, ad nauseam.

There is only one advantage that I have heard of in the use of the name "Reverend," and that is that special favors are often shown to this privileged class, in the way of obtaining reduced rates on railroads and other public conveyances—half-rate tickets, etc.

Mr. Hull says: "For years I had the same senseless prejudice, and disowned the title whenever applied to me." It is a pity he had not continued to disown it, for its adoption was certainly in the line of retrogression and not in that of progression; a sort of going back to the flesh pots of Egypt.

Mr. Hull cites the fact that Brother Peebles uses the word "doctor" with a great deal of unction. In days of old the word doctor was generally applied to a person who diagnosed diseases and administered physic to the human family. Now, when we hear the word "doctor," unless we know the man or woman, we can't tell whether it applies to a horse doctor, an allopath, homeopath, or any other kind of a path; to a faith doctor, a tooth carpenter, or a druggist, to a doctor of law, divinity, philosophy or what not. It has become about as meaningless a term as reverend, but is not subject to the same objection.

J. E. OLDRIGHT.

CHAINED TO MY CHAIR.

Bound to the house, the room, my chair!
To my best loved friends a helpless care.
Seeing my powers fail one by one
I am now, with life's race well nigh run.
Chained to my chair.

The body that once served me well indeed,
A prison house now mocking every need,
Full of suffering, of dread, of fear,
Of what use is it as it holds me here
Chained to my chair?

I bid it release me that I may soar
To heights of bliss, where, nevermore
Shall I know the anguish that fills my soul
As life's surging billows over me roll,
Chained to my chair.

Helpless and hopeless a man must feel
While he sits day by day as in bonds of steel;
For one who lives and loves and fears,
Is there torture worse than to be held here
Chained to my chair?

Hold me not, friends, in this prison abode,
Help me to cast off this wearisome load.
My glad spirit sings, on the bounds of Life's sea,
With me rejoice, I'm no longer to be
Chained to my chair.

Topeka, Kans. E. B. GREENE.

THE SKY IS A DRINKING CUP.

The sky is a drinking cup
That was overturned of old,
And it pours in the eyes of men
Its wine of airy gold.

We drink that wine all day,
Till the last drop is drained up,
And are lighted off to bed
By the jewels in the cup.

—Richard Henry Stoddard.

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Spiritual Visions and Instructions.

Concerning Truth and Error of Specific Biblical Statements.

On the evening of November 7, 1903, I was alone in my room reading when an unusual brightness suddenly appeared and a very happy feeling came over me. As I looked up to see the cause, I beheld a group of bright angels. They saluted me in royal fashion, then said: "We are messengers sent to give a message to you for world's people, because so many sincere petitions have been sent on high by a large number of Earth's dwellers, asking for truth, the full truth, concerning creation, the fall of man and his consequent redemption through Jesus the Christ, as recorded in the so-called Christian Bible.

"The first question refers to Genesis, first chapter, first verse, and reads: 'In the beginning God created the heavens and the earth.' The real truth concerning this statement is, that it is a fragment of the whole truth. Some of these early scripts were destroyed, others inaccurately translated and transcribed and freely mixed with error by unripe worldly scholars. It is an eternal truth that all creative processes have their purposed beginnings and endings. They are and ever have been the labors of high spiritual intelligences under God. These masters of great wisdom and skill are supremely required to draft plans in strict accord with the constitution of the universe and the inherent law of the cosmos.

These provisions and rules for labor are so various in their co-operative measures of the refined and spiritualized force and substance and that which is to be evolved from the crude substances and raw materials, and during such named process, transformed into spiritual substances and forces by being incorporated into forms from grade to grade according to nature's own codes. This needs more explanations later. At present our message is, that the sentence, "In the beginning," is correct in the sense referred to and means exactly the beginning of the present eternity or labor process. The procedure of the chapter is error in this wise—the Supreme God did not appear, nor speak; is not seen nor heard, except in his issued decrees of light and power, thus in his works; but instead, the chieftain of this compact of wise spirits called in the records, the Creative Masters, counseled with his compeers, enumerating the proceedings of these labor processes in the evolutionary order.

These advancements are gauged by the increase and widening of the vibratory circles and the chemical reproductive deposits from nature's crude germ seeds multiplied by nature's chemistry and supplemented by germ seeds cast off from the infinite ocean of life. Thus form life is started. By the processes of involution is evolution made possible.

When these preparations and advancements on nature's plan permitted that man be brought forth on the stage of action in this world drama, then, as recorded in the 26th verse of the same chapter this Lord or chieftain counseled his compeers thus: Let us form man in our image, after our likeness. This was an innovation in those labor processes. All former processes of this kind were conducted strictly in accord with natural science. Man was not provided with the divine nature and spiritual attributes but was an evolutionary product in the corporeal order of gradations and was required to attain to this higher state by diligent mental action and goodly bodily service rendered to his fellow sojourners.

Those rules are yet in operation, but those of former eternities not having been provided with the divine nature as those of this eternity are, this higher nature or change was conferred upon them at the highest corporeal finite plane and the lowest of the infinite or spiritual planes. There all who had successfully reached those heights were changed from their mortal forms and natures to those of the immortal. This step then insured individual immortality forever; but there was much failure in bringing the required number of humans up to this degree of fitness during which corporeal labor processes, which was very grievous to those masters so engaged, hence the long and serious contemplations which resulted thus: To make man in the image of God, to create him a spiritual being from the start and provide him with a double system, the strictly mortal and the spiritual. For this reason all who are born under this plan are marked in the higher records as divine humans.

Here is where the error of the fall of man was introduced by unripe worldly teachers. The divine, conscious life principle or immortal ego thus incorporated into the crude earth conditions had thus a descent, for the purpose of learning lessons of value in these matter realms and acquiring through this outer garb and mechanism, individual immortal tangibility. These spirit bodies are formed from the finer substances drawn in through the outer mechanism, even as the infant is formed, only the process differs and in time, will be fully explained.

But to proceed, each soul born under this present labor process or plan, is provided with an individual charter. Upon this chart, all marks of degrees are stamped. The higher marks of the immortal man are plain and thereto the acquired fitness must correspond ere all that is guaranteed by said charter can be claimed by the individual.

These charters are also the guarantee of each one's divine birthright and therefore heirship to all the wealth of the universe. Having thus faintly pointed out some of these truths which belong to all humanity, and that the fall of man was an error, but was instead, a descent of the spiritual ego, or conscious divine life principle, we shall now state further, that this immortal man being thus subjected to earth's rule while incorporated in mortal form, it was foreseen that the earth conditions would wield a blinding influence over him, that is, the mortal man would hold predominance over the spiritual to a detrimental degree, the spirit or God-man being under the necessity of manifesting through the outer form would be silenced and in many instances kept a prisoner in this form of clay; the outer man thus becoming a trespasser not only on his own higher self, but also on the rights of others, would imperil his chances of improvement as divinely purposed, and so be found unworthy of his royal rights when called back from his corporeal sojourn to his immortal home. Therefore it was then and there deemed good to provide a remedy. A redemptive clause was incorporated in this creative plan. It was no afterthought, it is legal and its methods of operation are grand, but very different from that recorded in said Bible and taught as truth; but we cannot state this plan at this time, being admonished to return to the first question and briefly state that whereas all such creative processes have their marked corporeal beginnings, so also have they their endings, when all that in such plan comprehended as to crude substance, etc., has been duly incorporated and transformed to the required fitness for use on higher than corporeal planes. But this ending by no means has any reference whatsoever to the end of the world. Nay; each time before such a process reaches its legal corporeal limits and labor parts, other masters begin new processes in the same way and all these works go on in their eternal successions. These changes do not interfere with the order of procedure of all these universal operations. There are millions, yea, trillions of worlds, or as they are termed, world systems, out in eternal space, all connected yet separate in so far that these masters governing each of these separate processes have by supreme decree, the rights granted them to remain the active supervisors over their respective dominions forever. Hence the many Lords, but only one God over all.

It is a truth that all which is created or evolved from the world-stuff that is contained in the subcosmic reservoirs and is supplemented by induction from pure spiritual and refined substances from the ocean of life above, endures forever. All these worlds and their systems of co-ordinated spheres and solar machinery, all that is outwrought thus, man included, endures forever in states of constantly increasing refinement and spirituality and correspondingly enlarged possessions and happiness. This is truth.

The plan of redemption will be given later." So saying, they disappeared as they had come.

MRS. M. KLEIN.

Van Wert, Ohio.

LAKE HELEN NEWS.

The Sunny, Southern Cassadaga Camp.

Husband and I, accompanied by that staunch Spiritualist, Mrs. B. Sully, left the Empire State, December 1, for this sunny clime, but not in time to avoid a blizzard and the enjoyment of a sleighride. Arrived at Lake Helen, December 5, and found a contrast indeed.

There are either just completed or in process of construction seven new cottages that have not yet been occupied. The Apartment House is pretty well filled, but there will be vacancies as soon as Messrs. Littlefield and Lower, of Maine, move into their cottages which they hope to complete soon.

Brigham Hall is still vacant, and there are rooms in the hotel besides some that can still be obtained in cottages. The weather is beautiful. The orange crop fine. I can think of no more beautiful sight than the beautiful peach orchards and orange groves the traveler sees as he nears the Lake Helen station. The peach trees just beginning to bloom and the orange trees laden with beautiful fruit. Oranges range all the way from 5 cents to 20 cents per dozen. The 5-cent ones are small and are called the ruby orange; they are very sweet. Grape fruit is 50 and 60 cents per dozen.

Mrs. Ellen Fisher, of Burnham, has the dining-hall again this year, accompanied by Mr. and Mrs. Johnson, of Dunkirk, N. Y., and Mr and Mrs. Cardot, of Burnham, N. Y. Mrs. Helen Sage again has charge of the hotel and has it all ready for occupancy, a few of the rooms being already taken. It would be well for those proposing to come for the season to obtain rooms in advance.

Although we fully believe the thought is among the people to build winter homes here, and have a place to come to if they desire to come every winter; if not they can rent their places and thus get a good interest upon money invested.

This is fully six weeks before the real opening of the camp, but meetings have been held the last two Sundays. The first Sunday a Mrs. Giddings, who, with her husband and George P. Colby, worked under spirit direction in selecting this place for a camp, gave a very interesting history of it, which with dates added that Mr. Colby can give, would be a very valuable addition to the History of Spiritualism that Brother Lyman C. Howe is writing under the appointment of the N. S. A.

The last Sunday, Mrs. Carrie Van Duzen, of Lily Dale, N. Y., was the speaker.

I will not go into detail in this letter about camp life, but try as far as possible to give the names of those now upon the grounds:

upon the grounds: E. W. Bond and wife, and Mr. and Mrs. J. D. Palmer, Willoughby, Ohio; Mr. and Mrs. Ed Spencer and son Herbert, of Lake Helen Fla.; Miss Meta Paxon, North Collins, N. Y.; Mr. Littlejohn and sister, Mrs. Barnum, Seneca Falls, N. Y.; M. H. Clark, East Jeffery, N. H.; Miss Rose Buchanan, Lake Helen; Dr. and Mrs. Joseph Sherman, Willoughby, O.; Geo. Bartholomew and wife, Buffalo, N. Y.; Miss Josie Botsford, Little Valley, N. Y.; Mr. and Mrs. Baker, Montpelier, Ind.; Mr. and Mrs. James D. White, Lake George, N. Y.; Mrs. McGarvey, Toronto, Canada; Mr. and Mrs. G. C. Lower, Detroit, Maine; Mr. and Mrs. S. A. Littlefield, Belfast, Maine; Leroy S. Libby, Belfast, Maine; Mr. and Mrs. Richard McDonald, Toronto, Can.; Mrs. C. C. Bacon, Lake Brady, Ohio; Mr. and Mrs. Wm. Graves, Oberlin, Ohio; Mr. and Mrs. Giddings; Mrs. H. J. Van Liew, South Bend, Ind.; Herbert Hollowell, Lake Helen; A. A. Butler and wife, Bricksville, Ohio; Rachel Bryan, Grass Creek, Ind.; H. S. Twing and wife, Westfield, N. Y.; Horace Kellogg and wife, Lake Brady, Ohio; Mr. and Mrs. Amora Carrigue, Pawtucket, R. I.; Mrs. Eliza Philbrook, Boston, Mass.; Mrs. Vogt, Newark, N. J.; Mrs. Witters,—, Mass.; Mr. and Mrs. Walter Cardot, Burnham, N. Y.; Mrs. Ellen M. Fisher, Burnham, N. Y.; Mr. and Mrs. Johnson, Dunkirk, N. Y.; Mrs. Helen Sage, Lily Dale, N. Y.; Mrs. Elizabeth Clark, Elmira, N. Y.; Mrs. Carrie Van Duzen, Lily Dale, N. Y.; Mrs. Elizabeth Thompson, Lily Dale, N. Y.; Mr. and Mrs. A. S. Wheeler, Waltham, Mass.; Mertan Weaver, Lake Helen; Mrs. B. Sully, Buffalo, N. Y.; Mrs. A. E. Brown and Agnes A. Perry, Danbury, Conn.; Eugene S. Strong and wife, West Hatfield, Mass.; Mrs. Sarah Law and Mrs. Myra Ring, New Bedford, Mass.; Judge J. W. Underhill, A. J. Underhill and Miss C. B. Rackle, Canton, Ohio.

Since taking the portion of the list that contained Mr. Littlejohn's name, he has passed away. He came here a year ago suffering from consumption, and it seemed for a while that the treatments he received and the climate would effect a cure. He remained all summer and made a brave fight for life, but was conquered. Mary Stewart was his faithful nurse during the summer months, but for some time past a sister, Mrs. Barnum, has been with him. He was buried here and his sister returned to her home in the east.

CARRIE E. S. TWING.

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A BREEZY LETTER.

In Which Writer Sets in Motion the Mental Atmosphere.

To the Editor:—It has become an unwritten law with me that whenever I renew my subscription it must be accompanied by my annual "spiel." In fact, it is my only safeguard against bursting, for even now I am almost "too full for utterance."

I wish to say that the strenuosity of your paper is creating a TREMENDOUS FLURRY in our ranks, while the fair and impartial stand of its editor commends itself to every lover of fair play. I believe in AGITATION. I detest STAGNATION, and hope the good work will continue until every fraud and error is banished from our ranks.

Why should we fear debate?

The truth is what we are looking for, and truth never suffers from having the light turned on, while, if the methods we employ in building up our philosophy are so tremendously evil as to destroy both body and soul, why, we want to know it before untold thousands more of us are annihilated, and while there is yet a ghost of a chance to seek a "better way." But as regards this dire calamity, I am still a skeptical Missourian (from Vermont), and insist on being "shown."

But while I think that many of the asertions made in The Great Psychological Crime are exaggerations, still I believe the author IS HONEST in his convictions.

My own experience with trance mediums has convinced me that hypnotic control by spirits is not necessarily degrading nor destructive to individuality, and NEVER deterimental to the health when proper care is observed. I could cite several living examples, where, after years spent in bringing together again in loving communion those separated by death, the ideals and aspirations have become higher and nobler. The will-power has remained intact, and the health been improved. I have also seen mediums who had far better have LEFT MEDIUMSHIP ALONE, but I blame THEM and not the spirts for whatever has been the consequence. Let them first make sure that they "love their neighbor as themselves;" see to it that they are not slaves to any debasing habit or appetite; observe fixed hours while sitting for development, and ask for the protection of wise and good spirits at all such times, and I will guarantee that the results will be far from demoralizing. But there is the rub. Too many investigate for mere amusement, with no desire for the betterment of themselves or others, and by neglecting to observe the above requirements and through the invariable rule of "like attracting like," they become surrounded by IGNORANT AND VICIOUS SPIRITS, and, as one has aptly said, "the last state of that man is worse than the first." There may be other things to be taken into consideration—I cannot say.

If some competent Spiritualist would write a book of instructions for investigators, pointing out the dangers that mediums are surrounded by and how to avoid them, he would, I believe, confer a great blessing upon the cause, and we would have less cause to blush for the conduct of some mediums and the results of their mediumship.

The replies of Mrs. Richmond, Mrs. Longley, etc., were very able refutations, but I do not think that so much stress should be laid on the fact that the author of The Great Psychological Crime saw fit to withhold his name. I could not help smiling at the way Mrs. Richmond exposed herself to the fire of the enemy by criticising the author for so doing, and at the manner in which Mrs. Huntley came back at her (or her guides) for doing likewise. But I cannot blame Mrs. R. for being somewhat indignant at the author, for his charges against mediums included so large a per cent as to become almost personal. I am eagerly awaiting Mrs. Richmond's rejoinder, also the "retort courteous" of Mr. Howe to Mrs. Huntley's latest very able production.

Well, the most I can do is to say, "SICK 'EM!" to both parties, and trust that the right will prevail eventually.

I enjoy the tilts between Dr. Sweringen and Prof. Jamieson hugely. The doctor gets him in some pretty tight corners, but he always seems able to squirm out by hook or crook. Oh! but he is exasperating; and yet I like him first rate, because he always keeps such a grip on his temper, and takes all that is handed to him with smiling good nature. I hope after he has tantalized us to his heart's content he will come over and join us, and debate from the right side of the question. I have often thought that a man who could hold his own in a debate against such odds as he has would be a tower of strength if lined up on our side.

I am glad to learn that Moses Hull is recovering his health. We need him in his line of work. While not a Bible Spiritualist myself I think that better results can be obtained among the church through the efforts of Mr. Hull with his Bible than could possibly be had by other means. We need his kind and we need Mrs. Watson's kind also, and I say success to Moses and his Institute.

Spiritualism is holding its own here, if not making headway. I think the clergy are becoming more tolerant, for they have not abused us for a long time. Mrs. Isa Kaynor is delivering some sledge-hammer blows for the cause at Grand Junction, and arousing things generally. We hope she will make Glenwood a visit after she gets the people thoroughly stirred up there.

By the transition of Roy Messick, which occurred here a few weeks ago, the community has lost a most promising and estimable young man and a true Spiritualist. The services, which were conducted by Mrs. L. Agnese Moulton of Leadville, were largely attended, and the favorable comments on her eloquent discourse have not subsided yet. It was the second Spirtualist funeral in Glenwood's history. We intend to make them hear our side of the story if we have to die and make them come to our funerals to do it. But this letter is getting too prolix, so, wishing you many more years of life and strength to battle with error, frauds and hypocrisy, I will crawl back in my den for another year. Fraternally,

CHAS. E. HUBBARD.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

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LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

My Dear Madame:—Your third letter is before me. I, too, have been delayed, by a funeral call, but not like you, of any direct physical relationship. You apologize for hasty composition; but I should judge by your letter that haste had added force to your genius You express your "inability to make the connection between" my "letters and the subject matter of the book clear" in your own mind. But you admit that individual sovereignty and independent free moral agency, is a vital part of the author's theory, and that the evils of hypnotism and mediumship center there.

My reasoning has been intended to show that "independent free moral agency" does not exist. Is not that relevant to the issues in the book?

But you say I do not use the words in the sense the author does, and thus that I am guilty of unfair treatment. If he means independent of direct hypnotic CONTROL, within the meaning of his definition, and ONLY this throughout the book, wherever he uses the word, then my reasoning may not apply.

But I find on page 321 of the book a definition which seems to me to include MUCH MORE than hypnotic CONTROL. Here it is:

"Man in his normal physical and mental state of being possesses the power to act independently. This means that he is able to act uninfluenced and unaided by his fellow men."

To use your own words for accuracy, I quote from letter No. 2:

"Throughout the entire book he uses the word independent in the same sense. The independent will or volition to which he refers is that which is FREE FROM THE HYPNOTIC CONTROL OF ANOTHER INTELLIGENT WILL. This is as far as he is consid- into that many ways in which one may the subject of independence."

In our view" by his fellow men to a of the Bible, the bolsorb the "indepen- entering cases be of mind without any HYPNOTIC in the CONTROL. Indi- is constantly mouldi- ed, pressed, or intensified by the social atmosphere in which it is situated. A child may be so changed in mental habitudes as to alter the brain development by the contagion of social life.

All the moral sensibilities may be, and often are, benumbed—semi-paralyzed—by the influence of HUMAN ENVIRONMENT, without the exercise of any HYPNOTIC CONTROL, or any direct individual will. It seems to me as real and as arbitrary, when carried to its ultimate, in CONTROLLING the individuality, as any direct hypnotic processes. Now, our author teaches that "independent," as he uses the word, includes all of this. It includes all the "influences" that affect the psychometric sensitive, the IMITATIVE tendency which often masters the efforts of will, and the CONTROLLING POWER of positive thoughts when they impinge upon a receptive brain, and, by polar affinity, as completely change the conditions, qualities and modes of action in the individual life, as if directed by a hypnotic will, with intent to CONTROL. This field of influences is almost limitless, and though not including all of the causes in the Cosmos, yet covers the most significant portion of what I have been trying to analyze, and which you call irrelevant, and out of the sphere of the author's definition of "independent."

If, as you claim, the great crime consists in the subversion or usurpation of the individual prerogative of self-direction and self-assertion, it would seem to me that the PROCESSES is of less consequence than the RESULT. If the same result (the control, or prevention, of independent self-direction) be attained by the involuntary action of human environment, why is that to be regarded normal and harmless, while control by a direct process of the WILL is so wicked? You claim that it is only when one will CONTROLS another's will that the process is hypnotic. But it seems to me that such control is taking place in nearly all social, intellectual and business relations, in varying degrees. If poison is the same in all stages of manifestation, and the homeopathic dose that CURES is just as deadly as the allopathic dose that KILLS, it seems to me that it is of some importance to the patient to know when it is homeopathic, and therefore harmless and remedial, and when it is allopathic and deadly.

You assure us that the hypnotic process is in all cases CONTROL, yet a large per cent of the mediumship, variously classified by the author, gives no sign or evidence of any "CONTROL of the will, voluntary powers and sensory organism" of the medium by the will of another. Is this because the "poison" has not taken any harmful effect?

It is not clear to my mind that the control of the human will is so much more dangerous and diabolical than any other control, nor does it seem to my mind a demonstrated fact that hypnotic control is entirely a subjective process. In most cases it is induced by the cooperation of objective agencies, such as attitude, physical contact, voice, direction of the attention, and the effects also partake of both objective and subjective phenomena. A single finger may be subdued and become cold, and appear as if dead, so that a pin may be thrust through it without inflicting pain, all by a suggestion, a few passes of the operator's hand, in less time than I use in writing this sentence, and this, too, while the subject is to all appearances perfectly normal, and nothing but the one finger gives evidence of any abnormal condition. And in ten seconds it can be restored to its normal state. If this is all subjective, it is badly mixed with observable objective manifestations.

In your reference to my experience, in which DESIRE was the center of attack, you seem to me to concede all I have claimed of the controlling influence of antecedent causes. I quote:

"If, as you say, will is dependent on DESIRE, and your CONTROLS paralyze your DESIRE, do they not thereby paralyze that upon which your will depends?"

It seems to me that is good logic, and so, when any other causes act upon our lives to induce changes in our mental processes which influence our impulses, our reasonings and motives, and culminate in CONTROL of the will, the end attained is the same.

How many, or how remote, the antecedents to DESIRE were manipulated by my CONTROL for the purpose of paralyzing that on which the will depends, does not appear; nor is it seemingly important, except as you count so much on PROCESSES; and the process back of the effects on DESIRE may be the same. It would seem that it was the "POISON" all through every phase of antecedent causation, as really as when it began to show its effects upon the WILL.

It seems to me that the individual life is acted upon and CONTROLLED by a variety of influences besides the WILL of a hypnotist; and if it is the ONE central evil charged against mediumship (that it robs the medium of independent free individuality) loses its force.

Good parents CONTROL THE WILLS of their children to secure wholesome obedience for the good of the child. This is done in a variety of ways, objective and subjective. By appeals and promises and by warnings and threatenings, as well as by the positive, quiet, assertion of the WILL enforced by a sense of duty to the subject, by conscience or authority, and the receptive faith of the child.

Why should a positive will, exercised in a spirit of kindness and good intention, be so fatally poison to the subject any more than the exercise of parental control for the good of the child?

In the hypothetical shoe trade your WILL obeyed your hypnotized reason, followed by a voluntary purchase of what at first you promptly decided NOT TO BUY. What was that but a CONTROL of your WILL through the influence of another's will acting upon the reason upon which will depended?

If my DESIRE was made the antecedent in the process of reaching my WILL, why not YOUR REASON, acted upon by a strong WILL, accompanied by hypnotic suggestions, the means by which your choice was changed and your WILL CONTROLLED?

If the individual choice is handicapped by circumstances and decided by extraneous influences, surely it cannot be free and independent; and if these circumstances and influences are largely of the human nature that impinges upon us at every turn, then the case comes within the author's definition of independence ("uninfluenced").

The minute hand on the dial of a watch does not move independently. Back of the dial, out of sight, are wheels and cylinders moving at different rates and in opposite directions, impelled by the energy concealed in the mainspring; but every effect is true to its cause, and the secret power in the mainspring CONTROLS every movement of every wheel and the hands on the dial.

Your reasoning faculties may not seem to you as mechanical as a watch; but I am satisfied that they are in all respects as dependent upon antecedent and circumstantial causes, and the fiat of organic relations of body, brain and temperament, as are the hands upon the dial of the watch. This is no disparagement of your individuality, but a substantial support to its enduring integrity. If it could ignore and defy them all, and swoop out and up above all dependencies, and "GO IT ALONE," it would be a very uncertain and unstable institution. But I think it very doubtful if you could ever reason at all, untouched and uninfluenced by any and all environment.

The most surprising expression in your last letter is that "the whole tenor and effect of "my" letter seems to "you" "to be to fix in the minds of our readers the impression that there is no such thing as personal responsibility!" If our readers cannot follow my analyses to their logical results, it seems to me they ought to accept my unqualified statement as to the way I regard them; and since I have assured them and you that, as I understand it, my view of the definite and unvarying relation of cause and effect, as well in human life as in rocks and trees, is the only one that insures absolute individual responsibility, I do not see how anyone can be so stupid as to misunderstand my words.

You further say that if I "succeed in doing this," I wil have wiped from their lives the very basis of all morality." By this I take it you mean that the incentive to moral conduct is entirely in the anticipation of rewards and punishments. Do I correctly interpret your thought? It does not appear to me that even if I should unintentionally "succeed in doing" all your imagination pictures, that morality would suffer from it; for, judging others by myself, it does not appear to me that people are moral because they fear the judgment or anticipate the penalty of the law. If they are, their morality has not much permanent value. There are many who hold similar, if not identical views, whose morality does not suffer from their faith, and whose lives will compare favorably with the most pronounced votaries of the doctrine of "independent free moral agency."

If the author invariably means "independent of hypnotic control" wherever he refers to "free and independent" action, there is no issue between us on that point, but, as I have shown, his own definition does not hold to such limitation.

You think that my reference to ultimate results is foreign to anything the author contemplates in the book. On page 286 I find this:

"The ULTIMATE destiny of individual intelligence, under and in accordance with Nature's destructive principle is, so far as science knows, spiritual death. The second death. Total individual extinction, and a resolution of the individual entity back into nature's elements from which it came. AND THIS IS THE WAY OF DEATH AND THE GENESIS OF HELL."

To an uncultivated medium this reads very much as if the author WAS contemplating ULTIMATES. True, he leaves the reader to infer that possibly there may be something beyond all of this that science does not know; but as he is dealing with what he holds science does know, and it knows that the individual goes down into "utter extinction," and a "resolution of the individual entity back into Nature's elements, from which it came," there does not appear to be much of a show for that INDIVIDUAL in the resurrection. If science has traced him into utter extinction, and leaves him there, what reason is there for assuming even a possibility that the same individual will ever reappear? If he has gone down and out in total annihilation of the individual entity, I would not give half an ounce of limberger cheese for all the chances of that individual life henceforth and forever.

Surely my use of the word ultimate did not contemplate anything beyond that. Hence it seems to me the author does consider ultimates in the same sense that I do, and carries them even further than anything I have contemplated. In regard to the "destructive principle of nature in individual life," you charge me with denying that there is any destruction at all! You represent it that I regard ALL processes CONSTRUCTIVE, and you present several fine illustrations of your thought to show the results of destruction. Did I not recognize destruction and death as facts in Nature? But my point was, and is, that ALL OF THESE TEMPORARY MANIFESTATIONS ARE ESSENTIAL FACTORS IN THE EVOLUTION OF INDIVIDUAL LIFE.

All of the destructive processes in Nature seem to be the agents of individual evolution. If Nature can be supposed to think and plan, it would seem that through all the ages of organic expression she has been aiming at the individualization of man. Life and death, construction and destruction, have cooperated to maintain the progressive manifestation of individualism. To this, it seems, all outward changes contribute. Whatever gets in the way of the evolution of individual life, must die or be destroyed, that the one supreme purpose may be fulfilled. If you object to the recognition of purpose or plan in Nature, the TENDENCY is the same. All of the processes of progress in the order of Nature seem to center in individualization, and they do not stop with the maturity of outward forms.

When a structure has fulfilled its highest possibility, it decays and disintegrates as a physical form, and in the light of Spiritual revelation it looks as if such decay IS NOT INDIVIDUAL DESTRUCTION, but a process for removing obstructions that the individual life may continue to advance in spite of all obstacles.

Every illustration you offer to show the destructive principle in individual life, it seems to me, confirms my position. For instance: "There is something in Nature which causes an acorn to sprout and the tree to develop and grow to its seeming maturity. This the author calls the constructive principle of Nature in individual life. What do you call it?" Ans.: I call it evolution of individuality, which employs this process of construction to serve its ends.

There is something in Nature which causes the same tree in due course of time to decay, die, disintegrate and disappear as an individual entity. The author names this "The Destructive principle of Nature in individual life. What do you call it?" Answer: I call it another manifestation of evolution, in which destruction of the devitalized form of the visible tree is indispensable to the continued advancement of Spiritual life beyond the limits set to the visible oak. It is the same principle of individual unfoldment which caused the acorn to sprout and the tree to grow, that now demands that the exhausted body of wood which can advance no further in that specific line of uses, shall get out of the way and allow the spiritual evolution of individual life to go on its way rejoicing, unobstructed by the dead body that once seemed so full of life. The author even claims that the spiritual tree lives right on as if nothing had happened to the mighty oak, and that such tree is distinctly visible to his normal eyes. True, he tells us that the spiritual tree also disappears after a time, but it does not appear to have suffered by the destruction of the visible body, and we may fairly infer that when the spiritual tree also dies it is to serve the same purpose of individual evolution.

When the old body died the oak was no longer visible to common eyes. But the author claims to be able to see the spiritual tree. When this same tree advances another degree in individual evolution, it becomes invisible to him, but that is no proof against the continuation of the spiritual tree. Again you say:

"You watch the infant man develop, grow and mature into a splendid physical organic entity, and you agree with the author that the process involved is constructive. You see the same strong mature man stricken with disease. He begins to waste away. Here is something else. It is a process of some kind working havoc in his organism. You call it CONSTRUCTIVE. The author who stands by and watches the same processes calls it DESTRUCTIVE. You contiue to watch this undoing and disintegrating process until it ends in what we term physical death. And still you name it 'Constructive,' and the author calls it 'destructive.' And still the question—Which is correct?"

If you will read my last letter again, you will find that I nowhere claim that all the processes of Nature in individual life are constructive, or that there is no destruction. My words are that "the evidence is overwhelming that man is a result of progressive processes in which life and death have been perpetual contributors, each essential to the one aim, each dependent upon the other, and all the processes attending individual evolution—including the human will and its uses—have been, and are, in their ultimate bearings, CONSTRUCTIVE FACTORS IN INDIVIDUAL LIFE.

This has no reference to the ultimate possibilities of the individual soul or self; but simply the ultimate bearings of these temporal factors that contribute to the evolution of the individual life; and these factors, whether constructive or destructive, serve ONE PURPOSE, that of THE EVOLUTION AND ADVANCEMENT OF THE INDIVIDUAL LIFE. Apply this to the last quotation. The infant represents a growing individuality. For a limited time this growth presents the phenomenon of physical construction upon a spiritual pattern, advancing day by day in visible proportions, and the individuality is more and more marked and pronounced with each advancing year until the body reaches a climax, beyond which it cannot go. The individual life that has animated and directed its movements has not attained its ultimate destiny. It must go on or die. The body cannot go on, and hence it must either die and get out of the way or be a perpetual prison to the spirit, OBSTRUCTING all its efforts to evolve and advance toward individual perfection. The processes, therefore, which Nature ordains to emancipate the individual life, and give it opportunity, is DESTRUCTION OF THE OBSTRUCTION, BUT NOT THE DESTRUCTION OF THE INDIVIDUAL LIFE.

It is to conserve and protect the individual spirit from all its obstructing enemies that all destructive processes seem to be ordained. The proof of this is that these destructive processes, so far as observed from the objective side, at least, DO NOT DESTROY THE SPIRITUAL MAN. They simply eliminate such conditions in his environment as are incompatible with his individual needs in the processes of evolution. If suicide of the body killed the spirit, there would be evidence of destruction of individual life here and hereafter; but we know it does not; and so far as I am aware it has no destructive effect upon the soul. There are many obstructions and arrested developments in this world, both in men, animals and vegetables; but so far as known to the science of this life, there is nothing that can permanently obstruct or arrest the evolution of the individual human soul. Hence it seems to me amply proven that there is NO DESTRUCTIVE PRINCIPLE IN INDIVIDUAL LIFE EXCEPT THAT WHICH DESTROYS ITS ENEMIES, and that conserves and protects the individual.

You agree that "IF IT SHOULD TURN OUT that there is no such thing as a destructive principle, WITHIN THE AUTHOR'S USE OF THE TERM, then as a natural consequence, there could be no such crime as he has alleged," and you add: "Up to the present time, however, I do not understand that it has so 'turned out.'" "The author's use of the term" seems to apply the destructive principle to the DESTRUCTION OF THE INDIVIDUAL LIFE.

Do you not so understand it?

If I am correct in this, then it seems to me, with the evidence I have cited, and the principles of Nature as indicated in her process of evolution, and her conservation of individual life under the most trying circumstances, that IT HAS "SO TURNED OUT."

And, therefore, in spite of all obstacles, and all destructive processes, the individual life of man CANNOT BE DESTROYED.

This conclusion is reached by the logic of such facts as are accessible to me. If the author is in possession of knowledge that is out of my reach, and without the pale of physical science, he has an advantage over all who are not so fortunate; but until I know something of his means of knowing, and his methods of demonstration, I must build upon what I do know, and by this method it seems to me that the evidence against the existence of a DESTRUCTIVE PRINCIPLE IN HUMAN LIFE, capable of extinguishing the individual entity, is conclusive.

A word more of the attitude of MRS. RICHMOND AND THE BASIS OF SPIRITUALISM.

I confess to some surprise that you should take so limited a view of Spiritualism.

Who of the representative Spiritualists ever claimed that the truth or falsehood of Spiritualism depended upon inspirational or trance lectures, and the authority of names given through these public utterances? If every sentence ever uttered by Mrs. Richmond and all other public speakers were proven utterly unreliable, or false, it would not disturb the "basis for Spiritualism to rest upon." But I do not see how you can question that one point made by Mrs. Richmond, that so far as the value of data depends upon the testimony of one man, it cannot be regarded trustworthy by those having no knowledge of the witness. No court would accept such testimony. This is not a reflection against the author, but a statement of a simple fact recognized in all the business world. But the author's identity is not essential in the study of his reasonings supported by such facts and evidence as are accessible to the reader. Mrs. Richmond's lectures are NOT THE BASIS FOR SPIRITUALISM TO REST UPON.

They are supplementary factors in rounding out the superstructure, and, in their place, are valuable as well as ornamental. Once more I quote from your letter:

"It just occurs to me that if in reality you are unable to see any fundamental difference between sickness and health, between life and death, between truth and falsehood, between construction and destruction, in the sense the author has used these words, then there is truly nothing for us to discuss."

I do not think I have written anything that justifies this travesty upon common sense. I can see a decided difference between oxygen and nitrogen, almost as definite as that between construction and destruction, but both are essential in the construction of the air we breathe. There is a "fundamental difference" between the brain functions of benevolence and destructiveness, and they often act in direct conflict; but both are indispensable parts of one organism. In a great machine shop there are many wheels and cylinders turning at different rates of motion, and in opposite directions, all propelled by one agent, steam in the engine, and ALL contributing to one purpose, the manufacture of implements for the use of man.

There are constructions and destructions constantly going on in Nature's process of evolution and in our own bodies, and but for the destruction, construction would soon cease, because both are essential factors in the evolution of individual life. But so far as has yet appeared THERE IS NO DESTRUCTION OF THE INDIVIDUAL LIFE that has been countless ages advancing through all the obstructive and destructive agencies of the primeval world, defying all the evil passions and devolutionary attractions that have shadowed its progressive pathway, and crowns the pinnacle of all achievements in the personification of intelligence and spiritual life. The evidence that MEDIUMSHIP IS NOT INIMICAL TO THE INDIVIDUAL LIFE AND INTELLIGENCE is abundant in the history of modern Spiritualism. The author of the book admits that there are some rare exceptions to the destructive effects of mediumship of certain types; but insists that it is always, in all of its phases progressively destructive to body and soul, and he cites two cases of splendid physical and intellectual manhood and womanhood totally destroyed and "reduced to a maundering mental wreck more pitiful than language can describe." These are given as specimens of the natural and inevitable influence of mediumship! Admiting these fluence of mediumship! Admitting these two cases to be all that is claimed, what do they prove? Nothing, it seems to me, except that human nature develops exceptional and extraordinary freaks in a vast variety of ways and from a wide range of causes.

They do not even prove that this strange decline was due to mediumship at all, but simply coincident with it. But if due to the mediumistic processes, it does not prove that such is the law and tendency of all mediumship, nor any considerable part of its operations. In the 50 years that I have been associated with mediums in a large variety of phases and under many varying conditions, I have NEVER MET WITH ONE SUCH CASE.

But I have seen hundreds developed and watched their career through 20, 30 and 40 years of continuous, almost daily exercise of mediumship without the least sign of mental or moral decline, or any harmful results to bodily health. Surely this could not be if the invariable tendency of mediumship were destructive to health and paralyzing to the intellect. In my next I think I will present some statistics bearing on this point. Before closing this letter I wish once more to emphasize my position on the subject of moral accountability. Without qualification ar reserve I believe in the ABSOLUTE RESPONSIBILITY OF EVERY HUMAN SOUL and this not because man is free and independent, but because he is NOT FREE AND IS ALWAYS DEPENDENT. Cordially and kindly, yours for more light,

LYMAN C. HOWE.

The Romish Church Exhibits Its Poisonous Fangs.

Quigley Tells Hope of Church—Archbishop Says Roman Catholics Discovered and May Yet Claim the New World Once More—Attacks School Laws—Calls Normal Rule Tyranny and Asserts That the State Encroaches on Rights of His Creed.

"The new world was discovered by Catholics and the cross planted in the name of the church. We cannot get it out of our heads that Catholics will yet claim the new world again."

This hope was voiced by Archbishop James E. Quigley in an address before the Roman Catholic Woman's League in the Masonic Temple yesterday.

The archbishop declared that the security of the national constitution increases proportionately with the increase in the number of Roman Catholics. He urged the establishment of a subsidiary system of the public schools for the benefit of the Roman Catholics. This system "for the benefit of the minority," said the speaker, should be paid for by the state but controlled by the church. Finally, he characterized the rule requiring candidates for public school teachers to have normal school training to be nothing more or less than "tyranny" and "oppression."

Liberalism the Supreme Error.

"The supreme and fundamental eror of the age is liberalism," urged the archbishop. "Liberalism delegates to the state all rights and this is when the state and church conflict."

The education of the child, he added, should rest with the church and not with the state.

"The principle that rules all modern governments," he said, "is that the child belongs to the state, not to God nor to the parent. The church holds that first the child belongs to the church, next to the parents, and third to the state. While the state was Christian the child was educated by the church, but since the state has ceased to be Christian it has assumed the right to educate the child. The rights of God and the parent are prior to the state; the church stands above nations, above individuals.

"The church has always made it obligatory upon parents to educate their children. The state encroaches upon the rights of the church to-day. The state has no rights to make laws against the laws of God. In the matter of education the church is the defender and the interpreter. The schools of the colonies were practically parochial schools; then the state stepped in and undertook to form schools under the state system. The development of the schools was from the religious schools to the schools without religion.

Liberalism Against Christianity.

"Our constitution recognizes the rights of the parents to educate their children as they choose. We are struggling between the principles of the French revolution, liberalism on the one side and Christianity on the other. God is ignored completely in the state system of schools."

The archbishop declared that the United States constitution held that all men are equal, which he said was a principle received from the French revolution; that it stood for individualism. He asserted that to-day the state is encroaching on the rights of the church, and that God is not recognized in any of the modern constitutions.

"Protestants and non-Catholics," the archbishop continued, "are undertaking, through the present public school system, to prevent the Catholic children from becoming firmly cemented to their church and to keep the Catholic church from getting a stronger foothold. The purpose of the non-Catholics is to prevent the growth of the church. They will scruple at no violation of justice to gain their ends.

Declares School Rule Tyranny.

"In adopting the rule that a candidate for teacher must attend the normal school for a time the board of education has taken action against which we must always protest. If the board can make attendance at the normal school requisite for employment in the schools, there is nothing to hinder the state or the national government from making a rule in the future making a public school education necessary for public service. The rule which prevents candidates from entering the schools without normal school training is tyranny and oppression. We have no need of a normal school in Chicago. There is no reason why a board of examiners cannot be appointed to examine into the fitness of all candidates to become teachers without regard to the source of their preparation.

"All teaching of history by non-Catholics is anti-Catholic. It is tyranny that the state and the Chicago board of education should compel Catholics to receive such teachings."

Should Provide Schools for All.

"The state," he urged, "must provide schools for the minority as well as for the majority. The state should divide the public schol system and maintain a separate system for the minority—separate in the sense of religious teaching. The two systems could be under one control, but in the Catholic division Catholic principles should be taught. This would give the minority an equal chance with the majority. This would be just and equitable, but not satisfactory to the Protestants.

"The cry all over is for non-sectarian education. The Catholic schools are recognized by the state, but they are not supported by the state because non-Catholics believe that it would be dangerous for the state to support them."

Know Thyself.

How much it behooves Spiritualists to exemplify their teachings by living in harmony with themselves and the "God of Nature, whose body nature is, and God the soul;" becoming more acquainted with their own soul being and make the bodily expression subservient to it.

No soul can become a perfect master without first proving itself a good servant—not to mortal but to the spirit in its fullness of truth and love—than can we become perfect in mortal expression and master of our own condition.

It is no easy lesson to become a true, whole-souled Spiritualist; the pathway is rough and full of stumbling blocks until the soul becomes master and only soulful expressions given through the physical expression of its being.

A Spiritist may become a Spiritualist as a Spiritualist is one who has the knowledge of the soul.

Are we Spiritualists or Spiritists? "By their fruits shall ye know them."

De we seek our own soul development and growth in its true self, or are we content to accept what we may of another's effort.

We, as souls, have each our own salvation to work out, and sooner or later the desire will come to know ourselves.

Never was truer saying, "Man, know thyself."

"The greatest study of mankind is man," his own soul possibilities which are inconceivable; one possibility reached, there are always others just beyond.

Learn of the soul; it is the truest and wisest teacher, leading out into the limitless with all its fullness and expressions complete, recognizing the God of love, the power of truth and justice in all its purport, thereby gaining freedom and the right to come up higher.

True, soulful aspirations give the power to seek, and in seeking find, that which is necessary for our growth.

LOUISE E. ZIMMERMAN.

WHO ARE THE DEAD?

Who are the dead? Not those of earth,
Who leave the form of transient worth,
To enter into higher birth—
They are not dead.

The spirit lives to make progress
In larger spheres of usefulness,
To help mankind to happiness
By doing good.

Invisible to human eyes,
The spirit world around us lies—
Find in thyself God's paradise—
It is within.

Who are the dead? 'Tis those whose mind
Can find no goodness in mankind,
To human wrongs are always blind;
They do not see.

They're driftwood on life's pulsing sea,
Parasites on humanity,
The vile vampires of industry—
A transient blight.

They are the men whose God is gold,
Who steal the blood of young and old,
Whose germ of love does not unfold—
They are the dead.

Who are the dead? 'Tis those we meet,
Within whose heart there is no beat
Responsive to the pure and sweet
While in the form.

They are the souls in slumber fast,
Who live in scenes long ages past,
In fossil state of ancient cast
To be reformed.

They are the souls who don't aspire—
They find on earth all they desire,
Nor seek to know of realms higher—
They are the dead.

HENRY M. EDMISTON.

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3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.
4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.
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To the Editor:—My time will be out Dec. 26, for The Progressive Thinker, which has taught me more of kindness, humanity, love, respect, patience and forgiveness, both for man and beast than all I ever knew, and I am now 64. I have also found that religion is like politics; if we wish to know the tricks of our own party we must read the other side, The remainder of my days will be spent in helping you to spread the gospel of liberty and love. Enclosed find $1.25, for renewal and Dr. Peebles' Seers of the Ages.

Eagle Grove, Minn. J. R. BREES.

The Progressive Thinker.

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J. R. FRANCIS, Editor and Publisher.

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SATURDAY, JANUARY 2, 1904.

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Knowledge Versus Faith.

That is a sad, sad tale the churches are telling in regard to their decline. Science is making gigantic forward strides, whilst Superstition is falling greatly in the rear. The Theological Review, a Presbyterian organ, published at Princeton, N. J., took a correct view of the situation in a recent editorial when it said:

"There is still far too much blind faith in the world, and discrimination is essential to a healthy mind."

We agree with our contemporary. The entire structure on which all the churches rest is FAITH. Their evidence is only tradition, taken at its best. Hearsay has little influence in courts of justice, even at second hand; whereas creeds are built on the hearsay of fifty generations.

"Prove all things, and hold fast to the good," is Bible teaching. It would be better rendered, "Hold fast to the truth." The Review expressed another great fact when it asserted:

"Men trust their souls to anything that is named Religion, though it may be very corrupt and God-dishonoring."

Analyze any of the creeds of any of the churches, and are they not God-dishonoring? They seem so to us.

Substitute the ministration of spirits, communicating with their mortal brothers yet in the flesh, in place of God or Supreme Intelligence, who superintends the affairs of a boundless, fathomless universe, with millions of suns and systems each a multitude of times larger than our solar system, then we will approximate much nearer the truth than did the Review.

There are thousands, perhaps millions, who will give evidence of having communicated with those once in the flesh who have passed to spirit life. The testimony is overwhelming and conclusive. Can the same be truthfully said of those who claim they have received messages from God? The probabilities are that every message purporting to come from God, has emanated from spirits who have assumed to voice the will of God.

It is very apparent that science, otherwise, knowledge, is taking the place lately occupied by faith. The latter is "something believed or hoped for," and may not possess one particle of truth on which to base that faith. Science, on the contrary, is an established fact which cannot be controverted. If the spirits of the dead do really communicate with mortals, and if this fact is firmly established then we have positive knowledge on this subject, and that knowledge may be classed as verified science. Why not?

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

The Impudence of It!

Archbishop Quigley, in an address before the Roman Catholic Woman's League, gave expression to cherished hopes of Catholicism. We have repeatedly given warning of the intention of this church, but the methods of the priesthood are so subtle that it was difficult to prove their purpose by their own words. Now, however, grown conceited by the flattery of the press, and its attentions to the death of the pope and election of another, they have given clear expression to their concealed purposes, and they who run may read.

The archbishop, of course, spoke under instructions. Every archbishop, bishop and priest is yelping in chorus. It is decided that the time has come to make a strike to wrest the public schools from the government.

Says Archbishop Quigley:

"The new world was discovered by Catholics and the cross was planted in the name of the church. We cannot get it out of our heads that Catholics will yet claim the new world again."

There is the boast of a great general in the Catholic army! The Catholics own America by right, and Protestants and Liberals have no rights, and will be suppressed as soon as the church comes into power. How? There is only one way and that to crush out the public schools and allow the children of the nation to be raised in the Catholic faith.

"The supreme and fundamental error of the age is liberalism," urged the archbishop. "Liberalism delegates to the state all rights and this is where the state and church conflict."

The security of the National Constitution, the Archbishop declared depended on the increase of Catholic population. The Catholic schools should have government maintenance. It is the public school system which prevents "Catholic children from becoming firmly cemented to the church."

"The state," he urged, "must provide schools for the minority as well as for the majority. The state should divide the public school system and maintain a separate system for the minority—separate in the sense of religious teaching. The two systems could be under one control, but in the Catholic division Catholic principles should be taught. This would give the minority an equal chance with the majority. This would be just and equitable, but not satisfactory to the Protestants.

"The cry all over is for non-sectarian education. The Catholic schools are recognized by the state, but they are not supported by the state because non-Catholics believe that it would be dangerous for the state to support them."

And is not the belief that it would be "dangerous for the state" to support parochial schools, fully proven by this declaration of purpose to wrest this government from the people and convert it into a hierarchy ruled over by the pope? The state does provide schools for the "minority" as well as majority; the best schools in the world, constantly improving, and no child is debarred from their doors.

"Catholic principles!" What are they, that they cannot be taught in all the schools? The catechism of the Dark Ages, and reverence of priesthood which would blight the American soul! "Catholic principles!" that an American citizen owes his first allegiance to the pope, and not to this government. The Catholics number twelve millions in the United States, about one-seventh of the population. In the light of this fact, the pretension that they own this country, and will govern it, has amazing audacity. They will find, however, that the limit of patience will be reached in their aggressions, and the people will call a halt.

It is true that the Roman church is the best organized body in the world, or that has ever existed. It has added secret orders for its young men, who perfect themselves in military drill, and have expensive arsenals in the basements of their churches or halls. Yet the genuine American will stand aloof, in his abhorrence of priestly rule, and in case of armed collision, hinted at by the archbishop, they would stand in the ranks of their country for its defense.

Tasmania Grants Women Suffrage.

In Tasmania a bill has passed both houses of Parliament giving full suffrage to women upon the same terms as men. Tasmania is the third Australian state to take such action.

South Australia granted full state suffrage to women in 1895, West Australia in 1900, and New South Wales in 1902. In the same year full national suffrage was extended to all the women of Federated Australia.

In Tasmania, the bill just passed contains a clause declaring women ineligible as members of the Parliament of Tasmania. Throughout Australia, however, women are eligible as members of the Federal Parliament, so that the present situation in Tasmania is as if the women of New York or California could legally be elected members of Congress, but not of the state legislature. It is only a question of time when this little inconsistency will be removed, for the trend of things is clearly in the direction of equal rights for women all along the line.

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"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

A Good Man and Medium at Seattle, Wash.

Many of my friends in all parts of the country, with whom I have conversed, have become fully aware that I am somewhat prejudiced against materialization on account of the fakeism so often connected with it; and the disreputable characters of many of that class of mediums. It is a pleasure, therefore, to meet with a medium whom I can fully endorse; and such an one is Wm. H. Kanouse, of Seattle, an account of whose seances in this place was published in the Everett Daily Herald, which I append to this. Unlike many physical mediums, Mr. Kanouse is a young man of excellent habits. He neither drinks, chews, smokes or eats pork. His language is always pure and elevating, and is never interlarded with vulgarities or profanity. Indeed, he is a model young man, and I wish there were more like him. From such a young man we may expect to find honest mediumship, and in his case we are not disappointed.

The article below is true, except the reporter, who probably misunderstood his informant, got three seances consolidated into one. The medium has sat with his feet in flour and his hands filled with the same material, as I have been informed by creditable persons. The first night I attended, his coat collar was sewed together, and his coat sleeves to the knees of his pants. The second night I was not present, but I am told that a lady materialized and walked over to the piano, which according to my recollection from the first night, was at least twenty feet from the cabinet, and to the rear of the circle, and there she played "Nearer, My God, to Thee," with variations. I had advantageous positions at each of the three sittings, and in the two last, I saw in each three spirits rise out of the carpet, and after completing their visit with friends, disappear in the place whence they had risen. My son, who had passed into the spirit world forty-two years ago, came to me as I expect to meet him a few years hence in the land of souls, in the prime of his manhood, but as I did not recognize him, he dwindled to a babe, and immediately developed to manhood again in my presence. But I will not withhold my readers longer from the newspaper account.

DANIEL W. HULL.

Snohomish, Wash.

Spirits Materialize.

A Seattle Spiritualist medium, named Knoust, has been holding some amazing seances in South Snohomish and as a result the good people of that neighborhood are doing some hard thinking.

Tuesday evening, at the home of H. S. Hansen, a number of people, old and young, formed a circle, and with the medium securely locked in his cabinet, with arms pinioned, coat sleeves sewed up, and both feet and hands in flour, so that traces would be left if he made the slightest move, the seance began. Those present declare that relatives appeared, in plain sight of all present, one lad seeing a little sister who died in infancy. A well formed woman materialized, and played on the piano. Frank Head, who was drowned, appeared so all could see him, and held a long conversation with Mr. Hansen, as did William Hamilton, who died of lockjaw this summer.

Explain it as one may, there is no question that those present, young and old, believe they saw these things, and according to temperament, are either convinced that Spiritualism is real, or are puzzling their minds in a vain search for a key to the mystery. All present are well-known, respectable people.

Mr. Hansen said this morning, "You can laugh all you like, but it was beautiful. Why, three of my children, long since dead, came up to us last night as natural as life and talked with their mother. First it was like a cloud, but as I felt their influence draw—it must draw upon the people or the medium could not stand the strain—the figures formed and stood out very distinct.

"I have believed in Spiritualism for sixteen years and have had many manifestations in my home. What convinced me was years ago my daughter, now married, but then a little girl, was alone by the kitchen fire; she suddenly fell over, and using a slate, wrote a long message in Norwegian, from my dead sister. The child used a good hand, though she could not write even in English, and did not know a word of Norwegian language, as we never talked it at home."—Everett Daily Herald.

"The Spirit World Is So Splendid."

Message From Maggie Van Fossen.

D. D. Duncan writes: On November 27, at a private sitting with Mrs. Maggie Vestal, I had the following communication from Maggie Van Fossen, in the spirit world:

Good morning, Uncle Duncan. I have been so unhappy. I have been hunting for something I cannot find. I have been hunting for that great personal God, whom I cannot find. When I passed out of my body, I thought prayer would save me. I prayed my God to help me, but got no help.

I said, "Oh, mother, why don't you talk to me?" and got no word of recognition. I saw my body lying there, and I tried to talk to my friends, but could get no answer from anyone. Oh! my God, how I prayed! I stayed with my mother for a week and talked to her, but could not make her hear me. Oh, how unhappy I was!

Then Aunt Jane Duncan came and got me and said: "I will take you to your spirit home. Your mother cannot hear you." I said, "Oh, if I could only make her hear me. I am so unhappy!"

Dear Mr. Duncan, I am so happy here now. The spirit world is so splendid. I said to Aunt Jane, "What is this?" She replied, "This is our spirit home. Look across the way and see our spirit friends coming to greet you." I was tired. Aunt Jane said, "Maggie, I will lay you down on this spirit couch to rest."

Now let the mortal mind get more enlightened and learn more of this beautiful spirit world. Let them know that men live after death. The God of Nature is the God of Love. Let every one partake of that love.

I want you to tell my mother that when she passes out of her body, she will have one comfort to know that she has a daughter over here waiting for her. Tell her I will make a home for her and all the loved ones. Tell her to change her thoughts and think of something different from the Dowie doctrine. Tell her she must believe her own angel daughter that there is nothing in it. Tell her that Aunt Jane is here with me now.

She says: "Tell my Aunt Etta that I send her a mesage of love and comfort. Tell her that when she passes out I will be there to meet her. Tell her that Aunt Jane was the first one to meet Maggie."

Tell mother that Maggie says not to worry about a personal God, but to be good. That on this side spirits are just as they leave the body; no better, and no worse.

Tell mother to learn more about the spirit world. Tell her to sit alone in her own home and call for me, and I will come. Tell mother good-bye.

From her angel daughter,
MAGGIE VAN FOSSEN.

This spirit in her earth life, and her mother, were believers in and followers of Dowie, and Maggie passed out in that belief.

D. D. DUNCAN.

Wichita, Kans.

The Subconscious Analyzed.

Dr. Joseph Jastrow, professor of psychology of the university of Wisconsin explains the "Subconscious" as follows:

The term subconscious is broader than conscious. It is the absence of consciousness, and includes a variety of states and concentration. The phenomena are hard to catch in our own own minds and we must be satisfied with only a glimpse now and then. The states of consciousness are two, those directed outward and those directed inward, and the two kinds of awareness constantly intermix. The inward awareness is almost of the kind that carries with it pleasure or pain.

Consciousness has been brought by the forms of evolution that have made man what he is. In health the bodily functions go on uninterrupted but in the absence of it the occurrence of any outward disturbances readily make themselves felt upon the conscious. In the opening and closing of the pupil no movement is felt and no disturbance is needed. But rational thinking is always conscious, and there is a relation between the higher activity of consciousness and the lower. Breathing, swallowing, walking, goes on without consciousness, and in fact, is impeded when consciousness is present. Thus if a man were asked to walk across the platform before a large audience he would not be at his ease in doing so. Children are free from this consciousness which comes rather later in life. The conditions in which the highest forms of consciousness are farthest removed from the lowest are the best for the carrying out of the lowest. So the sleep walker can perform feats that he would not dare when awake. He is, then in a "subconscious" state. To become conscious it is necessary to have some sensation, some awareness as it were. There is an important relation between feeling and willing—between subconscious and subvoluntary. To correct a habit we form a habit of becoming conscious of it, and in this our friends are often willing to assist us. Habit resides in the sensations accompanying the usual operations, and so if you put the wrong foot into the stocking first you become aware that it is awkward. But habit frequently changes, as when you change from writing '03 to '04. Thus in the process of movement we get a sensation and here consciousness begins. No habit actually disappears without leaving something of a vestige behind. The sleep walker does what he is most accustomed to do. Talking is common, while the deaf mute talks on his fingers in his sleep. So you may be copying while thinking of some thing very different or even write in your sleep, and in this way actions may be performed without any memory of the afterwards."

In his concluding remarks Dr. Jastrow analyzed the "subconsciousness," including dreams and hypnotism and gave many interesting illustrations that have come to his observation. The audience was attentive and appreciative throughout, and the lecture was very instructive as well as interesting.

Can One Person Have a Dozen Souls?

As set forth in the Chicago American, the "Strange Case of Dr. Jekyll and Mr. Hyde" was no mystery at all compared with the case of a young girl in England, who is said to possess at least a dozen different souls.

When this young girl was twelve years old she was attacked by influenza and some form of brain disease. Since that time (she is now eighteen) she has completely changed her personality again and again.

No doctor can explain the mystery. The girl will suddenly begin to jerk her arms and shake violently. Then with a quick start, she will look up and become another entirely different person. Some of her different personalities have been as follows:

1. A modest, well-behaved, ordinary girl.
2. A noisy, bold child, talking in broken language, like a three-year-old child.
3. A very bad-tempered but clever girl, able to read and write.
4. A deaf and dumb girl.
5. A clever and sweet-tempered girl, who was very fond of learning to speak French.
6. An insane, blind girl, who had great skill in drawing.
7. A violent and cruel girl, who delighted in causing pain to her younger sister.
8. A self-willed but not cruel girl, who was very disobedient and reckless.

Sometimes one of these "souls" would rule the girl for months, and sometimes only for a week or so. The deaf-mute "soul" ruled her five different times.

Each "soul" has no memory of what the other "souls" have said and done. Nothing that the doctors can do can prevent these extraordinary changes of self in the young girl. Even the London Lancet, the most conservative of English medical journals, has called attention to her case.

Can it be true, as these facts seem to indicate, that one individual can have more than a dozen souls?

A problem like this shows how much we have yet to learn in some branches of knowledge. Psychology, which should be able to explain it, is dumb when confronted with such cases. The wise and the thoughtless alike can do no more than speculate and imagine.

We know that a child may take the nature of its great-great-grandfather or some other of its ancestors. May it not be possible for a child to take the nature of a number of these ancestors?

Perhaps a human mind may have dozens or hundreds of facets, like a diamond or the eye of a fly. Every facet may mean a new personality.

Perhaps there may be some means, unknown to us, of cutting a mind free from that chain of habit which we call character or personality and binding it at once with new chains.

This case is so unusual that we are compelled to end with a perhaps. We can only regard it with the same ignorant amazement that a Hottentot feels when he sees an automobile.

It convinces us that although the mysteries of the universe are many, man has never yet found a greater mystery than himself.

HERBERT N. CASSON.

THE FINISH OF SANTA CLAUS.

'Twas the night after Christmas, and Santa Claus stopped
At the gate of his barnyard, and wearily dropped.
His reindeer were breathless, and haggard, and worn;
Their beautiful harness was tattered and torn;
The sleigh that had started with whoopings and noise
Was still overloaded with trinkets and toys.
His wife heard the panting, and at his faint "Whoa!"
She ran to the gateway, to utter an "O!"
"Who's this?" was her question. "What mischief is here?
You are not my husband! There's trouble, I fear!"
"But I am your husband," poor Santa moaned. "Yes;
And there has been trouble. You're right, the first guess.
Now, come, let us take all these toys to the shop,
Or throw them away—for my travels must stop."
"Must stop!" Mrs. Santa Claus cried in dismay,
"Why, what do you mean by these things that you say?
Have you been arrested? Are you on a strike,
Or can you no longer brings things that folks like?"
Poor Santa said nothing. He unhitched the deers
And sighed words of thankfulness into their ears;
Then called for his supper, and scantily ate,
Because all the while he must moan at his fate.
At last he was ready to talk of his woes:
"My dear, it's too dreadful to ever suppose!
I left, as you know, only yesterday night
With everything packed and arranged sung and tight.
I made my first stop at a mighty nice place;
I slid down the chimney, not leaving a trace—
When, to my amazement, there stood on the hearth
A man whose proportions were lacking in girth;
His eyes were invisibly set in his head;
His words seemed an echo of all that he said.
He seized on my shoulder and growled: 'Here at last?
Please put down that package. Don't do things too fast.
Come into the office.' I followed him in,
Assuming my jolliest, happiest grin.
It died on my face when I saw the display
Of grim visaged gentlemen there in array.
They all nodded gravely when my face they saw,
Except one old codger, who muttered, 'Ah, haw!'
They made me stand up and they made me sit down;
They looked me all over with grumble and frown;
They took microscopical squints at my beard
And vowed that the view was as bad as they'd feared.
They seized me and shaved off my whiskers and hair,
Disrobed me, and gave me some clothing to wear—
'Twas tough India rubber—air tight it was made,
And then with some evil solution they sprayed
My face and my hands. 'What's the reason for this?'
I asked, and the answer came, almost a hiss:
'You've had it too easy; you've gone free too long;
You're spreading bacilli; your work is too strong;
Your whiskers were simply headquarters for germs'—
I wish I could think of the terrible terms
They used when they spoke of my clothing and hair,
For half of it sounded as if they would swear.
They went for the reindeer, to spray them as well
And make them all germ proof—but then, with a yell,
I fled from their presence, all filled with dismay,
And leaped to my sleigh seat and clattered away.
And here I am, beaten, disgusted, and sick,
Disheartened, insulted, and cut to the quick."
"There, there, now," she murmured, "next year you will see"—
"Next year!" shouted Santa. "No next year for me!
They'll fumigate every green Christmas tree,
And spray all the candy, and smoke all the toys,
And possibly boil all the girls and the boys!
But I'm"—here he stopped while he choked back a sob—
"Im baffled by science; I'm out of a job!"

—W. D. N. in Chicago Tribune.

THE JOY OF GIVING.

Oh! the joy of Christmas giving makes
every life worth living,
It thrills and lifts the soul to lofty
thoughts of God and man,
And our hearts are filled with kindness,
no thought of selfish blindness,
Intrudes upon the peace on earth and
grand good will to man.

"Am I my brother's keeper?" has a
meaning broader, deeper,
And to a state of brotherhood, would
bid us enter in,
So Christmas joys engage us, for kindness is contagious
And shows the fellow feeling that
makes the world akin.

Good cheer is all around us, for it has
sought and found us,
And we can bless the holiday that
never had a peer.
We are charged to love each other, and
and I greet you as a brother,
And wish you merry Christmas and a
happy, glad New Year.

Fort Wayne, Ind. L. O. HULL.

A Breezy Letter from a Spiritual Evangelist.

She agitates the mental atmosphere of Bemidji, Minn., and rains facts, sarcasm and logic thick and fast, and startles the people from their lethargy. We take great pleasure in introducing Mrs. Smith to our readers, and we are sure they will find her a pleasant guest.

To the Pioneer, Bemidji, Minn.:—Rev. Mrs. Ted Smith wishes to speak through the columns of your paper. Owing to the fact that there has been so much written and said concerning the misdemeanor of certain children in the neighborhood, I take this way of expressing my sympathy for the condemned and unfortunate, also for innocent and aching hearts. Why need there be so many harsh and unkind words said by those who consider themselves guardian over the public morals. A certain reverend called on our schools the other day and while talking to the children he expressed himself thus: "In speaking of the children that throw paper wads and had been connected in the late troubles he referred to them as hogs." I would like to ask that gentleman (?) if in reading his Bible he had found where Jesus at any time had ever given his children such a nickname? And still this same divine considers that he is teaching and folowing a life of Christ. Did not Jesus say, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven?" The public may not take kindly to my suggestions, but I would like to offer this: Before you are too harsh in your judgment, remember that before your family physician attempts to cure a disease he first must remove the cause. What has been born in the human race cannot be driven out with clubs, policemen, priest or preachers. We all know the example must have been set by someone somewhere in this great universe, or there never would have been cause for the present existing trouble. Those same boys do not have to go very far back in the history of Bemidji to recite from the columns of our city papers, that is placed in every child's hand, wherein this same school district two of its prominent members of the school board were asked to return the money they had stolen from the treasury or gracefully resign. They did the latter. But for reasons of their age and social and financial standing they were not committed to the state reformatory. I have lived in Bemidji eight years, really before a board was ever nailed to construct a house in this town, and I do not have to search my memory chamber very far to recall the time when every house, even to the first church built, was built from stolen timber. This is not hearsay or guess work, but facts I saw with my own eyes. Was there ever a county officer went wrong in Beltrami county? Ask the winds and silent waves of Lake Bemidji. Was there ever a village officer that took that which did not belong to him? Oh, no. Did ever a school board in this village hold their meetings behind closed doors? From good authority, they have. Oh, consistency, thou are a jewel! If our village papers have been authority for the past five years two-thirds of the married men of Bemidji should enjoy the privileges of a state reformatory today. Those dear, good, innocent fathers, how they weep over the crimes committed by these Bemidji boys. You are the gods that pass judgment on the boys of Bemidji, when for the past five years. Bemidji's pass word has been "boodle." And still you expect it to grow and ripen in a field of cockle. A thief, a liar and a beggar all have lived, I fear, in the homes of Bemidji. Hardly has there been a child in the town who has not been compelled to beg from door to door, from the saloons to the quiet houses on the hill. What for? For money to pay the debt of the church and ministers. And in a few years you will think it a dreadful thing if some of these boys are caught begging at the back doors for something to eat; and yet has it not been instilled in them, get the money any place, don't make any difference where; tackle any man on the street, it don't make any difference what kind of a character he is. Money we must have and will have to build our churches. Is it not taught and instilled in the mind of every child that at the last moment you can say, "God save me!" and though you have been a thief, a liar and a beggar, you are entiled to the kingdom of heaven? Yes, even the murderer on the gallows is asked by the preacher and the priest to accept Jesus, and he has a through ticket to the Great Eternal Fort of Rest. I tell you, brothers and siters, if we expect our children to be perfect, we must first be perfect ourselves, and be very careful what we teach, for children think deeper than we give them credit.

If you wish your children to be free from the evils that beset this life, first remove the cause. When the reverend gentleman called God's children "hogs," he certainly placed their mothers in a very bad position. Why not practice, dear brother, what you preach? Look up, lift up. I think there are many children that could teach us all so far as a kind word or a smile is concerned. I have no trouble with the children of Bemidji. They all speak pleasantly to me and all give me a smeet smile. I have never locked my doors a half dozen times in the last six years. Have confidence in your children, make them know you are their friend. From all that I can learn, the man that was the most considerate of the boys and their mothers was a saloonkeeper. He begged of the policeman not to tell their mother. It would break her heart. He did not call her boy a "hog." He did not say one harsh word. Pretty good man after all, wasn't he? I tell you there is good in everybody if we will only try to see it. Anyway it is not left for us to judge.

I wonder how many Christians have called on those broken-hearted mothers! Have you left them to weep alone? I wonder how many teachers in our public schools will show their Christian spirit enough to speak kindly to the wayward boy and help him up with a smile and a kind heart. Did Jesus when his children went astray take a club and beat them? When his disciples betrayed him, did he jump on them and give them a black eye, and call them hogs? Do you know who I think the Christians of Bemidji were in this case? The kind-hearted policeman who called on the parents and even wept with them, was considerate of their feelings; the saloon man who said, "Don't tell his mother, it will kill her."

What were life without someone to
cheer us,
With a word or a smile on our way;
A friend who is faithfully near us
And heeds not what others may say.
The bravest of spirits have often
Failed in the race that they ran,
For the want of the kind word to soften
Then say a kind word when you can.

The teacher must remember that she is to a certain extent responsible for the conduct of the village children. She has them five days in the week, nine months in the year, while the parent has them only two days in the week, and three months in the year, and the minister is controlling the mind of that little urchin, either directly or indirectly, one day out of the two. What seemed to be wrong Sunday night with the old ship of state, while the ministers were preaching and praying, the dear mothers sitting quietly in their church pews listening attentively to the eloquent flow of God's word that the nefarious work of the young lads was going on? But then, I suppose, God turned the town over to the devil Sunday night, while he entertained the faithful few in the four walls of the church house. Oh! ye guardians over the public morals, you will have to change your Santa Claus story to the coming generation if you will protect our homes and lives, or before you can safely tear down the walls of our jails and use for kindling wood the rafters of the gallows. How do you accept the examples set by the lumber jack skypie lot arrested in Winnipeg hardly a year ago for cruelty to animals, for the inhuman treatment to his dogs, that had dragged him miles in a sled over the muddy roads. I was an eye witness to the scene when he arrived in Bemidji with the poor creatures that fell exhausted on the paving at the Markham hotel, with bleeding feet and worn out bodies. But that was excusable. He was hauling hundreds of pounds of God's literature over the country, practically Christian slaves. Good work for the dogs. What is the matter of turning the team into a tandem and placing one of the trio on the lead?

Would it not be a good idea for the evangelist to give a sermon on cruelty to animals?

REV. MRS. TED SMITH.

A Most Pitiable Case, That Appeals to All Who Have a Spark of Humanitarian Feelings.

The ambition of Prof. Geo. F. Perkins to get into a position to earn a living for himself and wife is one that is honorable alike to himself and to others. It is one, however, which is dependent upon certain conditions for its materialization, and it is time, probably, that those conditions were understood by the public.

First of all, Mrs. Perkins, after a long and useful life, is on what seems likely to be her last sickness. Physically she is practically as helpless as a new-born babe and in about the same ways. She has a little power of motion, and that may be said to be all. It is a question whether she is not worse than helpless, since she is more dangerous to herself when left alone, as a recent episode with the gas jets proved. Everything that herself and husband and friends could think of, within reach, has been done to restore her to health, but in vain. She always had a great dread of of stepping over a hose, and it was in that way that the accident came which now promises to prove fatal.

Intellectually Mrs. Perkins is [illegible] strength, getting apparently [illegible] the whole, but at times [illegible] all her old-time kind [illegible] OF and spi[illegible] certainly a power [illegible] [illegible]ment of those well informed, including the publisher of The Truth, Mr. Perkins is the best nurse she could have. It seems, also, better that they remain where they are, for financial reasons if no other. Probably a nurse could not be hired to do what Mr. Perkins does for less than $150 a month; nor could any one else do as well. This credit should be given to him: that he is the prince of patience. The strain would have broken many people long ago. That Mr. Perkins should get away day times is not to be thought of. He would not entertain such a thought. But if it could be arranged that he could get away evenings occasionally without the strain of worry for her he could render a good account of himself as an entertainer, a lecturer on humanitarian and philosophical subjects, and as a means whereby spirits can communicate with mortals—friendly or otherwise.

We think Mr. Perkins' laudable desire to help himself in so far as he can, which he has repeatedly expressed, should be made known.

We sometimes hear of Spiritualists rich in this world's goods, though this is not a case of religious belief but of common humanity. We do not know any, but if there are any such we can say that we think this is a case most deserving of aid. Some poorer Spiritualists could perhaps render equally great aid by caring for Mrs. Perkins two or three hours of an evening (when she is the least trouble) once or twice a week. If there are any such, will they kindly meet Prof. Perkins and other friends, at Prof. Perkins' residence, 1220 Mission, Monday evening next, when arrangements can be made in the light of the details.

If there are any who, after personal acquaintance (or otherwise), desire to help in any way, their assistance will be most gratefully received.

The above is from "The Truth," a little paper published in California. We know Mr. Perkins well. At one time he lectured to crowded houses in this city. He is an honest, conscientious worker. His wife is in a most pitiable condition—a MENTAL AND PHYSICAL WRECK, needing constant attention. Before her sickness she was an excellent medium. Mr. Perkins has had burdens to bear, that are enough to crush him, yet he has stood the strain nobly. Let every Spiritualist in the land respond to this call for assistance. Send him something, if not more than a dime. We send him $2 as a starter. Send all donations to G. F. Perkins, 1220 Mission street, San Francisco, Cal.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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CAN A SOUL DIE? WHAT IS THE MEANING OF THE "SECOND DEATH"?

A Discourse through Mrs. Cora L. V. Richmond, Chicago, November 1, 1903.

THE MEANING OF SOUL—IMMORTALITY NOT AN ATTAINMENT—THE MEANING OF DEATH—THE ULTIMATE PURPOSE—THE PRIMAL ESSENCES INDESTRUCTIBLE—INCONGRUOUS MAN-MADE LAWS—INSPIRATION—MEANING OF SALVATION.

There is very much misunderstanding in the world because people do not properly interpret the meaning of the words they use.

We use the word Soul to express the Immortal Entity, the absolute Ego. We use the word Spirit to mean that which is expressed in human life; in other words the breath of the soul upon that particular life. We use the word Mind to express the Intelligence that is manifested in that particular Human life; in other words the Mind is the temporary expression of the Soul through the vivification of the human organism; the spirit being the vivifying expression.

Therefore, in the light of these definitions, we shall treat this subject.

In the biblical record in the Old Testament the word Soul is often used synonymously with Spirit, as that which man becomes when manifesting through the physical body. For instance, in speaking of the loss of a ship: "All souls on board perished." If souls can perish in shipwrecks, that is not our definitions of souls. Frequently in the New Testament, in account of disasters on land as well as on shipboard, the phrase is used, "the souls all perished." If this is the accepted meaning of soul, that is not our meaning. Souls cannot perish, neither in shipwrecks nor on land; neither in time nor eternity.

We use the word Soul to mean the Ego that is immortal. We do not think immortality can have a beginning nor an ending. Anything that is immortal, in the very nature of the word, must always have been and, of course, always will be.

Soul is like unto God. There is no likeness unto God in the body. The body perishes; the body has successive limitations; the mind has successive limitations. The spirit, as manifested in the body, is limited. Therefore these cannot be like unto God. The Soul in its own state is perfect, is not created, therefore is eternal, like unto God.

With this definition, of course, souls cannot die. If souls are created, if anywhere along the line of past evolution, or past creation souls have been called into existence, according to every law of logic, according to every law of material science that is known, and according to all intellectual propositions, there must be sometime in the line of expression when souls will cease to exist.

IMMORTALITY NOT AN ATTAINMENT.

That immortality is an "attainment" is unthinkable, only, as within each human life is not only the possibility but the certainty of that result. There is nowhere any warrant in anything that all religions have conveyed to the earth; whether in the Vedic, Brahmin, Buddhistic, or whatever religion that anyone is to exist forever through "attainment." Whatever "attainment" is achieved, must always be found wherever the soul finds expression not in its absolute state.

We denominate the state of being or the absolute state, the state of non-expression. The state of activity or expression, is the state of existence. Therefore, we interpret that when "God breathed into man the breath of life and he became a living soul," that it does not mean that the soul for the first time was called into being, but that the soul came into that which is called life, meaning expression.

In our view, the history or story as related in the first book of the Bible, the book of Genesis, is the statement of the soul entering the state of expression, which is relative, therefore, state which begins in the conditions of human life.

THE MEANING OF DEATH.

The experience of death is not unto the soul itself, but unto its expression. Matter can not only be called together, but can be disintegrated, and must be in the generic processes, whether created or whether through the genesis that is inherent in matter. But whatever it is that is thus called together not only can be, but will ultimately be resolved into its original element or elements.

Whatever the "cosmic life" may be, whatever may be the ultimate atom, which science has never shown individually, or whatever the primal principle of matter, we know that generation and decay, birth and death are incident to material expression. When the soul finds itself in contact with matter, we consider that the soul realizes that which is called death.

Undoubtedly, the departure from the state that is absolute to the state of expression, which is relative, is what was considered in the Brahminical and more ancient religions as well as in the Mosaic Scriptures, the first step downward, the "fall," because the recession from the state of non-expression to the state of expression is the coming into contact with elements that can die, is the placing of the soul in contact with the proposition of death, because birth implies death. It is, for the time being and to all purposes of human expression a departure from the absolute into the relative, therefore, that is death.

Undoubtedly, if we understood correctly the allegory of "Adam" and "Eve," (which have their synonyms in all languages, among all people), we would understand fully the departure from this primal state to the state of human consciousness, which is death physically, and of the meaning of "sin" which is spiritual and moral. We consider the first death the consciousness of physical birth and its pains and penalties and physical death. The second death is the consciousness of moral struggle. For instance, the first Adam and Eve did not know, since they were in a state of innocence or ignorance to the first knowledge of sin or the consciousness of it. The moment the human being enters into that consciousness it enters into the struggle morally to overcome it. That we consider the second death. Suppose you take a child that may do a hundred things innocently, not knowing the wrong, and that you do not consider wrong in the light of the moral proposition. You tell the child that an act is wrong, and the child understands you. Then it is at that moment the child has a perception of what is meant by the second death. The violation of the thing which one knows is a violation of the proposition which one knows to be right; that, we conclude, is the proposition called "sin." By whatever means this is introduced into the world, it is general, it is universal. In whatever way it was brought about as a proposition, it is incident to human life.

The first death, which is the consciousness of being in contact with substance instead of the primal essence of life, is the first limitation. The second death is the second limitation. But neither of these affect the soul. The soul, primarily, is here for victory, the soul is here for expression. The soul knows that it will ultimately conquer both the first and second death.

Whatever there is in theology, doubtless (the origin of the primal propositions of religions have been lost in the world), is made up largely of human sentiment, and human fear which is one of the bases of the "second death." As fear is the lowest of human passions, so it is the basis upon which the idea of the loosing of the soul is predicated; and the attempt to apply to the immortal part of man that which can only affect the man in contact with human life is, of course, one of the shortcomings of theology, not the foundation of true religion.

THE ULTIMATE PURPOSE.

We know the soul would not be brought in contact with human expression but for an ultimate purpose. We know that in the degree that the soul is related to the Infinite (as the finite to the Infinite), the soul measures not only the immortality, but the responsibility, and that the soul knows when thus in contact with human life that both the first and second deaths must be experienced to be overcome.

People object to every state and condition in human life being a part of the necessary experience. People object, to whom we offer the solution of the different conditions in human life and seeming partiality; they object to the thought of successive human lives or expressions, because human lives are so full of sorrow, experience and difficulties, and yet you cannot get those people to give up their human lives unless they are obliged to. Conscious suicides are not very frequent. So it is not human life people object to, but they object to losing their small fragment of human life which they call their personality. The individuality of the soul cannot be lost; the personality can be lost. You are not the same as you were when a baby—we hope you are not. The changes that come in even one human life make one feel like a different person. So you are a different personality than you were years ago. To-day you do not remember your babyhood, yet the ego is not lost.

The day has arrived in the history of the world when the interpretations of theology are giving place to the interpretation of true religion. The day has arrived when people are not to accept as infallible the human interpretation of a book that has passed through many human translations and has been subject to many human changes; that in its primal inception was largely verbal or oral. People are not bound to accept the thought that souls are "created" and that souls can perish excepting they are saved by permission or by the acceptance of a theological form of creed. Neither are people bound to accept theological propositions. That which is immortal can never be destroyed.

Those who believed that the soul was created and that the soul would die excepting such as were saved by the observance of the physical and moral propositions of the Jewish law, in that were consistent. Christians believe that the soul is from God, that the soul will perish as far as happiness is concerned, but is immortal in either happiness or misery, and that what people do or believe in the human state, in one life, is to determine whether they be eternally happy or miserable. The time has arrived in the history of the world when people are not obliged to accept this proposition; when the thought that relates to immortality must be tested by the same principles of intuition and logic as any other truth. As mathematics is the only infallible science, so logic of God and the soul's immortality is the only basis of religion, man's relation to God and man constitutes religious observance; that which follows in its logical chain is, if the soul is immortal it must be indestructible. If all souls are not immortal there is no evidence that any soul will exist forever, even though a continued existence after the change called death may be proven, yet immortality cannot be demonstrated if souls begin on earth.

PRIMAL ESSENCES INDESTRUCTIBLE.

That which we wish to call your attention to is, that the mysteries of the theological proposition has been builded up on the thought that in any human life or any number of human lives people can do anything that can destroy that which is innately eternal or immortal.

Primal essences, whatever they may be, must be indestructible, as God. Yet the proposition of indestructibility must be, of course, that which cannot change in the midst of all the changes of the universe of substance. If the essence of human life is the immortal soul, the essence of human consciousness, the essence of human intelligence especially, it is not introduced (i. e., created) along any line of evolution. It is a proposition, pure and simple, in the realm of souls. If such is not the case, then along that same line by the recession, which comes to all organized bodies, the soul can be lost, and must be lost; if introduced anywhere along the line of possible evolution from the lowest expression of substance to the anthropomorphic ape and beyond that to the present state of human expression, or if there has been a combination of organisms in which the spirit has been evolved which did not exist before, or wherein the soul has been introduced which did not have an a priori existence as an ego, then the time will come in the great expression of nature, as the earth goes back to cosmic dust (as it will after it reaches its fulfillment of cosmic elements), that the soul will be swallowed up again into the cosmic ether from whence it came.

But, if in the unfoldment of matter there was a time when the soul could avail itself of the conditions of earth for its embodiment for expression, however simple that embodiment might have been in the first case, then whatever it has accomplished after that in the perfection of the human race is due to the presence of the soul and as distinguishing this Ego or consciousness from the intelligence of the animal kingdom, and from the manifestations of law in nature. This Ego that knows that it knows, that knows that it girds itself with spirit and physical existence, this is the ego, and we maintain this ego is indestructible.

There are numbers of human lives, even upon the earth to-day, that have not any thought of immortality. That numbers have a thought of immortality but have no adequate perception of the soul; this proves that Death is here upon the earth. That not only the first death, which is the consciousness of physical birth, physical pain and physical death is here, but also this clouding and eclipsing of the spiritual nature, of the knowledge of the Ego, the soul life (incident to human expression) to its final victory.

INCONGRUOUS MAN-MADE LAWS.

In man-made laws it is a crime for a man to kill a man, for him to destroy the physical life which he cannot restore, but it is not a crime, according to the present civilization, for many men to kill many men. War is justifiable because it is wholesale slaughter; but individual murder is a crime. Do you suppose there is any difference in the absolute thought? if it is wrong to kill at all, that there is any difference in killing by the thousands instead of by the units? If there is a difference it is on account of "motive." One man kills another for his money; nations kill each other for land or power. What is the difference? If one man kills another for revenge or in retaliation for some fancied wrong it is a crime. If a nation goes to war for some fancied grievance it is patriotism. In other words, moral law, as announced by man, is gradually unfolded from within, and comes to be the right of people to live; the rights of people to express their wish for happiness and their pursuit of it provided they do not encroach upon the rights of others; the right of nations to exist if they will, provided they do not encroach upon other nations—which they always do. In other words wherever human lives have attained the highest consciousness of this separate Ego, this moral nature, this principle, which comes from within and above, there has been the thought of respect of others; respect for their pursuit of happiness; respect for all their physical, mental and spiritual rights. But such do not exist to any considerable degree among any people that would be considered, and a nation of such has not yet been expressed upon this planet. Individuals have expressed this state; martyrs have expressed it; sages, prophets, seers and Messiahs have taught it. But these lives illustrate the possibilities of the human race, the final victory over the "second death" and the establishment of the moral nature.

Now the moral nature is not anything that God needs; it is what the human being needs, a need that is created by human conditions for the purpose of arriving at the knowledge that is within the soul.

When you see a little way you have one idea of optics; when ou see farther you have other ideas; finally when you discover the whole realm of optics as an adjustment to human conditions you understand that the sun does not need your eyes, but you need to be adjusted to the light of the sun in order to see. The moral law is the adjustment of human lives to the great primal propositions of the soul and of God. All the adjustment, of course, with matter is in the Soul; that matter must be pervaded by that light and adjusted by it. When people are in the state of not being adjusted they mistake the body for the spirit, the transient human obliquity for the immortal part; they mistake the difficult problems of to-day for eternal propositions.

Of course, there are no eternal moral propositions. We mean by this that while all who enter into the state of human life must temporarily confront these conditions here, there is nothing in God, nothing in the soul that can obscure the light of the soul. As matter serves to obscure the Infinite if you look to matter to find God. So the physical life, and even the intellectual life of man, obscures the soul if you look to the body or intellect to find the soul, but through the body and through the intellect the soul compels recognition, and this recognition is the value of all seeking.

INSPIRATION.

Inspiration is that which comes to human life from souls that have attained the victory and who give encouragement for the victory that is to be obtained by those who are still in the shadow. This knowledge is impelled from soul to soul, so that being here in the human state you may know that the shadows can be overcome. This, of course, sometimes only touches the intellect, then men make creeds and dogmas and limit immortality to the few; try to hedge the kingdom of heaven around with especial difficulties, and make a limited plan of salvation. Every limitation of this kind is a human limitation.

Eternity means that every soul will have what belongs to every soul in eternity. Time as a manifestation in contact with things, with physical life, with human existence is but a portion of the expression in connection with the dust.

The soul seeks expression in human life because it is a finite entity, as God seeks expression in the universe. The soul, not being infinite, does not determine all things, but being finite the soul accepts the conditions that are here provided, but determines, as far as its own relations are concerned, its path of conquest, and ultimately perceives the victory.

Now when people are urging you to avoid physical death by taking the elixir of life, by substituting one kind of physical substance for another to be put into the human organism, by claiming a certain line of life will insure physical immortality, it is an appeal to the human consciousness in its lowest expression. There is not one of you that would, primarily, accept it, because generation is continuation. Death is just as natural as birth; and if you are to have a harvest next year these leaves must fall from the death of the stalk; the stubble must be burned in the harvest field, the straw on which the wheat and oats have been produced, must be separated from the grain. This year's harvest must not continue in the field if next year's harvest is to come. Human lives must just as necessarily be removed from the earth if any new generations are to come.

When human lives are so perfect that there is no need for other generations there will be added lives, not only in worlds, but in intermediate states far more attractive than even the earth when it is full of wisdom.

If this ultimate "death," from which theology is to save you, is something you can do to yourselves, if it is something that can be induced into your beings (which are immortal), that you can decide to kill that immortality, that is you, that is inherent, then it is the first place in all the visible universe where such is the case where God and nature stultify the eternal law. It is the only thing that does not yield fruitage of its kind.

MEANING OF SALVATION.

When theologians enter upon the work of saving souls from an "eternal death" instead of saving them and assisting them to overcome the death in which human life is here, they transcend the realm for which any instruction was ever given. Jesus said: "I come to save you from your sins." He did not say anything about saving souls, but from your sins, for you to overcome these conditions of time and sense in which the expression of the soul is immured. The simplest proposition is found in the teachings of Christ, of Jesus, of Buddha; it is the application here and now of this great principle of love, this triumph over hatred. Of course this is not and cannot be a superficial application, it is a law of growth from the soul; imbuing matter, which is insentient; imbuing the intellect, which is mechanical, with this light of the soul. Man slays for food. The man under the subjection of selfishness which is immoral slays for power. The Christ does not save mankind from physical death, but comes to save mankind from their sinning, which is the result of this lack of knowledge, lack of the fulfillment of the spiritual power. All this teaching and this fear which makes man dread that which is to come after the physical death is the great theological background, like that of John Calvin, or like that which even learned clergymen of the present day teach. This overbrooding terror of that which shall come after the physical death: Such is the sum total of human theology. Doing good in the slums without that over-brooding terror is almost forbidden by the church. Just as organized societies and religious organizations will not allow a man to help the poor in his own way, because it "encourages pauperism," so people cannot heal morally and intellectually because it is "encouraging sin," "encouraging socialism."

The great fundamental basis of the Salvation Army (God bless them) which goes down into the slums and gets people out of the dirt and sets them to singing instead of swearing, is nevertheless this great overbrooding of the dark pinions that are to save their souls from perdition after death. Theirs has been a great work in getting people out of the slums here, they are helping them to a knowledge of helping one another, which is the redeeming grace of it all. But that this movement is a part of the great shadowy proposition that every salvationist is to be credited with so many souls saved from the everlasting fires of hades is the great shadow background of it all. We like the work of the Salvation Army; we like the enthusiasm and earnestness; we like that which they do. But we do not like these overbrooding pinions of an immortal, eternal hades, of a fire from which they are rescuing these souls. Therefore, doing this good for that purpose is not doing it for the sake of doing good. To do good for the sake of doing good, because people need to be shown the steps they have not taken, that seems to us the sum total of human life. But if a few persons do good for other reasons than the fear of hades they are condemned and criticised. Theology wants to take control of all the charities of the world, and wants to make philanthropy subservient to this purpose of saving souls from hades.

Right over here in the vicinity of this place is the "Inferno" of Dante; right over there in London is the "hades" and hell fire of "Milton." Everywhere in the world where shadow lurks that the moral nature has not vanquished or solved the problem, there is the hades.

The passing on to a future state of spiritual expression in all the conditions of human life is the inevitable proposition. The next state is a part of the human expression. If the spirit is not clouded in the mortal life it will not be clouded there; you are a part of the spirit life now. Now putting off the body does not make you less or more "departed." That is a part of the human expression. But this next step is not an eternal state. People pass from that state to other expressions in human life to gain the victory that is not yet won, to achieve triumphs not yet earned. It is in the state where temptation exists that the victory must be won.

Jesus did not recommend people to separate themselves from the world; he did not recommend conventual or monastic life to overcome the sinning, but it is in the world that temptation must be overcome; it is in contact with time and sense that the triumph and the victory must be found.

No soul is ready to take final leave of the earth or to part from human expressions however many there may be, until every victory has been accomplished here. People say, "Oh, I would like to shield my child from every temptation, from every condition of human struggle." Shield them as you may, guard them as you will, make pre-natal and post-natal laws as perfectly as you can, the child will act out in life what the child has come for. We do not undervalue pre-natal influence, we do not undervalue surroundings, we do not undervalue that which constitutes the environment of the human race. But you know, however carefully guarded, however watched, however trained, the son is sometimes a defaulting cashier, or he goes down into the shadow of the inebriate, or the daughter wanders out upon the streets. These are conditions that have to be overcome from within. No bolts or bars, no external barriers will improve them; laws are not adequate. No human being was ever forced by law into being temperate, or moral or just. Man was before the law. The consciousness of justice is before justice can be demonstrated. Temperance is the balance of human life from within. When this complete victory is learned there will be triumph over the "second death."

INFLATED STATISTICS.

Prof. Lockwood Presents Figures Given by The American Statistical Association.

Brother D. W. Hull in his reply to Mrs. Watson and Mrs. Stockey, in the issue of The Progressive Thinker of December 19, makes use of some misleading statistics regarding the number of adherents to the various churches outside of Christianity. He says, "There are five hundred millions of Buddhists, four hundred and eighty millions of Confucians, and over one hundred million of Parsis, Shintos and other pagan religions."

As many reads of The Progressive Thinker do not have time to look up statistics of this character, and believing that Brother Hull has inadvertently made use of unofficial data, and having the report of "The American Statistical Association" for 1903 before me, which association is considered to be competent authority upon statistics of the world's religions, I desire to present their last official report:

Christianity	477,080,158
Worship of Ancestors and Confucianism	256,000,000
Hindooism	190,000,000
Mohammedanism	176,834,372
Buddhism	147,900,000
Taoism	43,000,000
Shintoism	14,000,000
Judaism	7,186,000
Polytheism	117,681,669
Unclassified (In Europe)	1,219,000

The report of this association for 1904 will undoubtedly be out in March next, when, in all probability these figures will be modified.

The Parsee religion—the religion of Zoroaster—to which Brother Hull refers under the name of "Parsis," no longer holds a special place in the list of the world's great religions, having differentiated into Mohammedan sects and numberless cults originating in oriental superstitions. That there is an element in India and Hindustan calling themselves "Parsees," is true; but they are so divided by schisms as hardly to be recognized as followers of Zoroaster—at least they have no authentic place in the reports of the religions of the world.

Eventually the human will evolve away from a religion based upon sorcery, necromancy, and a belief in the magical transformations of evil; and his expanding intellect will comprehend that any true system of religious ethics, must be based upon nature's eternal principles of progression. Until such intellectual vision is born in the human mind, he will continue to voice the superstitions, and to demand the religious ceremonies of his ancestry. This is the shoal towards which the barque of Spiritualism is sailing, and at which many of its leaders think they see the harbor of safety.

But we think otherwise. So long as religious beliefs can be turned into merchandise, so long as seats in heaven can be sold upon the sorcery and platitude of "vicarious atonement," so long as the spirit world returns to say that "there is no hell, such as has been described," just so long will all forms of ecclesiasticism attack, anathematize and menace the Spiritualistic movement, because it interferes with the financial support of its clergy and officials, and with its political religious propaganda in general. For the Spiritualists to adopt these ceremonial platitudes of religious sorcery, is to coil into a system of natural ethics the fetichisms of pagan necromancy. This is precisely what Constantine did for Christianity in an edict in 321 changing the day of pagan worship from Saturns-day to Suns-day, and another edict in 325 calling in convention the "Nicene Council" which fastened upon future generations the story of the phallic incest of one of the tutelary gods of the Jews, as testified in the tradition in the New Testament of the "immaculate conception" of Jesus, and which is historical and logical proof as strong as the testimony of Matthew, Mark, Luke and John, of the pagan origin of this ecclesiastical dogma. And this tendency to attach any great truth in human ethics, to some old religious skeleton of the past, by those who have personal or political interests to conserve, is voiced on the pages of history in the evolution of ethical science.

It would seem that there must come a time when the intellect would repudiate the ceremonials of ordination, consecrations, dedications and titles of reverence, as the ashes of phallic worship; in which system of sexual prostitution they had their origin. It is difficult to conceive of an intellect claiming to be free, that can feel flattered or mentally strengthened by any of these ceremonials, knowing their origin.

It is not a case of "Ecclesia-Phobia," as some of our good friends infer. Our doctors have mistaken both the disease, and its symptoms. It is an intellectual nausea at an effort to attach to a clean system of progressive ethics, the ghoulish skeletons dripping with the slime of a licentious age.

We look with amazement at the Spiritualist speaker, man or woman, who flaunts these symbols of the vilest ceremonial religion known to the page of history, before the gaze of an enlightened public.

There must come a time in the evolution of the human soul, when mankind will cease to be flattered by the titles and sophisms growing out of these old superstitions. Until that time does come, humanity will court the careless and meaningless adulations of ignorance; but in the rising sun of a true system of ethics, it will flee from this weakness and lack of intellectual courage, as from a nightmare of mental horror.

W. M. LOCKWOOD.

THE FADING LIGHT OF DAY.

"Jenny, gather up the scraps, and Hetty, bring the broom;
Sally, push the kettle back and tidy up the room;
Now's the time, 'twixt day and dark, to clear the work away;
For the morn make ready by the fading light of day.

"Come, my boys, bring in the wood and split the kindling fine,
Fetch some water from the spring and feed the waiting kine;
You'll not need the lantern lads, the twilight's clear and gray,
Haste and you will finish by the fading light of day."

Thus the dear housemother spake, still busy all the while,
Helping girls and cheering boys with gentle word and smile,
Till the tasks were ended and the sons and daughters gay
Gathered round the fireplace by the fading light of day.

Scattered, scattered, far and wide, in distant lands, and dead!
Long the grass has waved above the gentle mother's head;
But at nightfall even yet I seem to hear her say,
"For the morn make ready by the fading light of day."

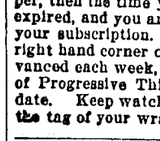
Wiser now, methinks therein that hidden meanings lurk,
Teaching ere that night shall come "wherein no man can work,"
Every soul be girded ready; God alone can say
If our eyes again behold the fading light of day.

—Marion F. H. Harmon.

RESTORES EYESIGHT.

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A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. O. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure.

Rev. W. O. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina."

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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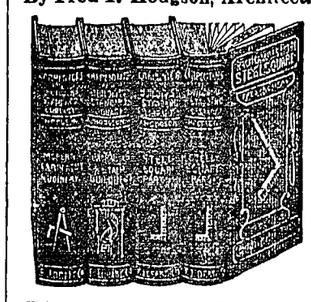
It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

THE FOUNTAIN OF LIFE.

Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

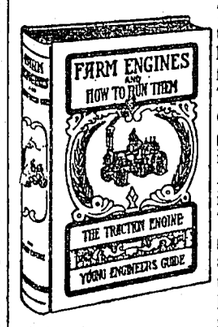
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A Few Words About the Devil,

And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

An Infamous Conspiracy

A pamphlet of 32 pages, compiled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to overthrow our free government. Price, 15 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. C. M. Harlan writes from Kokomo, Ind.: "The Spiritualists of Kokomo have organized a society of forty-one members, known as the Spiritual Science Society, organized by E. W. Sprague and wife, missionaries of the N. S. A. E. W. Sprague made several good and interesting lectures, and his wife gave many good tests, and both made many warm friends in Kokomo. The people hope to see them back in our town."

Annie Throndson writes from Louisville, Ky.: "The Church of Spirit Communion holds services every Sunday night with a good attendance. We are having many investigators."

Once in a while some crime having for its motive revenge rather than robbery brings to mind the fact that among a portion of Washington's negro population still linger traces of the primitive superstitions of the race, to say nothing of the lurking poison of voodooism, witchcraft, trick-doctoring and other forms of Obi.

E. D. Hammond writes: "The enclosed slips taken from the New York Sun and New York Times of December 21, 1903, in reference to Archbishop Quigley, show the trend toward the coming conflict between the Roman hieararchy and Liberalism; without any mincing of words of the intent of the enemy to undermine the foundation of our republic. The warning should be sounded by every Liberal publication in the country."

H. E. Pomeroy writes: "The plot thickens! Dowie is trying to establish a theocracy; Moses and Daniel Hull, a priesthood, and they are succeeding fairly well, but popery and priestcraft are 'psychological crimes!' Science and sophistry, logic and lunacy are abundant in Modern, as well as ancient Spiritualism. But, 'Oh, Lord! how can we get to heaven?'"

A Chicago Daily says: "With all due respect to doctors, the other side ought to have some show. If doctors always cured the sick there might be some excuse for compelling a man to employ them in time of need, but as doctors frequently disagree and are by no means infallible, and as cures have undoubtedly been effected by other means than medicine, and as the scriptures, in which many believe, are authority for faith cures, mental healing and the like, it is but reasonable that this large body of psychists should have recognition and that due weight should be given to their opinions and individual rights."

M. A. Millburn writes: "The services at the Second Church of the Soul, Van Buren Opera House, Madison street and California avenue, are most interesting and instructive. M. L. Shaffer lectures and replies to written questions from the audience. A recent lecture on 'The Orthodox Devil' was most convincing that his Satanic Majesty exists only in the evil in mortal mind and in undeveloped evil spirits. Lora Holton Upson, recently returned from Boston, is serving as test and musical message medium for January. The letter phase is a most rare gift, rendered in foreign and native language. Mrs. Kaywood is unfailing with her offering of lovely flowers. Come and enjoy our blessing, every Sunday, at 3 and 8 p. m."

"My wife has left me and I want you to get her!" exclaimed William H. Pomeroy as he burst into the office of Prosecuting Attorney Cooper, at Kokomo, Ind. "She has been hypnotized by a woman. She never would have left me and her three children if she had been in her right mind. Mrs. Baker, a Frankfort woman, has passed a spell over her. She always exercised a strange influence over my wife and she has taken her away from us now." Pomeroy shoved into the prosecutor's hand a crumpled letter which he said he found on the table when he went to his home this evening. His three children, the oldest of whom is eight, had been alone all afternoon. Their mother left about noon, they said.

Mrs. Alice Baker writes from Dallas, Texas: "If you will kindly give me space in your valuable paper I will now give an account of myself and work in the spiritual field for the past three months. I left my home in Cleveland, O., in September, serving the Independent Association of Spiritualists in Toledo, Ohio, for the month of October. Then I went to Battle Creek, Mich., for the first two Sundays of November. I found such a congenial reception and appreciation there that I felt loth to leave, but as I was booked for Springfield, Mo., with the First Association of Spiritualists, for the balance of November, I had to leave at the appointed time. I found Springfield a haven of rest for the tired sensitive. The society is small but harmonious, and works in harmony with and appreciates the efforts of a speaker and medium. Brother and Sister Dixon are royal entertainers. This noble band of workers is putting forth every effort to raise funds to build a temple, and I am sure they will succeed. Dec. 1 found me en route to Dallas, Texas, to serve the Truth Seekers' Spiritual Society. I find here a small society, but noble, earnest souls at the helm, working valiantly for the truth and humanity. I feel I have an appreciative and harmonious people here, and that much good will be done. I will be glad to correspond with those seeking my services for meetings through the week, and will officiate at funerals. Present address, 193 Grand avenue, Dallas, Texas."

The Rochester Daily Republican says: "Dr. E. H. Denslow, who has so ably entertained and instructed the Spiritualists and Liberals of this place, for the last three Sundays, will depart with his wife and sister, to-morrow, for Bloomington, Ill., and from there to the sunny south. The many friends of these good people regret their departure and hope they will return to this city in the gentle springtime and make this their future home. Dr. and Mrs. Denslow owned and operated a health home at Sturgis, Mich., and were considered as good representative citizens, but in care of a large number of suffering humanity, after many years, they became overtaxed, sold out and will spend some time in traveling."

Joel Byrnes writes: "The Progressive Thinker is growing better. I cannot do without it. It forces progressive thought upon its readers. Charles Dawbarn, Hudson Tuttle, Lyman C. Howe, Dr. Sweringen and others are first-class thinkers."

Rising Sun Spiritualist Mission holds services every Sunday, afternoon 2:30, evening 7:45, at Star Lodge Hall, 378 S. Western avenue. Good singing. Speaking and spirit messages. All Welcome. Seats free. Special watch night services, New Year's eve, December 31, 1903, at the mission. A special program for this occasion. Luncheon will be served. Seats free.

Wanted, by the Church of Truth of Denver, Colo., a No. 1 speaker and medium. Address the secretary, I. T. Niles, 2011 Scott Place.

The Boston (Mass.) Journal says that at Athol, believers in the supernatural and those that place faith in palmists are preparing for the $1,000,000 fire which a fortune-teller recently predicted would lay Athol in ruins after Jan. 15. Mme. Marchmont's prophecy was published Nov. 29, and it produced a sensation among people who believe that the past, present and future can be told by the lines in the hand. The prophecy has even affected some people who profess to have no faith in the smooth tales of fortune tellers and say that such nonsense is food for superstitious people. Fire insurance agents are rubbing their hands with glee, for since the terrible prophecy was made they have insured the property of many who say they are going to be prepared for the worst. Among them are a few prominent people who are filled with dread, although some of them are ashamed to acknowledge it openly, it is said."

Mrs. Bertha Hasbrook writes: "The First Spiritualist Church Society of Battle Creek, Mich., is meeting with its usual amount of success. We have two meeting every Sunday. The Ladies' Auxiliary meets each Tuesday afternoon for our Thought Circle which is interesting a great number. Every two weeks we serve supper on Saturday night, and we are well patronized and enjoy a good reputation for serving the same. We aim to place the best talent on our platform. For the month of December we have Mrs. Eva McCoy of Marshalltown, Iowa. She gives short talks and mesages. We enjoy her work very much. She is a true worker. We have not engaged all our time, and if any good, honest speakers and mediums wish to correspond with us, they can do so by addressing me at N. 35 Division street, North."

That clear and logical writer, Henry Scharffetter, of Baltimore, has in a recent number of the Baltimore American, a fine article on Spiritualism in reply to an editorial in that paper. The uninformed public are given a clear and most educational view of the spiritual philosophy.

Aug. Recht writes: "The Society of Spiritual Truth which meets every Sunday at Crosby Hall, 423 Classon avenue, Brooklyn, N. Y., had a well attended meeting December 20. Mr. Rassmussen gave a number of spiritual messages, assisted by Mrs. Henderson, of Newark, N. J., and Mrs. Smith, of Brooklyn."

The Spiritualist Church was fairly well attended last night, considering the frigid atmosphere and slippery streets. Those present were amply repaid for venturing out in the frosty air, by listening to Rev. Harry J. Moore who discoursed on the subject of 'Some Cardinal Teachings of Spiritualism.' The speaker dwelt at length on the mistake of sending the murderer from the gallows to the realm of eternal bliss with bouquets, prayers and the cross in his hands while his victim is condemned to darkness, and said if justice reigned, the murderer would be compelled by law to work out his salvation alone without the aid of priest or preacher. Mr. Moore holds the doctrine of forgiveness as pernicious and one that makes easy the path of the wrong-doer and should be relegated to the past with that other nightmare of rewards for right doing, and everlasting punishment for wrong-doing. The lecture was one of logical reasoning and eloquence, and it is to be regretted that the Spiritualists of this city cannot retain this young man indefinitely.—Rochester Daily Republican.

An extraordinary story comes from Penrhyn, in Wales, Eng.: The wife of a quarryman was bathing her 2-month-old babe, when she was thunderstruck to hear the child say plainly in Welsh, "Next year will be a terrible year, mother." The mother rushed in terror to the next door and told what she had heard to a neighbor, who ran immediately back, picked up the infant, and as she soothed and caressed it, coaxingly asked it if it had told its mother that next year would be a terrible year? To her astonishment, the child looked at her, said "Yes," and fell back dead. The story has been discussed far and wide, and the two women have been cross-questioned without shaking their story. At Penrhyn, where the people are rather primitive and religious, there is much forebodiug.

E. McMerrick writes from North Tonawanda, N. Y.: "We have in the two towns of Tonawanda and North Tonawanda about 20,000 population. Why is it not a good field for a good phenomenal medium, for I believe the phenomena of Spiritualism is the only true way to convince a person of immortality. Still it needs the lecturer to explain and illustrate the science of Spiritualism."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The negro race is nothing if not superstitious. In nearly all parts of Africa, in Central America, where the negro blood predominates, and in the West Indies, especially in San Domingo, the belief in charms, hoodoos and the power of incantations prevails almost universally. At any rate, it would be nearly impossible to find a colored man or woman without superstitions of some sort. Even in this country, where the races possesses superior intelligence, there exists in the negro mind a deep-seated belief in the supernatural that nothing seems potent to eradicate.

James H. Roberts writes: "Your paper just suits me to a T. The way you lay it to the quack preachers and their theology, the quack doctors and their humbug drugs, and especially the Catholic church, suits me to a fraction. Long may you live in the good cause of reform."

The Chicago Chronicle says: "As Chicago is the natural center for large gatherings, it was not without reason that the proposed International New Thought Association should be organized here. Chicago is hospitable to all new thought that does not conflict with established laws. It is also favorable to any gatherings wishing to seek through law a better order of things than the present. A recent decision in a New York court fining an intelligent man for not employing medical assistance for his sick child when the man was firmly convinced the means of healing used were the best possible seems like a violation of the rights granted by the Constitution of the United States. Other decisions of courts in other states have given the impression that the interests of physicians rather than a desire for the good of the patient have led to unjust interpretation of existing laws or to passing new laws favoring the doctors of medicine."

R. Cowell writes from Oakland, Cal.: "As a subscriber to your valuable paper, I have not noticed much news from this part of the country—not because there is not much to write about here in a city of 80,000. There are from four to five meetings every Sunday evening here, with some of the best speakers and mediums that can be found anywhere. One is conducted at Woodmen Hall, 521 Twelfth street, by Mrs. R. Cowell every Sunday at 8 p. m. Her audiences are large, and any visitors from the eastern state will be made welcome. Mr. Colville is visiting this city and is doing good work. Your valuable paper is in good demand."

The Post and Record, of Rochester, Minn., says: "Last evening about thirty of our residents gathered at the home of W. K. Sheppard on South Broadway and listened to a lecture on Spiritualism given by Rev. W. J. Erwood. Mr. Erwood is of pleasing appearance and has an excellent style of address. Before his lecture those who wished placed various articles they had been wearing on a table from which later the the speaker was to give readings. The meeting proper started with the singing of "In the Sweet Bye and Bye," during which the medium allowed those influences which move him to work upon his mind. In the lecture then given it was stated that the religion or better, theory of Spiritualism, is based on the fact that there is life after the change called death. Also that there is no unbridgeable chasm separating friends in this material life from those who have passed from this world, but that messages may be and are received from those who have died assuring people here of their happiness. It was also stated that Spiritualists do not seek to tear down any religious views, that they make no distinction as to sect. However, this belief does not try to make sectarians, rather non-sectarians. The lecture was interesting and seemed to prove to those present that there was no humbug, no trickery in Spiritualism. The readings given from the objects placed on the table were in many cases marvelous and wonderfully true."

C. W. Stewart and the Folsoms are meeting with splendid success at Howard Hall in St. Louis. On Sunday evening the hall was crowded to its utmost capacity with a highly intelligent audience, and after a well received lecture, messages were given by Mrs. Laura Jones, Mrs. Sheridan, of Iowa; Miss Ella Preston, of St. Louis, and Mrs. Josie K. Folsom. Miss Preston promises to be a most wonderful test medium, being able to read a letter verbatim in the pocket of a total stranger. Mrs. Folsom excelled herself in the marvelous manifestations which have already given her a national reputation. Their address is 3013 Dickson street, St. Louis, Mo.

Indiana has produced another freak for the contemplation of the civilized and credulous world. This freak is two acres in extent and is found in Kosciusko county, in the outskirts of the town of Silver Lake. Geologist Blatchley was told some time ago of strange doings at Silver Lake. A meadow where the grass crackled under the feet; where the ground imparted magnetism to steel; where the turning of the mould caused sickness to some and gave strength and vigor to others, was the subject of uncanny tales, and Blatchley scratched his official head, and wondered. The stories continued to come, and took shapes much more tangible than can be assumed by the correspondent's smoke-borne dream. Mr. Blatchley sent an assistant to verify the rumors. R. A. McDaniels, who delights in meddling in the progress of snakes, bugs and creeping things, went forth to study the crackling grass and to feel the shocks arising from the magnetic two acres. He found the current patch, and reported unofficially, that the stories told by the wondering and alarmed natives were no bigger than the homely truth.

G. R. Reed writes from Arizona: "I cannot do without The Progressive Thinker. I am greatly interested in the discussion of The Great Psychological Crime. I commenced reading the Symposium prejudiced against the book, which I had never read, but I had not gone far before a new light broke in upon me, and I now see plainly it is just what we need and it will surely lead to a higher standard of spiritism."

Geo. B. Moore writes: "We have been having some good meetings here at Fort Scott, Kansas. We meet at the W. O. W. hall Thursday and Sunday nights and the big hall has been filled to overflowing lately. Since Mrs. Bledsoe organized our society we have been getting in some new mediums and securing new lecturers and mediums. We have just finished an extra good engagement with the gifted lecturer, Mrs. Bessie J. Bellman, of Howard, Kansas. Mrs. Vestal, the daylight trumpet medium, gave tests, and now we are continuing to hold meetings on the regular nights to listen to one of our home lecturers. We have been highly entertained by Mr. and Mrs. M. Bartel. Young Charles Bartel is accompanying his parents on this trip. He takes spirit photographs, and the photo he has taken of Mrs. Etta Bledsoe is the marvel of the 20th century, as there is a full form materialization taken on the picture, and Mrs. Bledsoe's excellent control 'Sinceta,' is fully recognized on the same plate. Mrs. Mary L. Kaiser, the Fort Scott medium, recognizes several of her controls also on her picture. We would be pleased to hear from all lecturers and mediums coming our way. We will treat you nicely, and do all in our power to make your visit profitable."

Dr. E. H. Denslow writes: "Arriving in Rochester, Ind., Nov. 28, I spoke on Sunday, Nov. 29, both morning and evening to the energetic little Spiritualist society, composed of the representative minds of the city, who, though not many as to number, are still strong in zeal and enthusiasm. Dec. 2, Brother and Sister Sprague addressed the audience in the interests of organization. They are well known in Rochester and have many friends there. I also met Mr. Harry Moore, who has served the society in times past, and who is now trying to rise from out the shadow of his recent severe bereavement, the transition of his companion. I again addressed the society, Dec. 6 and 13, to very appreciative audiences, and after promising a return in the near future, myself and wife reluctantly bade them good-bye and speeded our way to Bloomington, Ill., where we are at present enjoying the hospitality of those genial souls, Colonel and Mrs. Freeman. Sunday, Dec. 20, I will address the good people of Bloomington, after which we shall continue our journey southward."

Mrs. L. Wood Phillips writes: "I feel that you are a friend to all subscribers of The Progressive Thinker, in letting them have it so cheap, and also your most excellent premium books. I wish to get The Seers of the Ages this time. The author's name is enough recommendation for the book. I think sometimes the discussions and arguments in The Progressive Thinker waxes too warm, especially concerning The Great Psychological Crime. As for myself, if it had not been for mediumship I never would have rejoiced in the blessed light of Spiritualism. Without the phenomena of Spiritualism, it would have no foundation whatever. I think the majority of us are not far enough advanced to substitute anything better, or even to understand. Maybe in time our senses will be so fine we can distinguish impressions on our minds made by our spirit friends, from our own thoughts."

Gertrude Soffel writes: "The semi-annual election of officers of the Church of the Golden Rule was held at 52 Dearborn street, Sunday last, when Dr. R. Greer was elected president; Gertrude Soffel, secretary, and Dr. J. H. Randall, pastor. Treasurer and other officers to be elected in the near future. After the election, Dr. Randall delivered most interesting, edifying remarks upon the value of the Golden Rule; also the meaning and mission of the Church of the Golden Rule, and declaring that the individual practice of the Golden Rule was indispensable to the welfare and happiness of the whole human family.

For instance, its first effects would be a sense of right and sense of honor among men, the abolition of crime, street violence and disorder. "Whatsoever ye would that men should do unto you, do ye also even unto them." Thus the practice of the Golden Rule could injure no one, but on the contrary, would benefit every one. Dr. Randall is positively a high-class mentally illuminated, inspirational speaker, radical and progressive, and in newest thought, in all human reforms, is far in advance of the present times The Church of the Colden Rule will hold no services December 27, but will on January 3, when Dr. Randall will speak. Subject: 'The Golden Rule, the Natural Law of Human Conduct in the Home, in Society and in the World.'"

J. M. Bartscherer writes from 115 Louie street, Dayton, Ohio: "We are now conducting spiritual services here in Dayton, and are trying to build up the cause. They have asked your humble servant to teach the philosophy for them, and I have consented to do so provided they would unite as one force and make a strong effort to get a foothold in Dayton. I talked to them on Sunday, and am to continue the work and make a strong effort to be recognized as a factor. There is a good field here, but like all other denominations, they must put their shoulder to the wheel, and work, and if they will give me their spiritual support, I will guarantee that the material support will follow."

Secretary writes: "The Hyde Park Occult Society was especially favored on Dec. 20, with a lecture by Mrs. Caroline Catlin, subject, 'Is there any real conflict between Spiritualism and the teachings of the Bible. To say it was fine is putting it mildly. Any one who can handle a subject as she did hers, should be put to the front where she would be sure to stay. On January 3, Dr. H. A. Cross will deliver his lecture, 'Life Here and Hereafter.' Everybody welcome. Services every Sunday evening at 7:45. 323 East 55th street, Jackson Park car."

N. A. St. Clair writes from Toronto, Canada: "On Saturday night, Dec. 19, very interesting services were conducted by the Toronto Spiritualist Association, being the ordination of Mrs. E. A. Calvert and Mr. F. C. Wilson as ministers and teachers of the spiritual philosophy. Mrs. Calvert is a resident of Toronto, and has been an earnest and active worker in the cause of Spiritualism for several years. She is a lady of marked individuality and has many accomplishments, possessing a high order of intelligence and ability. She is well versed in biblical and Spiritualistic literature, a fluent speaker and excellent and forceful lecturer. We predict for Mrs. Calvert a brilliant and useful career in the work of spreading truth and dispelling error, and most heartily recommend her to societies desiring the services of an energetic worker and accomplished lecturer. She leaves here for Los Angeles, California early in January, for the benefit of her health, and will remain there several months. Mr. F. C. Wilson is a diligent worker of long standing in the cause in Toronto. He is superintendent of the lyceum, and takes a deep interest in imparting truth to the young. He is well posted in scientific matters; is an entertaining and capable lecturer, a splendid debater and a clear and logical reasoner. We expect Mr. Wilson to eventually occupy a prominent place in Spiritualistic ranks. Appropriate addresses were delivered by Dr. B. F. Austin, Mrs. Kate R. Stiles and others. The association feels encouraged by the progress being made in the good work in Toronto. Mrs. Stiles serves the Hamilton, Ont., Spiritualist Society during January, and Mr. Harding returns to the Toronto Spiritualist Association for January and February."

Geo. Hamilton Brooks writes: "Nancy McKay Goruon, the well known author and lecturer, will speak for the Englewood Spiritual Union at Hopkins' Hall, 528 West 63rd street, Sunday evening at 8, on the very interesting subject, 'The Omnipresence of Life.' The masterly manner in which the subject will be presented will insure a very large attendance."

J. F. Smith writes: "The Progressive Thinker, the best Spiritualist paper published on the face of the earth today."

Dr. Freedman, the Australian Healer, writes: "My love and personal knowledge of the phenomena of Spiritualism, prompts me to write at this time briefly in the columns of your progressive and newsy paper. Last week Mrs. Effie Moss, the well-known and tried materializing medium, arrived in Chicago. This is her first visit to demonstrate her powers in this city. I regard her as a materializing medium above reproach. I have studied this phase extensively and have witnessed more than a hundred seances through this medium alone, and can stake my reputation that all those who will give her a visit will be well repaid. Chicago needs good mediums to spiritualize the homes and stimulate those who have lost courage in this phase of phenomena. Through this medium your friends come and distinctly identify themselves. She is holding meetings at 3233 Wabash avenue."

Hattie G. Webster writes from Columbus, Ohio: "The West Side Lyceum will give a Christmas entertainment, Wednesday evening, Dec. 23, consisting of songs, recitations, fancy and flag drills all apropos of the event, the celebration of the coming to the world of that grandest of mediums, the lowly Nazarene, whose life was the exemplification of purity and goodness; whose teachings of brotherly love, if practiced by his followers, would all too soon usher in the millennium. Would that it were better understood by all Spiritualists and so-called Christians. Our lyceum scholars will each receive candy and a gift; also extra prizes for the best recitations. We have the banner society and lyceum of Ohio, inasmuch as we have bought and almost paid for the first spiritual temple in the state. We have enrolled on our book seventy scholars, a great many of whom are children of non-spiritual parents. Have been organized since Jan. 3, 1901. Hattie G. Webster, conductor; H. E. Boerstler, assistant."

Mrs. Clara E. Strong, president of the Sunshine Club, holds public services 724 Washington street, America Hall, Boston, Mass. Sunday morning circle, 11o'clock; Sunday-school 12:30. Afternoon and evening service at 3 and 8 o'clock.

Mrs. Emma Gayser writes: "I have just received the two books and am ever so much obliged for your kindness. I have taken worlds of comfort reading my papers. I would almost rather go with only one meal a day than to go without The Progressive Thinker in my house."

Dr. Beverly writes: "Our box party was a great success. Nearly two hundred were in attendance and were delighted. The booths for the mediums and palmists were well patronized. It was long after the midnight hour when the well-delighted guests wended their way home. Our committee will give another dance early next month. We expect soon to announce some noted mediums to demonstrate for us, as we have nothing but first-class talent. We welcome all mediums who wish to use their gifts to help others into this beautiful light."

Catholics all over the world may eat meat on New Year's day, which falls this year on Friday, by a special indulgence of Pope Pius X. A letter from Archbishop Quigley conveying the Pope's ruling in this matter will be read in all the Catholic churches. The privilege is a remarkable one, being the first time in the history of the Catholic church that papal permission was granted allowing Catholics to partake of meat on Friday, except when the feast of Christmas fell on that day. Alas! what superstition and ignorance in the Catholic church.

Mrs. C. H. Mullins writes: "I herewith send notice of Mrs. L. D. Wynkoop's death. She was a beautiful woman. She had been a Spiritualist for over thirty years. She was 77 years of age at the time of her death. Although she had suffered intense pain for over a year, with little, if any relief, her face was beautiful to look upon, lying in the casket with a peaceful smile resting there. Mrs. Cora L. V. Richmond officiated at the funeral."

Albert Harrison Waitt, the gifted healer, is spending the holidays with his family in Minneapolis.

J. M. White writes from Kansas City, Mo.: "For two Sundays past, Mr. Aber has been holding test meetings at his residence, and all attending received messages from their departed ones. Visitors to the city should take the 12th street car, east to Bales avenue, then walk north to Tenth street. People of the highest social standing are attending these seances, and no one yet has gone away without receiving proof of continuity of life. Words cannot express the manifestations here; they must be seen to be appreciated."

A MESSAGE,

Purporting to Be From Spirit S. S. Jones.

I am glad to be able through you to say that this life, this state of the soul this side of the grave, is a glorious reality, which demonstrates, beyond the possibility of a doubt, that truth of the philosophy of our glorious faith.

There is nothing in Christian ethics which commends itself to the pure soul. To conceive of a cruel and revengeful God, to think of a Creator who possesses all power, and whose goodness is boundless, so creating the human soul, that it must sin through ignorance, to a great extent in the pilgrimage through human life, and then punishing such sin, is beyond the power of those who believe in justice, and who are endowed with a reasonable amount of sympathy.

When on earth my whole being revolted at the teachings of the Christian church, in regard to the soul and the hereafter. I made war upon those monstrous teachings when in earth life, and I am making war upon them here. Such notions on earth, are cruel relics of barbarism. They are the echoes of a savage and truculent primordial age. They are becoming less and less pronounced as the world advances in civilization; and will, one of these glorious eras for humanity, be remembered as one remembers the hideous nightmare.

The human family is advancing. Its vanguard has already reached that place, where the correct view of God and the universe is obtained. The grand Spiritualistic philosophy has found a permanent abiding place on earth, and it will never desert its post. Slowly, surely, gloriously its hopeful and truthful teachings will take hold of the hearts and consciences of man, and this sphere of being will be en rapport with the children of men on earth.

Faithful bands of spirits here have long labored to bring the human soul into harmony with the conditions of truth, and that labor has not been in vain. It has been gladly and freely bestowed in the past; it will be a willing labor of love in the future.

This is not a condition of inaction and nothingness, where, loafing around a throne, songs are chanted forever. It is a sphere demanding the highest service, surrounded with boundless opportunities. The true soul enlists at once in that service and avails itself of those vast opportunities. So, we are enabled to aid our friends on earth and to direct them aright, as well as to fit ourselves for greater usefulness as future ages shall come and go.

I do not know what is in store for us in the future. No one around me knows. We are moving onward and upward continually to a "higher plane and broader view,

"Hills peep o'er hills and Alps on Alps arise."

The possibilities of the future are infinitude. There seems to me to be no end to the progress of the soul. The future is wisely hidden from the pilgrim, as he joyously proceeds on his upward journey. He feels that he must make the best of the conditions which surround him and with which he is blessed; and to securely rest upon the knowledge that the Great Source of all his blessings can be implicitly trusted from the cradle upward and forever.

There is no death, there is no decay for the soul. Its capacities are boundless. Its ambitions should be lofty. And the sooner the soul, which is the real being, gets into harmony with truth and with God, on the bleak shores of earthly existence, the better for its progress here.

In the regions of earth emancipated souls encircle you about. These phantom beings whisper to you encouragement and hope; they try to lead you in the path of virtue and truth; they inspire you with the belief of immortality; they endeavor to bind up the bleeding heart and wipe away the bitter tears of grief. They are angels of mercy to the incarnate souls of earth. Let your soul listen when they commune with you. Heed well the holy impressions which they make.

What a gigantic, what a glorious, what a happy creation is the great universe. It is without beginning or end, but it is ever progressing to higher and higher ideals. The old idea that the Almighty is the same yesterday, to-day and forever, is a beautifully expressed error. He is the very soul and life of progress. Without progress there would be stagnation and death.

Rest assured that you have commenced an endless journey—one full of labor and change. But one which will develop your highest qualities, enlarge the scope of your emotions, and increase your happiness, as you advance along the line of eternal progress.

Sent by Carl C. Pope, Black River Falls, Wis.

Materializations.

To the Editor:—Through an invitation, Mrs. May McCoy, the materializing medium, of 950 Case avenue, Cleveland, Ohio, also her seance manager, Mr. H. E. Chase, came down to Canton this week and so far has held two very interesting seances under strict test conditions, she being placed in a chair in the cabinet and tightly and securely handcuffed to the chair upon which she sat, the keyholes of the handcuffs sealed, the seal marked by a member of the circle and the key retained by him until the seance was over, after which the seal was examined, the handcuffs unlocked and removed by him and other members of the circle. The cabinet used by Mrs. McCoy is about six feet high, six feet long and four feet deep and can be placed in any portion of a room. The two seances mentioned were held in the home of Mr. and Mrs. Henry Dohn, 928 West Ninth street. The cabinet was placed diagonally across the southwest corner of the room with no window nor back door to it. The chairs were placed facing the cabinet, in horse-shoe shape, giving each and every one a good view of the cabinet. Mrs. McCoy's main seance control is Captain John Edward Smith, an old sailor, and for years was captain of the Two Fannies, a boat that plied between Cleveland and Detroit and other points on the great lakes, but who during a storm at sea, lost his earth life. Another important as well as interesting cabinet control is little Miss Arvella Pierson, who died some years ago in Cleveland, and with whose family the Medium, Mrs. McCoy, was quite well acquainted.

During the first seance given this week by Mrs. McCoy twenty-eight forms came out of the cabinet and into the room, a majority of whom were friends or relatives of those present and with whom the spirits held whispered conversations, some of which were of several minutes duration while other conversations only lasted a moment or so, the spirit being able apparently to hold the form for only a short period of time.

Another very interesting feature of Mrs. McCoy's seances is the making of lace under a good light by spirit Jennette Lambert, a lady of French birth, while out in the room and in plain view of the sitters. In addition to the cabinet controls, near and dear friends of the sitters, there came a spirit who claimed to be a Hindoo. This spirit came to a lady who was in the circle and whose daughter is a medium, to say to her that he was helping her daughter in her mediumship. An old colored woman, Aunt Peggie Jackson, who often materialized in seances held by Harry Archer, also same and a more typical southern darkey the writer has never seen. Several Indians dressed in their native costumes strongly manifested, one of whom gave the writer in plain view of the sitters, a very satisfactory treatment for a severe spell of headache; the pain disappeared and has not yet returned. The second seance was equally as interesting as the first but for want of time, and as I do not care to take up too much of your valuable space, I will not ask for space in which to have you record many things that no doubt would be interesting to many of the readers of The Progressive Thinker. These seances have created quite an interest among the Spiritualists of Canton, in fact have been the means of bringing out a number who seldom seek after truth through the channels of phenomena, two of whom being for the first time convinced that materialization is a fact. Mrs. McCoy expects to be in Canton for a week, during which several other seances will be held.

E. R. KIDD.

Canton, Ohio.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

O. Barnett: Q. Please show the consistency of the Universal Intelligence working malformations in the animal and other kingdoms?

A. The question rises in a mind which is shadowed by the old conception of God and Nature; of an all-wise creator, in whose work there must be perfect consistency, harmony and justice. Constantly we see, on every hand, the failure of this ideal. The purposes of the Good God miscarry, and fail. The result is often disastrous and is called evil. With our minds clouded by preconceived ideas the universe becomes a mystery, and if we follow in that direction its perplexities can never be made clear.

The creative or evolving forces are constantly active and their results depend on an infinitude of conditions. They, when unobstructed, move in determined lines which are called laws. When they meet with obstructions, their course may be changed, and what should be beautiful formations become "malformations." The sting of a fly produces a gall on the oak leaf. The processes of growth are the same, their direction has been changed. The embryo which has the possibilities of human perfection, may become a monstrosity, because of nerve-shock, or failure of nourishment. The energies of growth are blind as to results. The tissue-creating vitality apparent in a cancer, are as active as in the formation of normal cellular structure. It is even greater, as though it would atone for false product, by greater quantity. The apple is a product of vital forces, and the worm at its heart, aborting its perfection is another product of the same forces. Thus in all nature, there is nowhere visible an all-discerning intelligence with plans which infallibly reach their ends. There are millions of failures to one success. There is no compensation for the ones who fail. There is no justice visible in the action and reaction of the elements or forces. Justice, right, intelligence as comprehended by man, are entirely ideas which exist in his mind alone. When he applies thought as manifest by him to the process of the universe, and thinks it is governed as he would govern it were he possessed of omnipotent power and understanding, he finds himself lost in a mysterious confusion of contradictions.

Seeker: Q. Can you give the names of the spiritual papers published in foreign countries?

A. In England there is published Light, weekly, London; The Two Worlds, Manchester, weekly; The Spiritual Review, monthly, and The Lyceum, for the Children's Progressive Lyceum, London.

In other countries there is published, Weekblad, Hague, Holland; Journal du Magnetisme, Paris, France; La Monde Occulte, Paris, France; Review Scientifique et Morale du Spiritisme, Paris, France; Mediumship, Monthly Review, Rome, Italy; Revista Espirita, monthly, Porto Alegro, Brazil; Reforador, Rio Janeiro; Luce e Ombra, Milan, Italy; Dzewey Lucia, Warsaw, Poland; Zeitschrift fur Spiritismus, weekly, Leipsic, Germany, Revue d' Etures Psychique, monthly, Paris, France; Constantia, Buenos Ayres; La Revolution, Barcelona, Spain; Luz y Union, Barcelona; Le Messenger, Liege, Belgium; La Progress Spirite, ——, France; La Nuova Parola, Rome, Italy, and Harbinger of Light, Melbourne, Australia.

These magazines and weekly papers have editorial writers of splendid ability, and are constantly publishing brilliant contributions in every department of Psychic Science. They abound with well observed facts, and descriptions of phenomena, and philosophical and scientific discussion. Translations from them would be highly interesting and instructive to American readers of Spiritualistic literature.

both t[illegible]
own spi[illegible]rvative Spiritualist: Q. Is it Thi[illegible] for the growth of the cause, as Conse[illegible]Spiritualism respectable, rather not bette[illegible]closely maintain that which right?

A. No ca[illegible]Base ever grew "respectable" by not maintai[illegible]ect to place[illegible] for themselves, truth and [illegible]ds are so uncomfortably and destro[illegible]t it, and think it devolves on them[illegible]ve it rank and position; to begild, bejewel and bedizzen it to make it presentable to the religions of the past. "It must," say they, "not fear to appear a little like orthodoxy, although at heart it may be quite different; its garb must be something after the old style, or else people will be frightened away from all connection with it and thus be shut out from the benefits it might give them."

They would pray verbally at the beginning of every lecture to an imaginary God and hang on all the oratorical flourishes about Him and His Son, that would please Catholic or Protestant, with a double meaning, one for the conservative and one for the radical portion of their audience—providing they are well enough versed in allegory to make any meaning out of it. They would make frequent references to the Holy Bible, as if they deemed it infallible, when they well enough knew that a truth uttered by Tom Thumb is just as true as though uttered by Moses. I do not know but they would robe it in a creed and [illegible]ads and a cross around its ne[illegible] to appear "respectable," and excuse themselves by saying "such things mean nothing, and if they please people, let them enjoy them."

We want nothing to do with that which is meaningless. The demands of usefulness are enough to engross our minds without our giving our attention to mere forms. Ours is a practical religion; its genius may be eccentric, inasmuch as it does not ape the forms and ceremonies of the past.

Possibly by catering to opinions and appearances, Spiritualism might draw into its ranks more aristocracy and wealth, and thus gain "position," but why should it care to do this? Truth is not often found with the crowd. Its cross and oriflamme of victory has been held aloft by the scorned and the vanquished. The shouting crowd, in all ages, has been beguiled by falsehood. The great reformers have been content with their immortal inspirations, and measured not their success by the praise of those in high places.

The religion which makes this life a "vale of tears," instead of a joy in its living, as it was intended to be; which makes heaven dependent on dogmatic belief, forms and observances, is just what Spiritualism came to change. The aristocracy which tramples the poor in the dust, and dwarfs their souls that it may glitter in luxury and ease, Spiritualism would reform, not win by soft apologies. We would not have Spiritualism pick the pockets of the children of labor to build elegant churches and lofty steeples in order to be respectable in the eyes of the time-serving crowd. It must win by the glory of the truths it represents, and the earnest devotion and spiritual unfolding of its adherents.

If we would have a great and glorious cause, to mark and make an era in the history of the world, which is the high purpose of the angel forces, there must not only be belief and knowledge, but zeal and devotion. The reform must begin with each one who claims to be a receiver of its teachings. Every ignoble person who professes belief in any cause, brings that cause into disgrace as he is selfish and ignoble. It is the magnanimity of aim and endeavor of adherents that gives character to the cause they advocate and compels respect from even its enemies.

We are constantly reminded to "try the spirits," whether they be good or evil. We may try them in a way not in the meaning of this advice—their love and patience, and watchful care—and before we arrogate to try them, should we not spiritualize ourselves and thereby become somewhat equal to the task?

Spiritualism has not for its purpose to materialize spirits, but to spiritualize man. If he reaches upward to the great occasion, the cause will need no apology, but command the attention and admiration of the thinking world.

What Is Your Key Note?

To the Editor:—Through my recent discoverey of key note or the law of applied tone, I have thought out the secret of Mental Telepathy. Key note is the law of affinity. Persons that are constructed in the same key note, their thoughts are one.

I have made experiments with this method in many ways and have been convinced, to my entire satisfaction, that by this system, thought transference is possible. I know that your paper is open to give any practical scientific creation a fair showing, hence I seek your aid in giving this truth to the world. I want you to procure, through the columns of your paper, some highly intelligent men to promote this experiment to explain the principle in detail in relation to the law of applied tone or thought transference. The following article will give full instructions how to proceed in getting favorable results, so that persons that feel interested in this subject may have a better understanding of this project.

In the first place those that want to investigate my system of thought communication must determine their key note by going to a musical instrument and by speaking in their natural tone of voice find the key that chords with their speech, then they must discover the pitch. The range of pitch of all person's voices is designated in two octaves, above and below middle C. There are only twelve tones in that measure that relate to all creatures.

The conditions to be complied with in order to accomplish good results are these: We must become passive by vacating the mind from all thought; the persons that operate must be constructed in the same key note and the same pitch in order to complete a perfect chord vibration; they must be given up wholly to this one object; their thoughts must be directed to the communicant; the communicant must be in a passive state, then you must think the tone in your mind and send the message with all the force of your mentality.

When we come to investigate the other systems of communication such as the telgraph, telephone and Marconigram, we discover that they are only systems of tone transference, but conductors are used such as sensitive plates, batteries and wires, these are only tracks to perfect accord, as in elocution we raise and lower the voice to make our sentences more impressive.

There are twelve distinct key notes and pitches. Each one of these represents an element of an affinity. A person constructed in a higher key of the same tone, cannot render a perfect sympathetic vibration, hence we must have a perfect chord to get good results.

Any persons that feel interested in this mode of communication, if you find [illegible]e that their natural tone is [illegible]nd in the Key of D below middle [illegible]p all appoint an hour that the [illegible]ir spiritu[illegible]on can take place. I require [illegible]key note because I am constructed in that tone and pitch, as I can instruct you so that we can get perfect communications, and have the conditions right, to put it on a practical basis. All communications to be published in your paper. For information concerning this project address

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THE PATHS WE TRAVEL,

Or, Seek We Not the Same Goal?

A letter came to me one day
From a friend I loved, who was far away.
We differed widely in our religious views,
And it seemed to me that this difference grew.
As the years pased by we drifted farther apart,
Till a sad regret crept into my heart,
And it appeared to me that the barrier so wide
Would forever our lives divide.
As I read the letter I held in my hand,
These words met my eyes from the page I scanned:
"What good thing have you or will have,
That I do not or will not also have?"
Like hands that clasp over an open grave,
These words, for me, swept the barriers away,
And the thought came quickly to my mind,
"Sure, what good thing have I, my friend may not also find?"
When from our prisons of flesh we are freed,
No thought will be given to these earthly creeds.

And while I mused upon this theme,
There came to me this vision or dream:
I seemed to leave my quiet home,
And where I willed, I was free to roam.
First I sought a narrow country lane,
Through which two sturdy farmers slowly came;
They seemed engaged in an earnest disputation,
And the words which first attracted my attention,
Were spoken by the elder man, evidently a good deacon:
"I tell you, John, you are making a big mistake;
'Tis sartinly the wrong path you're going to take.
Now I will follow this well-beaten road,
Which for ages before us, our fathers have trod,
And there is no question but 'tis the only way,
That will surely land us in the Golden City."

John impatiently shrugged his shoulder,
And hitching his pantaloons an inch or two higher,
Answered the deacon with a scornful drawl:
"Wall, I guess you'll never see them golden walls.
You'll travel long and travel far,
If 'tis that old path you're going to foller.
Now the road I take is a leetle wider,
Not so hard and a great deal smoother,
And they as ought to know, dew say,
That a feller can't nohow miss the way."
They had reached the end of their argument,
And face to face they paused a moment.
"We must part here," the elder said,
John simply answered, "Good-bye, dad."

Each eagerly seeking this Golden Gate,
Sought to find it by paths that were separate.
I followed after this father and son,
As each in his chosen path walked on,
And each was so certain the other was wrong,
That he supposed he was walking alone,
But all the while, strange to say,
Both were going the very same way.
The separate paths they spoke of, lay side by side,
The distance between them was not an inch wide,
But it's extent might have been a thousand miles,
For all that passed between them of words or smiles.

The first and eldest speaker thought,
"Poor boy,
He will never reach that city of joy.
I would have kept him with me if I could,
And made him follow the paths he should.
It grieves me much that we ne'er shall meet,
But many there are who shall not walk the golden streets."
John thought, with a touch of scorn,
"Such pig-headedness I have never seen since I was born.
I would have liked to see the old fellow dwell in clover,
But now, of course, that is all over,
He has gone way off his beat,
And we never again shall meet."
So they trudged on side by side,
While I left their narrow paths for those more wide.

The next I sought was a flowery dell,
A boy and girl stood by an old-fashioned well.
In the girl's dark eyes gleamed a flash of light,
As she said with passionate earnestness, "I tell you, I am right,
I know the road you will choose to-morrow,
Will only take you to death and sorrow;
'Tis narrow and winding and leads through dark woods,
By it blooms nothing fair or good,
You will cry for water and starve for bread,
But the golden streets of the city you seek,
You will never tread."

The boy gazed upon her with a saddened face,
"I am sure you are wrong, my dearest Grace,
Though the path does pass through the darkened wood,
'Tis not always the sunniest paths that lead to good,
But as you will not go my way,
I have nothing more that I can say,
You must take your sun-lit road,
I can only leave you in the hands of God."

I followed the boy in the path he trod,
He was earnest and true and relied on a God.
He patiently climbed the rocky steeps,
And his face bore a look that was brave and sweet,
But strange to say, not far away,
Was the path the girl had taken that very day,
And the dancing sunbeams that made it bright,
Also shed on the boy the same glad light,
While the welcome shade of the forest trees,
For her, softened the heat of the sun's fierce rays.
But they who walked so near together,
Were thinking the while, they had lost each other forever.

I left them for a city street,
And again it was two men my gaze did meet;
They were pacing slow upon the pavement,
And seemed engrossed in some disagreement.
I wondered, half wearily, "Can it be,
That no two minds will e'er agree?"
Both were broad-minded, as the term goes,
But the youngest one was a little more so.
Both were strong and richly clad,
But one face glowed with a look that was glad,
While the other was shadowed by an expression sad.
The eldest turned with his sorrowful gaze,
"My friend, if you will, you must go your ways,
I have labored long to make you understand,
That the road I take is broad and grand,
Though the way sometimes may be a little hilly,
Yet it surely leads to that Golden City."
The other answered with a laugh, hearty and free,
"For the life of me, Allan, I cannot see
Why you cannot just as well go with me.
The road I travel is wide and beautiful,
And if together, we could be sociable,
But it is all just as you say.
Farewell, till we meet some other day."
Upon each other they turned their backs,
And both entered upon divergent tracks,

Much surprised at this strange vision,
Of human beings who think they travel in different directions,
In order to reach a far-famed land,
Where all is peaceful, glorious and grand,
I lingered awhile in the regions of space,
And followed each traveler as they sought this place,
And will you believe that the truth I state,
Every one of them came to its entrance gate.

The farmer young and the farmer old,
Were glad to meet in their City of Gold,
And John said as he grasped the old man's hand,
"Wall, I swan, we have both reached this blessed land."
The boy and the girl all in good time,
Greeted each other in this happy clime,
And the boy said, as their eyes met,
"If we had only known, we could have traveled together, Pet."

The men who parted in the distant town,
Were again united on the long-sought ground.
The one with the frank and winsome smile,
Said, "Allan, I have waited quite a while,
But I knew, though you went a different way,
I was sure to meet you here some day,
For no matter what roads they travel through,
No soul who is honest, kind and true,
Can fail to find at his journey's end,
His hope's full fruition in this beautiful land."

I could stay no longer in this home of the blest,
For I must enter again the world's unrest,
But I had learned a great lesson,
Which was worth a good fortune:

The importance we place on our different opinions,
Mostly exists in our imaginations.
We are all seeking the very same good,
But we each persist in traveling our own road,
And after all is said and done,
The eagerly sought good may by each be won.
It is better far to advance each other's happiness,
Than to be foolishly wrangling over our differences.

PEARL E. STODDARD.
Pontiac, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Dwight Rathbun, at her home in Ceylon, Ohio, Dec. 16. The funeral services were at the church, Hudson Tuttle officiating.

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TWO LIVING GODS,

Besides a Multitude of Dead Ones.

Yes, I, too, have got the ecclesiaphobia teribly, and have had it for a long time, until it has become chronic and deep-seated, and I did not know what was the trouble with me until D. W. Hull came to the rescue and diagnosed the disease as a peculiar species of "rabies," prevalent among "Spiritualists." Now this disease was caused by the use of a compound of common sense and reason working together, and impregnating the mind to that extent that it utterly ignores the use of Rev. D. D., church, religon, bible, the atonement, foreordination, predestination, infinite intelligence, devil, hell and all such high-sounding terms and titles that emanate from the orthodox liturgy, and to reject all such orthodox habiliments is a sure sign of having the "rabies," and how to get rid of this mania is a conundrum, as the patient's mind is not in a condition to undergo an operation in favor of old idolatrous prefixes and add them to the fair name of our accepted cause of Spiritualism, and all those Spiritualists that think that they can undergo the operation and survive, had better call upon the rocks and mountains to fall on them and hide them from the face of all true and unadulterated Spiritualists

Those that peruse the pages of The Progressive Thinker can readily discern that there is a very striking difference in the view and opinions even of its ablest contributors on the subject of Spiritualism and its habiliments.

This is the direct result of a higher degree of unfoldment of the senses, the education of the mind, brought about by the higher order of intelligence communicating through the mediumistic element and the enlightening columns of The Progresive Thinker. As people advance in knowledge their minds become more active and susceptible of facts, and they become more self-reliant, more independent and more outspoken in their conviction, and this is more than would be expected from a society that was filled with so many followers of different elements and ideas, and all claiming to be Spiritualists, yet having but an abbreviated code of principles as an organization by which to be governed.

Many of these contributors to the columns of The Progressive Thinker and some of the speakers in the Spiritual ranks, also, make a very free and pronounced use of the word "God" in their articles and speeches. Now, these writers and speakers are supposed to be people of superior talent and controlled by a high order of spirit intelligence, and present their articles and speeches as they understand them, using such words, language and phrases as suit their purpose best, and quoting from various writers to introduce outside evidence to substantiate their points of argument, and no doubt have full faith in what they write and speak, as being correct and indisputable, and as such are supposed to be well informed and would not use language or quote sentences that would be objectionable to the cause they represent or its followers. Knowing full well that it is for the public eye and for the public ear. But their writings and speeches are subject to public scrutiny and public criticism.

God No. 1. Now, the orthodox hold that theirs is the only true and divine God, that he is a superior being, having always existed and that he created the heavens and the earth, and "all" things therein in six days and pronounced it good, and that he measured the waters in the "hollow" of his hand and measured heaven with a span, and the earth with a measure and weighed the mountains in scales, and the hills in a balance, and that he rested from all his work on the seventh day, and that he rules the universe by his will and the might of his power, and that he is a very jealous God, not allowing any other god to exist.

God No. 2—Many of the writers for The Progressive Thinker use the sentence, "The God of Nature." Nok, who or what or where is this god of nature? Does such a god exist or is it a myth of the imagination. If the universe was created by the orthodox God it must be him, but if it always existed, as many of us Spiritualists believe, it was not created at all, consequently no orthodox God or God of Nature about it. But if our Spiritual friends mean that Nature is god, they should say so, and make a definite point that all can understand.

The expression carries with it the belief in some kind of supreme ruler, while there is no visible proof that there is any such being in existence, only a vague imaginary theory of the mind that perhaps such may be the case. Yet it is very important for the welfare and prosperity and stability of the Spiritual fraternity that they more particularly define what kind of a god they believe in, if any god at all. The idea of believing in an infinite intelligence is very indefinite, pure imagination and no god at all, as intelligence cannot exist outside of an organized body of material substance. But if of any value at all, it must be one of the attributes of the orthodoz God, which infinite intelligence I for one entirely repudiate, while many Spiritualists cling to the belief from their early impressions. C. P. MITCHELL.
Moline, Ill.

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BY MINOT J. SAVAGE, D. D.
8vo. Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

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Some Curious Stories of Death Warnings.

It is not ancient families of distinction alone that have their banshees or death warnings, though the spectral woman beheld in Ireland by Lady Fanshawe, with her shrieks and flying hair, is the most popular and picturesque, and, linguistically considered, the only genuine banshee. Other warnings are inexplicable knockings as in the case of the Woodd family, in which the phenomena are recorded from about 1660 to the present day.

In the writer's own family, a curious creature, "like a cat but not a cat," has been on duty for some seventy years at least, but has no tradition attached to it, and has only been seen by women of the kin, and only before the deaths of women. I first heard of it when, as a boy, I saw a black and tan cat, not a common sort of cat, which the terriers, for once, declined to chevy. My description led to an account of the family portent, but I believed that mine was a common cat, and did not believe in the death coincidence which was detected. The dates did not appear to fit, when closely considered.

A curious species of death warning is that in a story, perfectly well attested, of a table by a deathbed which suddenly gave a jump. The clergyman who was praying alone beside the dying man saw this feat and the people in the room below heard the noise and asked what had caused it The names of the observers are published. I now give another set of specimens of this sort of warning, only altering the names of the witnesses. On October 16, 1879, my informant, Father Jones, was a boy of 10. He was sitting at a table, drawing, in view of his mother, who sat by a window at work. Both commanded a view of the chimneypiece, on which stood a large, heavy earthenware bowl. Mrs. Jones, the mother, corroborates. Beside her was an old-fashioned octagonal work table, the top of which had a hinge, and opened as the lid over a work box Such a table, hexagonal, is before me, and the lid is of considerable solidity and weight, being in early Victorian mahogany The lid of the work table was shut. Both persons fronted the fireside. Suddenly the attention of both was attracted by the odd behavior of the earthen bowl on the chimneypiece. It slowly worked its way along the surface of that shelf to the extremity, when it floated downwards, rather than fell, to the stone flooring of the hearth, dropping so gently that it was not broken After a perceptible interval, the lid of the work table suddenly rose up and fell. Mrs. Jones was aware that similar incidents attended the deaths of the Ainslies, her relations, and she and her boy knelt in prayer for the departing or departed spirit. Father Jones, who gave the story orally, and sent the corroboration by letter, adds that the death of Mrs. Ainsley, at a town some twelve miles distant (the names of the places are unimportant), was simultaneous with the phenomena.

Father Jones adds that on July 15, 1857, his grandmother and mother were in a room with a stove. The lid of the stove erected itself, as the lid of the work table did later. The next post brought news of the death of the grandmother's brother, which must have preceded by perhaps twenty-four hours the unusual behavior of the stove. The elder lady regarded the occurrence merely as a curious coincidence, but does not seem to have had a theory of the cause of the lifting of the stove lid. In May, 1893, a china cup behaved like the earthenware bowl, in the presence of Mrs. Jones and Miss Jones, her daughter. The death of a third member of the same family was "simultaneous," which we may probably take, provisionally, as meaning closely coincident.

If it is admitted that one mind, from a distance, may influence another, so as to produce an hallucinatory appearance, for example, of the agent, it would seem to follow that some energy of one brain can affect another brain. The brain is as material as a bowl, a cup, or a stove, and it would follow that an energy from a distant brain might conceivably set a bowl or the lid of a table in motion! This would not be at all more odd than that the thought of a distant person, who is traveling to a house, should cause a knock on the door, a thing entirely believed in by many Highlanders and in Scandinavian countries. The movements of untouched objects in the presence of D. D. Home and Eusapia Paladino and others are copious attested even by witnesses of scientific eminence at home and abroad. But Eusapia has been caught in the act of cheating, and if Home was never actually caught he was very much suspected.

We have nothing like sufficient evidence of a good character that such events ever occur in connection with "mediums," though we have volumes of evidence which is not good. We can only say that if such occurrences go through the form of occurring then probably the death warnings just reported, and others of the same class, are due to the same sort of cause which produces the movements of apparently untouched objects in the case of Home, and of the bewitched people in the old trials for witchcraft. The hypothetical energy may be released at about the moment of death, and may produce knocks, or motions of furniture at a distance. To hold that such an energy can produce a seemingly real white bird, or black cat, or crowds of foxes, or a banshee, shrieking, with her hair down, appears to require a greater stretch of imagination, and my own fancy fails to take this view of the celebrated Airlie drummer. We have to do with evidence of which much is certainly mythical, with the yarns told by great aunts, old family servants and young ladies, who are not the most trustworthy of deponents.

I end with a really original and grewsome death warning. The anecdote comes to me at fourth hand. A saw the phenomenon and told B, who told C, who told me. A was driving westward from Euston station in a handsome. He saw approaching him on the pavement a servant girl, who appeared to have been sent on an errand. She met a man, whose back only was visible to A; she looked at him, gave a shriek of terror, and fled. After driving on for some 30 yards A stopped his cab, alighted, and walked back to confront the man who had frightened the maid. The man had the face of a corpse! A watched him go to a certain house and let himself in with a latchkey. Next day A went and reconnoitered the house. It had a bill offering apartments to let, and on the excuse of wanting to take rooms A rang the bell, and was admitted. There were two sets of rooms, but, as to one set, the landlady was uncertain whether she could let them. They were held by a Mr. ——, who was at the front in the South African war as a volunteer, apparently, and a report of his death had appeared in the newspapers of the previous day. Till the report was confirmed the rooms could not be let. The report was confirmed, and the inference was that A and the maid had seen a phantom of the late tenant with a phantom latchkey, which opened a material door.

ANDREW LANG.

Raising the So-called Dead.

As my father-in-law, Mr. Samuel Lesher, of Mancelona, Mich., has had many spiritual experiences, I will repeat this narrative just as he told it to me:

"This event happened near the village of Potterville, in Benton township, Eaton county, Mich.

"One one Sunday morning in the summer of 1882, I was called to see a neighbor, a farmer, Peter R. King, who had been somewhat afflicted with heart disease. His son Walter came after me with his horse and buggy.

"When I was in front of his house, I was met by Mr. Bishop, a neighbor, who said, 'Mr. Lesher, you are too late; Doc King is dead.'

"I went to the door, meeting another neighbor, John French, who told me the same thing. Then I entered the room and met Mrs. King, who said, 'Mr. Lesher, you are too late; Doc is dead.'

"Then she put her hand on my shoulder and cried as though her heart would break. She said, 'If you had been here, you could have saved him.' During all this time I had not replied a word. I began to feel as if I was going into a trance, for I had experienced this spiritual condition many times before. I let the trance proceed.

"Mudge, a daughter in her teens, cried and exclaimed, 'Why didn't you make Walter drive faster?' During all this time Mr. King lay on a couch in the center of the room as a corpse, with a sheet over him. Just as soon as the clairvoyant trance was fully developed, my eyes closed; then my spiritual vision opened and I saw Mr. King in his spiritual body, standing two feet from the lounge whereon his physical body lay, and he was looking at it, not noticing me. Then I discovered the silver cord or magnetic current, or umbilical spirit cord, extending from his physical to his spiritual body, building up the latter. This cord was smallest in its middle; and it emanated from the brain and from the region of the spleen and stomach of the physical body, striking similar parts in the spiritual body. Now I discovered that the spiritual body was almost completed. Then I began to make passes with my right hand from his spirit form to his body, reversing the magnetic current. When the spiritual body had passed back into the physical, the corpse threw up his right arm, throwing off the sheet and scaring the dozen or more people assembled in the room. As the reviving corpse was rising, Mr. King exclaimed: 'My God, Lesher, if you had not come, they would have buried me alive.'

He wanted to get up immediately, but I made him lie down for a while.

"The people were very much astonished. I was not frightened, for such trance and spiritual conditions were often experienced by me. I was conscious during the whole pedformance. Mr. King and I began to talk on spiritual power and phenomena.

"He is now living in Grand Ledge, Mich. H. E. MARTIN.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

O. Barnett: Q. Please show the consistency of the Universal Intelligence working malformations in the animal and other kingdoms?

A. The question rises in a mind which is shadowed by the old conception of God and Nature; of an all-wise creator, in whose work there must be perfect consistency, harmony and justice. Constantly we see, on every hand, the failure of this ideal. The purposes of the Good God miscarry, and fail. The result is often disastrous and is called evil. With our minds clouded by preconceived ideas the universe becomes a mystery, and if we follow in that direction its perplexities can never be made clear.

The creative or evolving forces are constantly active and their results depend on an infinitude of conditions. They, when unobstructed, move in determined lines which are called laws. When they meet with obstructions, their course may be changed, and what should be beautiful formations become "malformations." The sting of a fly produces a gall on the oak leaf. The processes of growth are the same, their direction has been changed. The embryo which has the possibilities of human perfection, may become a monstrosity, because of nerve-shock, or failure of nourishment. The energies of growth are blind as to results. The tissue-creating vitality apparent in a cancer, are as active as in the formation of normal cellular structure. It is even greater, as though it would atone for false product, by greater quantity. The apple is a product of vital forces, and the worm at its heart, aborting its perfection is another product of the same forces. Thus in all nature, there is nowhere visible an all-discerning intelligence with plans which infallibly reach their ends. There are millions of failwhich to one success. There is no compensation for the ones who fail. There is no justice visible in the action and reaction of the elements or forces. Justice, right, intelligence as comprehended by man, are entirely ideas which exist in his mind alone. When he applies thought as manifest by him to the process of the universe, and thinks it is governed as he would govern it were he possessed of omnipotent power and understanding, he finds himself lost in a mysterious confusion of contradictions.

Seeker: Q. Can you give the names of the spiritual papers published in foreign countries?

A. In England there is published Light, weekly, London; The Two Worlds, Manchester, weekly; The Spiritual Review, monthly, and The Lyceum, for the Children's Progressive Lyceum, London.

In other countries there is published, Weekblad, Hague, Holland; Journal du Magnetisme, Paris, France; La Monde Occulte, Paris, France; Review Scientifique et Morale du Spiritisme, Paris, France; Mediumship, Monthly Review, Rome, Italy; Revista Espirita, monthly, Porto Alegro, Brazil; Reforador, Rio Janeiro; Luce e Ombra, Milan, Italy; Dzewey Lucia, Warsaw, Poland; Zeitschrift fur Spiritismus, weekly, Leipsic, Germany, Revue d' Etures Psychique, monthly, Paris, France; Constantia, Buenos Ayres; La Revolution, Barcelona, Spain; Luz y Union, Barcelona; Le Messenger, Liege, Belgium; La Progress Spirite, ——, France; La Nuova Parola, Rome, Italy, and Harbinger of Light, Melbourne, Australia.

These magazines and weekly papers have editorial writers of splendid ability, and are constantly publishing brilliant contributions in every department of Psychic Science. They abound with well observed facts, and descriptions of phenomena, and philosophical and scientific discussion. Translations from them would be highly interesting and instructive to American readers of Spiritualistic literature.

Conservative Spiritualist: Q. Is it not better for the growth of the cause, to make Spiritualism respectable, rather than too closely maintain that which we think is right?

A. No cause ever grew "respectable" by not maintaining the right. To promulgate the truth and destroy error is the mission of Spiritualism. It surely is unfortunate for the cause, and for themselves, that some of its friends are so uncomfortably anxious about it, and think it devolves on them to give it rank and position; to begild, bejewel and bedizzen it to make it presentable to the religions of the past. "It must," say they, "not fear to appear a little like orthodoxy, although at heart it may be quite different; its garb must be something after the old style, or else people will be frightened away from all connection with it and thus be shut out from the benefits it might give them."

They would pray verbally at the beginning of every lecture to an imaginary God and hang on all the oratorical flourishes about Him and His Son, that would please Catholic or Protestant, with a double meaning, one for the conservative and one for the radical portion of their audience—providing they are well enough versed in allegory to make any meaning out of it. They would make frequent references to the Holy Bible, as if they deemed it infallible, when they well enough knew that a truth uttered by Tom Thumb is just as true as though uttered by Moses. I do not know but they would robe it in a creed and [illegible] beads and a cross around its neck to appear "respectable," and excuse themselves by saying "such things mean nothing; and if they please people, let them enjoy them."

We want nothing to do with that which is meaningless. The demands of usefulness are enough to engross our minds without our giving our attention to mere forms. Ours is a practical religion; its genius may be eccentric, inasmuch as it does not ape the forms and ceremonies of the past.

Possibly by catering to opinions and appearances, Spiritualism might draw into its ranks more aristocracy and wealth, and thus gain "position," but why should it care to do this? Truth is not often found with the crowd. Its cross and oriflamme of victory has been held aloft by the scorned and the vanquished. The shouting crowd, in all ages, has been beguiled by falsehood. The great reformers have been content with their immortal inspirations, and measured not their success by the praise of those in high places.

The religion which makes this life a "vale of tears," instead of a joy in its living, as it was intended to be; which makes heaven dependent on dogmatic belief, forms and observances, is just what Spiritualism came to change. The aristocracy which tramples the poor in the dust, and dwarfs their souls that it may glitter in luxury and ease, Spiritualism would reform, not win by soft apologies. We would not have Spiritualism pick the pockets of the children of labor to build elegant churches and lofty steeples in order to be respectable in the eyes of the time-serving crowd. It must win by the glory of the truths it represents, and the earnest devotion and spiritual unfolding of its adherents.

If we would have a great and glorious cause, to mark and make an era in the history of the world, which is the high purpose of the angel forces, there must not only be belief and knowledge, but zeal and devotion. The reform must begin with each one who claims to be a receiver of its teachings. Every ignoble person who professes belief in any cause, brings that cause into disgrace as he is selfish and ignoble. It is the magnanimity of aim and endeavor of adherents that gives character to the cause they advocate and compels respect from even its enemies.

We are constantly reminded to "try the spirits," whether they be good or evil. We may try them in a way not in the meaning of this advice—their love and patience, and watchful care—and before we arrogate to try them, should we not spiritualize ourselves and thereby become somewhat equal to the task?

Spiritualism has not for its purpose to materialize spirits, but to spiritualize man. If he reaches upward to the great occasion, the cause will need no apology, but command the attention and admiration of the thinking world.

What Is Your Key Note?

To the Editor:—Through my recent discoverey of key note or the law of applied tone, I have thought out the secret of Mental Telepathy. Key note is the law of affinity. Persons that are constructed in the same key note, their thoughts are one.

I have made experiments with this method in many ways and have been convinced, to my entire satisfaction, that by this system, thought transference is possible. I know that your paper is open to give any practical scientific creation a fair showing, hence I seek your aid in giving this truth to the world. I want you to procure, through the columns of your paper, some highly intelligent men to promote this experiment to explain the principle in detail in relation to the law of applied tone or thought transference. The following article will give full instructions how to proceed in getting favorable results, so that persons that feel interested in this subject may have a better understanding of this project.

In the first place those that want to investigate my system of thought communication must determine their key note by going to a musical instrument and by speaking in their natural tone of voice find the key that chords with their speech, then they must discover the pitch. The range of pitch of all person's voices is designated in two octaves, above and below middle C. There are only twelve tones in that measure that relate to all creatures.

The conditions to be complied with in order to accomplish good results are these: We must become passive by vacating the mind from all thought; the persons that operate must be constructed in the same key note and the same pitch in order to complete a perfect chord vibration; they must be given up wholly to this one object; their thoughts must be directed to the communicant; the communicant must be in a passive state, then you must think the tone in your mind and send the message with all the force of your mentality.

When we come to investigate the other systems of communication such as the telgraph, telephone and Marconigram, we discover that they are only systems of tone transference, but conductors are used such as sensitive plates, batteries and wires, these are only tracks to perfect accord, as in elocution we raise and lower the voice to make our sentences more impressive.

There are twelve distinct key notes and pitches. Each one of these represents an element of an affinity. A person constructed in a higher key of the same tone, cannot render a perfect sympathetic vibration, hence we must have a perfect chord to get good results.

Any persons that feel interested in this method of communication, if you find some one that their natural tone is constructed in the Key of D below middle C, they shall appoint an hour that the communication can take place. I require this key note because I am constructed in that tone and pitch, as I can instruct you so that we can get perfect communications, and have the conditions right, to put it on a practical basis. All communications to be published in your paper. For information concerning this project address

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THE PATHS WE TRAVEL,

Or, Seek We Not the Same Goal?

A letter came to me one day
From a friend I loved, who was far away.
We differed widely in our religious views,
And it seemed to me that this difference grew.
As the years pased by we drifted farther apart,
Till a sad regret crept into my heart,
And it appeared to me that the barrier so wide
Would forever our lives divide.
As I read the letter I held in my hand,
These words met my eyes from the page I scanned:
"What good thing have you or will have,
That I do not or will not also have?"
Like hands that clasp over an open grave,
These words, for me, swept the barriers away,
And the thought came quickly to my mind,
"Sure, what good thing have I, my friend may not also find?"
When from our prisons of flesh we are freed,
No thought will be given to these earthly creeds.

And while I mused upon this theme,
There came to me this vision or dream:
I seemed to leave my quiet home,
And where I willed, I was free to roam.
First I sought a narrow country lane,
Through which two sturdy farmers slowly came;
They seemed engaged in an earnest disputation,
And the words which first attracted my attention,
Were spoken by the elder man, evidently a good deacon:
"I tell you, John, you are making a big mistake;
'Tis sartinly the wrong path you're going to take.
Now I will follow this well-beaten road,
Which for ages before us, our fathers have trod,
And there is no question but 'tis the only way,
That will surely land us in the Golden City."

John impatiently shrugged his shoulder,
And hitching his pantaloons an inch or two higher,
Answered the deacon with a scornful drawl:
"Wall, I guess you'll never see them golden walls.
You'll travel long and travel far,
If 'tis that old path you're going to foller.
Now the road I take is a leetle wider,
Not so hard and a great deal smoother,
And they as ought to know, dew say,
That a feller can't nohow miss the way."
They had reached the end of their argument,
And face to face they paused a moment.
"We must part here," the elder said,
John simply answered, "Good-bye, dad."

Each eagerly seeking this Golden Gate,
Sought to find it by paths that were separate.
I followed after this father and son,
As each in his chosen path walked on,
And each was so certain the other was wrong,
That he supposed he was walking alone,
But all the while, strange to say,
Both were going the very same way.
The separate paths they spoke of, lay side by side,
The distance between them was not an inch wide,
But it's extent might have been a ten thousand miles,
For all that passed between them of words or smiles.

The first and eldest speaker thought, "Poor boy,
He will never reach that city of joy.
I would have kept him with me if I could,
And made him follow the paths he should.
It grieves me much that we ne'er shall meet,
But many there are who shall not walk the golden streets."
John thought, with a touch of scorn,
"Such pig-headedness I have never seen since I was born.
I would have liked to see the old fellow dwell in clover,
But now, of course, that is all over,
He has gone way off his beat,
And we never again shall meet."
So they trudged on side by side,
While I left their narrow paths for those more wide.

The next I sought was a flowery dell,
A boy and girl stood by an old-fashioned well.
In the girl's dark eyes gleamed a flash of light,
As she said with passionate earnestness, "I tell you, I am right,
I know the road you will choose to-morrow,
Will only take you to death and sorrow;
'Tis narrow and winding and leads through dark woods,
By it blooms nothing fair or good,
You will cry for water and starve for bread,
But the golden streets of the city you seek,
You will never tread."

The boy gazed upon her with a saddened face,
"I am sure you are wrong, my dearest Grace,
Though the path does pass through the darkened wood,
'Tis not always the sunniest paths that lead to good;
But as you will not go my way,
I have nothing more that I can say,
You must take your sun-lit road,
I can only leave you in the hands of God."

I followed the boy in the path he trod,
He was earnest and true and relied on a God.
He patiently climbed the rocky steeps,
And his face bore a look that was brave and sweet,
But strange to say, not far away,
Was the path the girl had taken that very day,
And the dancing sunbeams that made it bright,
Also shed on the boy the same glad light,
While the welcome shade of the forest trees,
For her, softened the heat of the sun's fierce rays.
But they who walked so near together,
Were thinking the while, they had lost each other forever.

I left them for a city street,
And again it was two men my gaze did meet;
They were pacing slow upon the pavement,
And seemed engrossed in some disagreement.
I wondered, half wearily, "Can it be,
That no two minds will e'er agree?"
Both were broad-minded, as the term goes,
But the youngest one was a little more so.
Both were strong and richly clad,
But one face glowed with a look that was glad,
While the other was shadowed by an expression sad.
The eldest turned with his sorrowful gaze,
"My friend, if you will, you must go your ways,
I have labored long to make you understand,
That the road I take is broad and grand,
Though the way sometimes may be a little hilly,
Yet it surely leads to that Golden City."
The other answered with a laugh, hearty and free,
"For the life of me, Allan, I cannot see
Why you cannot just as well go with me.
The road I travel is wide and beautiful,
And if together, we could be sociable,
But it is all just as you say,
Farewell, till we meet some other day."
Upon each other they turned their backs,
And both entered upon divergent tracks.

Much surprised at this strange vision,
Of human beings who think they travel in different directions,
In order to reach a far-famed land,
Where all is peaceful, glorious and grand,
I lingered awhile in the regions of space,
And followed each traveler as they sought this place,
And will you believe that the truth I state,
Every one of them came to its entrance gate.

The farmer young and the farmer old,
Were glad to meet in their City of Gold,
And John said as he grasped the old man's hand,
"Wall, I swan, we have both reached this blessed land."
The boy and the girl all in good time,
Greeted each other in this happy clime,
And the boy said, as their eyes met,
"If we had only known, we could have traveled together, Pet."

The men who parted in the distant town,
Were again united on the long-sought ground.
The one with the frank and winsome smile,
Said, "Allan, I have waited quite a while,
But I knew, though you went a different way,
I was sure to meet you here some day,
For no matter what roads they travel through,
No soul who is honest, kind and true,
Can fail to find at his journey's end,
His hope's full fruition in this beautiful land."

I could stay no longer in this home of the blest,
For I must enter again the world's unrest,
But I had learned a great lesson,
Which was worth a good fortune:
The importance we place on our different opinions,
Mostly exists in our imaginations.
We are all seeking the very same good,
But we each persist in traveling our own road,
And after all is said and done,
The eagerly sought good may by each be won.
It is better far to advance each other's happiness,
Than to be foolishly wrangling over our differences.

PEARL E. STODDARD.
Pontiac, Mich.

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TWO LIVING GODS.

Besides a Multitude of Dead Ones.

Yes, I, too, have got the ecclesiaphobia terribly, and have had it for a long time, until it has become chronic and deep-seated, and I did not know what was the trouble with me until D. W. Hull came to the rescue and diagnosed the disease as a peculiar species of "rabies," prevalent among "Spiritualists." Now this disease was caused by the use of a compound of common sense and reason working together, and impregnating the mind to that extent that it utterly ignores the use of Rev, D. D., church, religon, bible, the atonement, foreordination, predestination, infinite intelligence, devil, hell and all such high-sounding terms and titles that emanate from the orthodox liturgy, and to reject all such orthodox habiliments is a sure sign of having the "rabies," and how to get rid of this mania is a conundrum, as the patient's mind is not in a condition to undergo an operation in favor of old idolatrous prefixes and add them to the fair name of our accepted cause of Spiritualism, and all those Spiritualists that think that they can undergo the operation and survive, had better call upon the rocks and mountains to fall on them and hide them from the face of all true and unadulterated Spiritualists

Those that peruse the pages of The Progressive Thinker can readily discern that there is a very striking difference in the view and opinions even of its ablest contributors on the subject of Spiritualism and its habiliments.

This is the direct result of a higher degree of unfoldment of the senses, the education of the mind, brought about by the higher order of intelligence communicating through the mediumistic element and the enlightening columns of The Progresive Thinker. As people advance in knowledge their minds become more active and susceptible of facts, and they become more self-reliant, more independent and more outspoken in their conviction, and this is more than would be expected from a society that was filled with so many followers of different elements and ideas, and all claiming to be Spiritualists, yet having but an abbreviated code of principles as an organization by which to be governed.

Many of these contributors to the columns of The Progressive Thinker and some of the speakers in the Spiritual ranks, also, make a very free and pronounced use of the word "God" in their articles and speeches. Now, these writers and speakers are supposed to be people of superior talent and controlled by a high order of spirit intelligence, and present their articles and speeches as they understand them, using such words, language and phrases as suit their purpose best, and quoting from various writers to introduce outside evidence to substantiate their points of argument, and no doubt have full faith in what they write and speak, as being correct and indisputable, and as such are supposed to be well informed and would not use language or quote sentences that would be objectionable to the cause they represent or its followers. Knowing full well that it is for the public eye and for the public ear. But their writings and speeches are subject to public scrutiny and public criticism.

God No. 1. Now, the orthodox hold that theirs is the only true and divine God, that he is a superior being, having always existed and that he created the heavens and the earth, and "all" things therein in six days and pronounced it good, and that he measured the waters in the "hollow" of his hand and measured heaven with a span, and the earth with a measure and weighed the mountains in scales, and the hills in a balance, and that he rested from all his work on the seventh day, and that he rules the universe by his will and the might of his power, and that he is a very jealous God, not allowing any other god to exist.

God No. 2—Many of the writers for The Progressive Thinker use the sentence, "The God of Nature." Nok, who or what or where is this god of nature? Does such a god exist or is it a myth of the imagination. If the universe was created by the orthodox God it must be him, but if it always existed, as many of us Spiritualists believe, it was not created at all, consequently no orthodox God or God of Nature about it. But if our Spiritual friends mean that Nature is god, they should say so, and make a definite point that all can understand.

The expression carries with it the belief in some kind of supreme ruler, while there is no visible proof that there is any such being in existence, only a vague imaginary theory of the mind that perhaps such may be the case. Yet it is very important for the welfare and prosperity and stability of the Spiritual fraternity that they more particularly define what kind of a god they believe in, if any god at all. The idea of believing in an infinite intelligence is very indefinite, pure imagination and no god at all, as intelligence cannot exist outside of an organized body of material substance. But if of any value at all, it must be one of the attributes of the orthodoz God, which infinite intelligence I for one entirely repudiate, while many Spiritualists cling to the belief from their early impressions. C. P. MITCHELL.
Moline, Ill.

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Some Curious Stories of Death Warnings.

It is not ancient families of distinction alone that have their banshees or death warnings, though the spectral woman beheld in Ireland by Lady Fanshawe, with her shrieks and flying hair, is the most popular and picturesque, and, linguistically considered, the only genuine banshee. Other warnings are inexplicable knockings as in the case of the Woodd family, in which the phenomena are recorded from about 1660 to the present day.

In the writer's own family, a curious creature, "like a cat but not a cat," has been on duty for some seventy years at least, but has no tradition attached to it, and has only been seen by women of the kin, and only before the deaths of women. I first heard of it when, as a boy, I saw a black and tan cat, not a common sort of cat, which the terriers, for once, declined to chevy. My description led to an account of the family portent, but I believed that mine was a common cat, and did not believe in the death coincidence which was detected. The dates did not appear to fit, when closely considered.

A curious species of death warning is that in a story, perfectly well attested, of a table by a deathbed which suddenly gave a jump. The clergyman who was praying alone beside the dying man saw this feat and the people in the room below heard the noise and asked what had caused it The names of the observers are published. I now give another set of specimens of this sort of warning, only altering the names of the witnesses. On October 16, 1879, my informant, Father Jones, was a boy of 10. He was sitting at a table, drawing, in view of his mother, who sat by a window at work. Both commanded a view of the chimneypiece, on which stood a large, heavy earthenware bowl. Mrs. Jones, the mother, corroborates. Beside her was an old-fashioned octagonal work table, the top of which had a hinge, and opened as the lid over a work box Such a table, hexagonal, is before me, and the lid is of considerable solidity and weight, being in early Victorian mahogany The lid of the work table was shut. Both persons fronted the fireside. Suddenly the attention of both was attracted by the odd behavior of the earthen bowl on the chimneypiece. It slowly worked its way along the surface of that shelf to the extremity, when it floated downwards, rather than fell, to the stone flooring of the hearth, dropping so gently that it was not broken After a perceptible interval, the lid of the work table suddenly rose up and fell. Mrs. Jones was aware that similar incidents attended the deaths of the Ainslies, her relations, and she and her boy knelt in prayer for the departing or departed spirit. Father Jones, who gave the story orally, and sent the corroboration by letter, adds that the death of Mrs. Ainsley, at a town some twelve miles distant (the names of the places are unimportant), was simultaneous with the phenomena.

Father Jones adds that on July 15, 1857, his grandmother and mother were in a room with a stove. The lid of the stove erected itself, as the lid of the work table did later. The next post brought news of the death of the grandmother's brother, which must have preceded by perhaps twenty-four hours the unusual behavior of the stove. The elder lady regarded the occurrence merely as a curious coincidence, but does not seem to have had a theory of the cause of the lifting of the stove lid. In May, 1893, a china cup behaved like the earthenware bowl, in the presence of Mrs. Jones and Miss Jones, her daughter. The death of a third member of the same family was "simultaneous," which we may probably take, provisionally, as meaning closely coincident.

If it is admitted that one mind, from a distance, may influence another, so as to produce an hallucinatory appearance, for example, of the agent, it would seem to follow that some energy of one brain can affect another brain. The brain is as material as a bowl, a cup, or a stove, and it would follow that an energy from a distant brain might conceivably set a bowl or the lid of a table in motion! This would not be at all more odd than that the thought of a distant person, who is traveling to a house, should cause a knock on the door, a thing entirely believed in by many Highlanders and in Scandinavian countries. The movements of untouched objects in the presence of D. D. Home and Eusapia Paladino and others are copious attested even by witnesses of scientific eminence at home and abroad. But Eusapia has been caught in the act of cheating, and if Home was never actually caught he was very much suspected.

We have nothing like sufficient evidence of a good character that such events ever occur in connection with "mediums," though we have volumes of evidence which is not good. We can only say that if such occurrences go through the form of occurring then probably the death warnings just reported, and others of the same class, are due to the same sort of cause which produces the movements of apparently untouched objects in the case of Home, and of the bewitched people in the old trials for witchcraft. The hypothetical energy may be released at about the moment of death, and may produce knocks, or motions of furniture at a distance. To hold that such an energy can produce a seemingly real white bird, or black cat, or crowds of foxes, or a banshee, shrieking, with her hair down, appears to require a greater stretch of imagination, and my own fancy fails to take this view of the celebrated Airlie drummer. We have to do with evidence of which much is certainly mythical, with the yarns told by great aunts, old family servants and young ladies, who are not the most trustworthy of deponents.

I end with a really original and grewsome death warning. The anecdote comes to me at fourth hand. A saw the phenomenon and told B, who told C, who told me. A was driving westward from Euston station in a handsome. He saw approaching him on the pavement a servant girl, who appeared to have been sent on an errand. She met a man, whose back only was visible to A; she looked at him, gave a shriek of terror, and fled. After driving on for some 30 yards A stopped his cab, alighted, and walked back to confront the man who had frightened the maid. The man had the face of a corpse! A watched him go to a certain house and let himself in with a latchkey. Next day A went and reconnoitered the house. It had a bill offering apartments to let, and on the excuse of wanting to take rooms A rang the bell, and was admitted. There were two sets of rooms, but, as to one set, the landlady was uncertain whether she could let them. They were held by a Mr. ——, who was at the front in the South African war as a volunteer, apparently, and a report of his death had appeared in the newspapers of the previous day. Till the report was confirmed the rooms could not be let. The report was confirmed, and the inference was that A and the maid had seen a phantom of the late tenant with a phantom latchkey, which opened a material door.

ANDREW LANG.

Raising the So-called Dead.

As my father-in-law, Mr. Samuel Lesher, of Mancelona, Mich., has had many spiritual experiences, I will repeat this narrative just as he told it to me:

"This event happened near the village of Potterville, in Benton township, Eaton county, Mich.

"One one Sunday morning in the summer of 1882, I was called to see a neighbor, a farmer, Peter R. King, who had been somewhat afflicted with heart disease. His son Walter came after me with his horse and buggy.

"When I was in front of his house, I was met by Mr. Bishop, a neighbor, who said, 'Mr. Lesher, you are too late; Doc King is dead.'

"I went to the door, meeting another neighbor, John French, who told me the same thing. Then I entered the room and met Mrs. King, who said, 'Mr. Lesher, you are too late; Doc is dead.'

"Then she put her hand on my shoulder and cried as though her heart would break. She said, 'If you had been here, you could have saved him.' During all this time I had not replied a word. I began to feel as if I was going into a trance, for I had experienced this spiritual condition many times before. I let the trance proceed.

"Mudge, a daughter in her teens, cried and exclaimed, 'Why didn't you make Walter drive faster?' During all this time Mr. King lay on a couch in the center of the room as a corpse, with a sheet over him. Just as soon as the clairvoyant trance was fully developed, my eyes closed; then my spiritual vision opened and I saw Mr. King in his spiritual body, standing two feet from the lounge whereon his physical body lay, and he was looking at it, not noticing me. Then I discovered the silver cord or magnetic current, or umbilical spirit cord, extending from his physical to his spiritual body, building up the latter. This cord was smallest in its middle; and it emanated from the brain and from the region of the spleen and stomach of the physical body, striking similar parts in the spiritual body. Now I discovered that the spiritual body was almost completed. Then I began to make passes with my right hand from his spirit form to his body, reversing the magnetic current. When the spiritual body had passed back into the physical, the corpse threw up his right arm, throwing off the sheet and scaring the dozen or more people assembled in the room. As the reviving corpse was rising, Mr. King exclaimed: 'My God, Lesher, if you had not come, they would have buried me alive.'

He wanted to get up immediately, but I made him lie down for a while.

"The people were very much astonished. I was not frightened, for such trance and spiritual conditions were often experienced by me. I was conscious during the whole performance. Mr. King and I began to talk on spiritual power and phenomena.

"He is now living in Grand Ledge, Mich. H. E. MARTIN.

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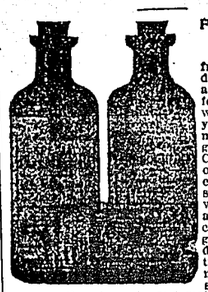
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VOL. 29. CHICAGO, ILL., JAN. 9, 1904. NO. 737.

THE GREAT MYSTERY OF SPIRIT FORMS

Salvarona steps to the front on The Progressive Thinker's platform, and gives his views in an exceptionally suggestive and interesting manner. We take pleasure in introducing him to our readers, and we believe he will become guest among them.

Forgive my heresy, but such is my profound reverence (for the purely psychological aspect of Spiritualism) that I regard the personal-spiritual-creative-powers of such worthy incarnate Spirits as Lilian Whiting, Loveland, Howe, Barrett, Tuttle, Colville, Wright, Richmond, Bland, Peck, Lockwood, and other mighty spirits in Spiritualism, as being far worthier of my scientific consideration, esteem and wonder than those of millions of spirits—on infinitely lower spiritual, moral and intellectual planes—who have passed out.

Let me explain the psychology of my meaning.

I have to give a name to that process of knowledge by which I become acquainted with Spirits, or Houses, or things in general.

To this process of knowledge I give the name of Sensation.

Without sensations I could know nothing of the existence of spirits.

A spirit is an appearance, a phenomenon, a semblance, in so far as it is comprehensible by my senses.

In the same sense that a man or a House is a phenomenon, and my nose, eyes, and mouth are phenomena.

All that I know of an outer world can only be a knowledge of appearances, i. e., signs, signals, phenomena, semblances, phantasms, similitudes.

And the existence and continuity of the appearance of spirits, depends upon their presence being interpreted to me by my own soul, or spirit; by means of my nervous system.

For my nervous system is a receiver and transmitter of intelligent signs and signals. Vibrations in the air, and light act on the nerves of my retina, and tympanum, creating nerve-signals, or signal-signs.

All of these signal-signs are understood by my own spirit, which, in turn, creates an electric picture in the brain, which corresponds with the picture of the spirit outside in the room to which the signal-sign of my nerves calls attention.

It may be a picture of a good spirit. Or, it may be a picture of a bad spirit.

But it is certain that if my own spirit or soul does not create (within my own brain) a sense-image, or picture, as a duplicate to correspond with the spirit existing outside of my brain, that I can never know of the existence of the spirit.

My sensations, therefore, imply the self-creation of electric-pictures within my own brain, and these electric-pictures within my brain, are intended to duplicate the appearances of the spirits which exist outside of my skull, out there in the room.

My nervous system is a telephone exchange.

My own soul or spirit is the young lady—in the invisible world—who receives the signals and transmits them to my brain in the figures of electric-pictures of form, color and sound.

To understand the great mystery of spirit forms I must therefore understand something, if only a smattering, of the functions of my nervous system, as a receiver and transmitter of signal-signs of sensation.

And, I must also understand something of the electric-picture-creating powers of my own spirit or soul.

Then the world of spirits outside of me becomes more intelligently classified, or capable of classification.

The fact that a spirit is disembodied is no proof that it is a spirit of intellectual, moral or spiritual worth. The fact that a buzzard has escaped its shell does not endow the buzzard with the singing powers of the nightingale. It is a buzzard still.

In our attempts to solve the great mystery of spirit forms, we must therefore examine the phenomena from three distinct points of view.

First, the physical, mental and moral nature of the spirit itself.

Second, the relation of my own nervous system, as a receiver and transmitter of signal-signs and electric-pictures; both to the spirit outside of me and my own spirit.

Third, the relation of my own spirit as a creator (in electric-pictures) of all the other objects outside of it in the universe.

A nightingale may become so enamored with observing the ways of a spirit of a dirty buzzard in the other world that it may, through its curiosity, absolutely neglect to place a sufficiently high estimate on its own vocal powers in this.

Our greedy curiosity is kept chained on a too low and unprofitable plane.

This is why I seem to swing so much to the psychological and neurological aspects of Spiritualism. I do not need a buzzard for a guide or control. I am not fond of carrion. I am foolish enough to think that many spirits in the flesh are wiser than some that are out. The splendor and creative-grandeur of the spirit of my Spiritualist-brother or sister in the flesh is often dimmed by the intrusive impudence and vulgarity of some discarnate, savage Apache, Hottentot, South Sea Islander, Australasian cannibal, fakir, Jack the Ripper, Caligula, Ivan the Terrible, Mohammed Toghlak, Paul of Russia; spirits, all cursed with the insanity of power, and a fierce megolamania, causing them to masquerade under the names of persons, often dear to us.

I have never seen or read the "Great Psychological Crime," and know nothing of either its merits or demerits; hence, I am not writing from prejudice.

My first article on the Great Mystery of Spirit Forms should be re-read in the light of my attempt to point out the great psychological and intellectual worth of the incarnate spirits of my Spiritualist brothers and sisters in the flesh, when compared with discarnate spirits on lower planes.

If my object is worthy it is entitled to respect.

A study of the grand creative-powers of my worthy Spiritualist brother or sisters' spirit in the flesh should certainly be considered as noble an effort as the study of the spirit of a brother Apache that has passed out. Am I right? I speak as unto wise Spiritualists; judge ye what I say.

If, in my Spiritualism, I therefore swing too far in the direction of psychology and neurology, I feel certain, therefore, in advance, of the large-souled forgiveness of those of my Spiritualist brethren, who do not regard their own spirits (within their bodies) worthy of as much contemplation and studious respect as the discarnate spirits of Indians, Hottentots or South Sea Island savages.

I have no cruel or unkind words, however, for these spirits on lower planes.

But I should be bordering on insanity if I affirmed that the discarnate spirit of a South Sea Island savage would be, simply because he was discarnated, a wiser teacher of natural philosophy than the living Lord Kelvin, or Edison.

And, so far as I know, there is no moral law forbidding a spirit in the flesh sometimes developing itself intellectually, beyond the limits of whole races of lower peoples, who have passed over. In such cases, which is the safest moral, spiritual and intellectual guide? The words of Sir Isaac Newton in the flesh? Or, the words of my brother (discarnate) Sioux, Choctaw, Apache, Chickasaw, or Zulu?

I must decide this question for myself, either according to the dictates of duty, taste or prejudice.

Neither is there any moral law, forbidding me to continue my study of the spirits of my great Spiritualist brethren, whilst they are in the flesh or before they pass out.

The brain of my Spiritualist brother (considered as a telephone receiver and transmitter of nerve signal-signs) is a very wonderful instrument.

Each brain cell represents a signal key.

And, according to Meynert's calculations, there are 600,000,000 of these brain cells, or keys, within the skull of every living Spiritualist.

Think, then, of the astonishing genius of the spirit of my brother—who has not passed out—revealing a capacity to understand 600,000,000 signal-signs within his own brain!

Consider his ear a telephone receiver of many of these signal-signs. His mouth a transmitter.

His own spirit possessing such a wonderful capacity for interpretation, that it can read back these 600,000,000 signa-nerve-signs into their objective meaning, and also create the same number of electric-pictures within his brain!

Is not this as wonderful as the production of raps by a kindly spirit that has passed out?

And not only so.

But that the spirit of my living Spiritualist brother—after thirty years of investigation—has been found able to change these signal-nerve-signs into electric-pictures of sensation, within his own brain and according to an exact and given law of time?

Thus, it takes him about one-twentieth of a second for his spirit to create—within his brain—a duplicated electric-picture, faithfully answering to the signal-nerve-sign (optic) of the light-form of a discarnate spirit, shining in the room before him.

But these are facts which belong strictly to the scientific psychology of Spiritualism.

It is my opinion that in the worthy attempts of Spiritualists (carried away by magnificent religion passion) to make a lofty religion of Spiritualism, that a few of them—not all—have become as averse to the further scientific investigation of the psychology of Spiritualism as the orthodox folk to an investigation of their creeds. If science, supplemented by an exalted morality, is to be the bible of the future, it is—as a Spiritualist—my duty to ascertain every aspect of science (psychological and neurological) that can help to throw light on the subject. I owe this to humanity. I owe it to myself. The last scientific word has not been said on the scientific relation of discarnate, or excarnate spirits to the brains of mediums. Mediums, very many of them, have not had the time to study the psychological laws of their own gifts. Their lives have been so driven by necessity for the dollar—many, very many of them—that they could not find time to intelligently study the laws of their own nervous systems and brains. The world has been too financially cruel to them. Then again, science is an evolution, not a dogma. And it takes time for anything to grow. Science is no exception.

SALVARONA.

Do you to others as you would
That others do to you;
But see that you no service good
Would have from others that they could
Not rightly do. —Ambrose Bierce.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

You weep on a gravestone, it is the threshold of eternity that you are wetting with your tears.—Anon.

The wise man thinks before he speaks,
And when it is too late
Sits down, defeated and alone,
To think what might have been and moan,
"Alas! why did I wait?"
—S. H. Kiser.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 736.)

"Quite a spell after that, Jim called ter me one day ter come up ter the woodpile where he was splittin' and when I got there I saw a queer sight. There on the chips and new sawdust stood some fifteen or more chickens. Their heads were all turned one way and they was lookin' at something that seemed to be just above the ground, and the feathers stood up all round their necks so that each chicken wore a ruff. I spoke to them and shooed, but they just kept staring at the something that looked ter me like nothing. All at once every chick flew right up inter the air and went off flappin' and squawkin'. Jim and I went up and examined the place where the chickens had been standin', but we couldn't find so much as an ant or a spider. Just then Daddy came out of the shed. 'Boys,' said he, 'if ye'll be kind to yer critters and take notice of them, ye'll find they'll teach ye lots of things and one of them is that they can see lots of things that you can't.'"

"Was your father a religious man?" asked Mrs. Grey.

"Wall, no; I guess not. He never blonged to any church and never talked what ye might call pious. He brought up his boys to do what was right because it was right. There warn't one of us that wouldn't have been ashamed to have told er lie or done a mean or dirty thing, or said one either. He wouldn't let us talk against folks or be unkind to any thing. I remember one time I got purty well riled at an ox I was drivin', and I took the whip and went at him. Daddy came erlong and says he, 'Ezry, how would you like that of you was the ox and the ox was you?'

"'Wall,' says I, 'he got mad and wouldn't gee.'

"'And so,' says Daddy, 'you got mad because the ox did. What better are you than he? Never,' says Daddy, 'git put out with a critter for doin' what you do yourself, and don't ever try to make anything mind you until you can control yourself.'

"That was the way with Daddy; he always made us show justice and kindness to man and beast, and yet some folks thought Daddy was dreadful wicked.

"I remember one time there come to our deestrict a man preachin' that the world was comin' to an end that fall. He got up a great excitement, and the old school house was packed full four nights outer the week. That man would preach the most hair raisin' sermons, and yell, and shake his fists at us, and stomp around while he described the terrors of the judgment day, and actually you could almost hear the trumpet blow, and see the fire er-comin' down. One day the elder was goin' by our house and seein' Daddy and me out splittin' wood he come up to see us. After a few remarks about the weather, he says: 'Wall, Mr. Graham, I haint seen ye ter meetin' yet. I hope ye have made yer peace with God.'

"'Haint never had any trouble with him, as I know of,' says Daddy.

"The Elder looked kinder funny for a minute and then he says, 'The Lord is comin' in a few short weeks, friend. Are ye ready to welcome him with joy?'

"'Just about as ready as I ever shall be, I guess,' says Daddy.

"Then he struck his ax inter the block and lookin' straight at the man he says: 'Now look here, Elder, I haint got anything against you as a man, but last night my little girl come home from your meetin' so excited that her mother had to be up with her all the rest of the night. The child just screamed in her sleep and talked about the fire and the trumpets blowin', and all them things, and I can't think much of a religion that will scare little children inter fits.'

"'Mr. Graham,' said the Elder sternly, 'I have been anointed ter go forth and proclaim the acceptable year of the Lord and the day of vengeance of our God. Do you think Noah stopped his preachin' because the children got scairt and cried every time it rained hard? Do you think that when Jonah was cryin','yet forty days and Nineveh shall be destroyed," that he stopped when the children run cryin' home to their mothers? And shall I who am sent to warn sinners of their approaching doom stop because a little girl is frightened?'

"'You mean wall, I've no doubt,' says Daddy. 'Last year about this time there was a young feller around here er pedlin' tin cat holes, and honestly, Elder, I think I'd rather be in his business than yourn.'

"Wall, the Elder went off shaking his head and groanin', and he never come near us again."

There was silence for a little while and then Mrs. Grey spoke: "Did you never have any experiences with the so-called supernatural, Aunt Liddy?

"Oh, yes," said the old lady, as she folded up her knitting work and laid it carefully in her lap; "two or three things happened to me that made a great impression on my mind, and I will tell you about them. When my sister Jane was a young girl she had a long run of fever and afterwards she uster have bad spells with her heart, and the doctor said we must watch her or she might die in one of them. One night—I useter sleep pretty sound them days—I dreamed I went into a big room and everything there was in it was a small table with a chair beside it, and on the table lay a big book. I went and sat down in the chair and opened the book and the pages were all white as snow without a mark on them. As I looked there suddenly appeared a great black letter, and then one after another they came until I read the words: 'Your sister—quick! quick!' I thought I jumped up and tried to run, and then I heard a voice cry, 'Quick, quick!' That woke me and I jumped out of bed. The moon was full and the light shone in through the uncurtained window full upon my sister's face; it was as white as death. I touched her and she was cold, and she seemed like a dead person. There was a powerful stimulant on a table in the room which we kept there night and day, and I got this and forced some down her throat. I was scairt, now I tell you, but I did not dare leave her a minute for fear she would die surely, so I rubbed and moved her about for what seemed like hours to me, and at last she come out of it all right. I shall never forget that night.

"It was several years after that the next thing happened. It was a dreadful cold night in winter and I was sound asleep, but Jane warn't; she was bothered about getting to sleep and so was wide awake when there came two sharp raps on our bed-room door. Jane didn't know whether she best speak or get up, and while she was makin' up her mind there came three more raps, and they sounded as if somebody meant business. Jane got up and opened the door and the minute she did she saw the next room was blue with smoke. She run out and there by the stove little flames were leapin' up and the floor was burnin' finely. Jane never screamed or said a word, but caught up a big braided rug and threw it on the fire and in a few minutes she had it all out. If it had not been for the raps we should have been burned out, for not a soul knew a thing about the fire until they saw the burned floor and rugs the next mornin'. I tell you, girls, folks needn't talk to me! Our folks when they die do not forget us or go way off somewhere and leave us to shirk for ourselves. They watch over us and help us all they can—which is considerable.

"Now one thing more I'll tell ye about. It happened when my boy Joe was nine months old. I took the baby and went with my husband to get the cows. We lived in a village and the paster was about two miles from the house and barn. When we got to the paster we could not see anything of the cows anywhere, so Jerry tied the horse and went to huntin' and I took the baby to a little brook and 'mused him a splashin' water. After what seemed to mo a long while I heard Jerry a hollerin' to me to take the horse and start for home and he would join me with the cows before I got there. The horse was young and high-lifed, but I was uster handlin' horses, and everything would have gone right if I had been alone; but you see I warn't. I untied the horse and turned the buggy round and backed up to the bank where I had set the baby. He had wiggled back and I could just reach him by holdin' the end of the reins in one hand. The horse kept startin' so I did not dare go near the wheels so I lifted the baby over the back of the wagon onter the seat and grabbin' his dress and the back of the seat with one hand I lifted my foot to jump in after him. At that minute the horse jumped forward, and I lay sprawlin' on the ground. Like a flash I was on my feet, for terror made me spry, I tell you. I caught the back of the wagon with my left hand and with quick movements I shortened the reins by windin' them around the wrist of my right hand; then I pulled with all my might and cried whoa! I might just as well have hollered at the wind, for she only snorted and went faster, draggin' me after her. For some reason Joe was not thrown out when the horse started, as I should have thought, but he had turned around and grabbed the back of the seat with both little fat hands, and he was now laughin' at me as hard as he could. That is the way with a baby, and older folks, too, sometimes laugh the loudest when they're plungin' on to ruin. I was just wild with fear. I knew that just before us was a very steep stony hill, and I knew that horse always bothered about trying to run down hill. I saw the whole terrible situation in a flash: It meant death to me and the baby, for mother like, I never thought of savin' myself by lettin' go. I looked about but no one was in sight. I screamed help! help! but nobody answered. I was desperate, and I pulled on the reins with all the strength there was in me and hollered whoa! with all the breath I could get, but it did no good. We got to the top of the hill, and I saw that in another skip we would be plungin' down it. I felt that I was utterly helpless and I looked up toward the blue sky and just cried out in an agony of despair, 'Save my child, O! save my child!' The power that never failed before didn't fail me then. Quick as a lightnin flash the answer came. The hore reeled back upon her haunches as if thrown by a mighty hand, and again I lay sprawlin' in the road and the baby still kept the seat and laughed at me. I was not long in gettin' up and in another minute I had jumped inter that wagon and had my baby hugged up in my arms. There stood the horse tremblin' in every limb. Her nostrils were quiverin' and her head movin from side to side. She seemed to be dreadfully scairt, but she couldn't seem to see what scairt her. After a little while she gave a long breath and stood still. I gave the word to go and for once she walked soberly down that hill. Now this story may not sound like much to you, but to me it is the most thrillin' experience of my life."

"That was a kinder Peter prayer you prayed, I'm thinking," said Uncle Ezra.

"Yes," retorted his sister, "and there was a savior near to answer it."

"I shall never forget what I have heard here to-night," said Martha as she and her aunt arose to take leave of their friends. "I thank you for your kindness, and I am real glad I came here to-night. I am going home with Aunt Laura to-morrow, and I expect to get acquainted with Auntie's friend, Mrs. Austin, the medium, and I hope to learn a great deal. I hope to receive messages from spirit friends myself and do a great deal of good in the world before I die."

Uncle Ezra leaned forward and looked keenly at the girl as she spoke. After a minute's hesitation he said solemnly: "Marthy, you're a good girl. I have known ye ever since ye was a baby and you have always been a good, stiddy girl and I'm glad on't. You come of an honest, respectable family, too, and that is worth lots, but I wanter say this ter ye: If I was you I would be even more perticular. You see jist as soon as the world find out ye are a medium, they'll have sharp eyes for all yer failin's, and ye wanter to be very careful not only not to do anything wrong but not to do anything that looks wrong either. You see that Spiritualism in one sense of the word is a new religion, and when anyone takes up a new religion they always have ter ketch it. Folks perfessing an old religion can cut up twice as bad and no perticular 'tention will be paid to 'em. I'm old enough ter be yer granddad, child, and ye won't get huffy at me, I know, if I speak my piece, so I'm goin' ter say, be real honest always. Don't ever do anything mean or underhanded, no matter what the temptation may be, and be sure yer always kind in everything ye say and do. You want ter live in such er way that folks will say, 'Marthy Weston is a good woman, and no one can say a word that's bad about her and tell the truth, if she is a medium.' Then ye see yer life will do more fer the cause ye advocate than all the talkin' ye'll ever do.'

There was a moment's silence, and then Martha extended her hand to the old man and said: "I thank you, Uncle Ezra, for what you have said to me, and I will try and be all you want me to be."

"I know ye will, child. I feel it in my bones ye will," was the cheery answer.

The good-byes were said and Mrs. Grey and Martha passed out into the soft moonlight, feeling that they were wiser and better for that evening visit.

"How strange,' said Martha. "I have known Aunt Lydia and Uncle Ezra all my life, and yet I have not known them really."

"You will find it so all your life," said Mrs. Gray. "We often fail to understand those we know and love the best, and this fact is doubly true of our acquaintances. The longer I live the surer I grow that if we want to acquire knowledge we must keep our ears and eyes open and not be too quick to judge by appearances. You cannot tell how deep a well is by just looking at it and some very ordinary looking pebbles have proved to be precious gems."

(To be continued.)

Fasting Physically, and Fasting to Spiritualize and Refine the Spirit.

Twenty-seven Days Without Food—Experience of a Chicago Girl Who Fasts Freqently, "Fasts for the Fun of It."

Fasting as a cure is a method used by Miss Hilda Smith, a music teacher, 5629 Washington avenue, Chicago. She adopted the experiment, proved it to her own satisfaction, and has made it a constant practice to fast a part of every week.

For twenty-seven days, on one occasion, she went without food. This was a test of her endurance. For curative and medicinal purposes she believes that one day a week is sufficient to fast. Her diet on other occasions is such as would lead ordinary persons to believe they were fasting.

Wheat and fruit are all that she eats.

"Wheat for strength," she says. "You can't live on fruit alone. Wheat is needed for strength. Aside from that, the only thing I eat is fruit."

When Miss Smith took to fasting she was not entirely convinced that a cure would result. It has been successful, she says.

Incidentally, she has proven to her own satisfaction that a person can live on 5 cents a day. She has done this for six months, she says. All during this fasting and dieting period she has been working as much as eight hours a day, four of which have been spent in giving music lessons.

"You know you can buy enough prepared wheat for 25 cents to last a month. And fruit is cheap."

Experience During Long Fast.

At first, Miss Smith says, the person fasting will have a desire to drink water. After the second or third day this desire will pass away and there will be no inclination to drink. Of her experiences during the twenty-seven days' fasting she says:

"I found that if I became at all hungry I could get rid of the feeling by getting in the open air. As soon as I got outside the house the desire to eat disappeared."

She believes that fasting would cure many ills with which people are afflicted. And she also believes that any one is capable of going without food at pleasure. It is a simple life that Miss Smith lays down in her creed of living. It also is an inexpensive one, and would make the problem of subsistence an easy one for many families who are hard pressed to buy steaks and roasts.

If you want to live on beans a day and get rid of all your ills here is the way suggested by Miss Smith:

"The way to fast is to eat no food and to drink only water for any length of time that you may decide upon. If, during that time, you feel that you must break the fast remember that there is another day coming, and when you do break it eat nothing except fruit for the first meal. There are short fasts and long fasts—a short fast is begun after dinner in the evening and is kept up until luncheon the next day (it is a good idea to take this last every day). The regulation short fast is started at 5 in the afternoon and is continued until the second morning following; a longer fast is kept up a week, while the longest regulation fast is twenty-seven days. When you have learned to do without eating for four weeks you may abstain from food for an indefinite length of time. In a short fast you should drink a great deal of water, as it cleanses the system. In a longer fast you should drink less each day until moisture becomes necessary only every three days.

Cure for Most Diseases.

"The time to fast is when you are either ill, or blue, or cross. A good time to fast is when you are out of pocket, but really the best time is just before your last money piece is gone; you will always find that fasting is no catch-penny affair. If you have a headache, you need to fast; if you have any kind of catarrh, heart disease, lung trouble, rheumatism, appendicitis, nerve ailments, physical or mental weakness, you need to fast. The reason is that of the two causes for all diseases the prime one is improper digestion and assimilation of food. Every night you go to bed because, you say, your system needs a rest, but did you ever think of omitting food at meal times, and especially between times, to give the digestive machinery a rest? This apparatus is among the most delicate in the human body, and still the most abused. It should be given a rest at least once a week, so that it may have an opportunity of readjusting itself through nature, of fitting its way back into its natural position, whence it has been forced by overloading.

"The late pope was a noble example of righteous living. When he was ill, in place of sending for the physician with his medicine satchel, or instead of allowing his attendants to bring him dainty trays every half hour or so to force down into the already wornout system, Pope Leo fasted.

"If you have parents or friends who, seeing that you are overworked and that your condition is run down, advise you to see 'the doctor,' do not argue with them; call upon the doctor, paste his prescription in your memorabilitor, let your little brother fire the pills from his slingshot, then fast, but do not speak of it to any one. After you have fasted a few times this advice will be entirely unnecessary, for you will feel like a different person, your nerves will be steadier, your hearing quicker, your mind saner, and, best of all, you will be happier. All disagreeable or sad feelings pass away and you become a part of the merry sunshine that you have hitherto only read about in books. When you have fasted for three days you will hear your unsuspecting friends say: 'How much better Mary looks! That doctor is a great man!'

"You should not, however, wait until sickness drives you to this expedient; fast when you are in health that you do not become ill. By all means wait until you have scarlet fever, if you prefer. Then even the doctor will insist upon your fasting. Taking it for granted, nevertheless, that you eat to live, and not live to eat, you will live long and happily by fasting one day out of every week—the allotted time for man in good health.

"If you want an example of the result brought about by this method, watch the animals in their natural, untamed lives. They are in reality the only clean, pure living creatures on earth. We cannot be above or even on the same plane with them until we can control our appetite, physical or mental. Set down a gallon of ice cream, some ladyfingers and a box of the finest confections before a cow and observe her actions. She will turn away her head in disgust. You should be proud to be compared to an animal. Do not mistake this statement. You need not be overjoyed the next time any one calls you a dog, for he is referring to the lazy, howling canine 'refined' by man. The dog in its wild state fasts once a week. The tiger fasts regularly. Some animals fast every other day, some every third day, and some half the year. These animals never eat during their periods of fasting until after living in captivity. Thus, these generations will become accustomed to the spread [illegible] are called tame, while in reality they are more savage. It is a well known fact that a cage keeper is a rare morsel whenever opportunity permits.

Becomes Easier with Practice.

"The more you fast the easier it is for you to fast, while the easier you find it the less you need it. The first meal will be hard to forego, since there will be many a hard tug both at heart and stomach. But drink plenty of water, take deep breaths, and keep busy. The next meal will be more easily abstained from, and after that you will not crave food. You can live in the gingerbread house that Grimm writes about and you will not prefer its appetizing odor to the taste of the pure, fresh air; you can watch the worms devour it and you will be glad the gingerbread house is in the open.

"Start with a one day fast during the first week; then take a three days' fast the next week and the week following. Allow two weeks to elapse; now fast eight days; wait three weeks and repeat the length of fast last mentioned. Let two weeks go by and fast seventeen days. Wait three weeks, then fast twenty-seven days. At the end of this time you will be cured, and like ise still in the flesh. Having reached is stage, you will be not only so cheerful that you are a surprise to your friends, but you will be able without detriment to sit up all night to work, to sleep at any time that is convenient, and when you are not fasting to eat when the system, not custom, demands it. Above all, do not grow conventional nor consistent. Seemingly you will walk on air, your complexion will become clear, and, while people say, although you are the picture of health, that you are working too hard and will break down, you will rest assured that you are living correctly, scientifically, and economically."

To fast Spiritually—one can do that for any length of time, and thus refine, purify and in every respect make better the spirit. How can one do it? Simply do not take into your consciousness impure thoughts. Allow no wicked thing to enter your mind. Nurse carefully the intention of doing all the good you can. Move along fighting off everything of an evil nature. This kind of spiritual fasting, would make angels of every human being.

The homeliest language carries conviction if it is the truth.

REPORT OF THE EDITOR-AT-LARGE.

For the Quarter Commencing Sept. 1, and Ending Dec. 1, 1903.

To the Executive Committee N. S. A.:—I have in the prosecution of the work assigned me, during the past three months contributed to the secular and spiritual press the following articles:

Influence of Belief in Spiritualism, Eudora (Kansas) Journal.

Have Spiritualists a Creed? Reply to the Journal, Oceana, Mich.

Result of Patient Research, reply to an editorial in the Argus, Albany, N. Y.

Superstition, reply to editorial in the Jackson (Mich.) Daily Citizen.

Swedenborg, the Relation of His Teachings to Spiritualism; written in answer to many correspondents, for the Banner of Light.

Science Knows Nothing of Ghosts, reply to Prof. Serviss, in The Progressive Thinker, Banner of Light, and Light of Truth.

Sowing the Seed, in Philosophical Journal, and Sunflower.

A Subject of Great Importance to Spiritualists, in all the spiritual papers.

Spiritualism vs. Rev. Dr. Frazer, Daily Truth, Elkhart, Ind.

Is Spiritualism a Fraud? Reply to Rev. J. M. Fields, in Ft. Wayne, Gazette. Before this article reached the office of the Gazette, Dr. Sweringen had so ably answered the attack of the reverend gentleman, and demolished his arguments, that I withdrew it and sent it to The Progressive Thinker.

Reliability of Trance, furnished the Register, Sandusky, Ohio, at the request of the Psychical Society of that city.

The Case of Mary Kidder, The Telegraph, Kalamazoo, Mich.

Reply to Rev. Howard, in Daily Truth, Elkhart, Ind., he asserting that Flammarion and Prof. Coues both renounced their belief in Spiritualism.

The work constantly enlarges and more newspapers and monthlies have sent requests for articles on the subject than it is possible to supply. While the press has for some time contained scarcely any editorial matter on the subject, the pulpits of the country have fulminated, and gospel ministers, both great and small, have "preached a sermon" on Spiritualism. Perhaps this is because they find it a drawing card, attractive and pew-filling. Or it may be from a common impulse that with a pull all-together, they may drag the temple down. But they are so far from harmony that they mutually destroy each other's contention, while from their frantic efforts they show how little reliance they have on their assertions. They whistle to keep their courage up. The greater number admit the occurrence of the manifestations as claimed, but say, "it is all the work of evil spirits or the devil." Really this is a step towards Spiritualism. For if evil spirits can communicate, does it not logically follow that the good can also? It would be a strange all-loving God who would make it impossible for the philanthropists who gave their lives in helping those in distress, and our dearest friends, and turn loose on mankind a swarm of evil ones, to drag town to perdition!

There are a few who are getting out of the wilderness of theology.

Some have fears that theology will eliminate Spiritualism; there is more promise that Spiritualism will eliminate theology. It has already stricken hell, the devil and infant damnation out of the popular belief, and has made an uncomfortable place for the old God of vengeance and hate.

HUDSON TUTTLE.

The Spiritualizing Influence of Mother Love.

Childhood without Mother Love is deprived of that which tends to refine and spiritualize its nature. Thousands of waifs are homeless, cast on the turbulent waves of life without that exelting influence, true Mother Love. There are thousands of Spiritualist homes where the adoption of one of these homeless, motherless waifs would prove a great blessing. Read this article carefully, thoroughly.

To the Editor:—Mrs. Andrew Mac Leish discourses most beautifully on "Mother Love" in the Chicago Tribune, setting forth that those who have read Prof. Drummond's beautiful lecture on "The Evolution of the Mother" will remember that he finds the beginnings of love with all that that involves, tenderness, patience, sympathy in the human mother as the result of her care for her little helpless boy. It is a beautiful thought that the babies have brought into the world all that makes life beautiful and full of joy. And what mother will gainsay the statement? Has she not felt her own nature deepen and sweeten with the advent of her baby? Has she not found patience, self-denial, sympathy, and understanding growing in her own soul with its growth? To the mother who will take it, God sends with her children the richest training, the noblest development. She has no need to ask for a wider sphere than that her children offer her. The highest stimulus to mental, moral, and physical growth is hers.

"Heaven lies about us in our infancy," says Wordsworth, and it is not only the baby that lies in that blessed light. The mother, too, may stand there, and she consciously, because it is her own attitude of willing self-denial, the free giving of herself for the object of her love that opens the door to her. If this, then, is what mother love means to the mother, what is it to the child? To him it is the sunshine of life, the only condition for natural and wholesome unfolding of the little life. We are so made that to grow naturally and spontaneously we must be happy, and we cannot be happy without love. This is true of human life at all stages, but a thousand fold is it true of the tender little being in its first beginnings.

And nature has used all her energies to secure for the baby this essential love. She has bound it to its mother by the strong bands of its helplessness and need. She has made the little body so bewitching in its beauty that it must always be lovely to those about it. She has made the awakening of the little mind a matter of such absorbing interest that all who watch it bow down and worship. Nature, in short, knows that that baby must be loved and so creates it that it cannot fail to secure, at least, some measure of its need.

If you would see what mother love is to the child look at those who are deprived of it—the motherless children of our institutions. They have care and kindness and love in a general way, but what a hungry look their faces have and how little real childish joy we find among them. I am often reminded of what one of our noble doctors, who fell at his post a few years ago, said in a lecture before a class of nurses. "If you have a little baby," he said, "who must be fed artificially, always hold it in the arms in the position of the nursing baby. I do not know the reason, but it is a fact that the food digests better." If the doctor had been a mother he would have known that it was the warm, cuddling sense of love that the baby needed.

Let us look more deeply into the matter. Why is it that love is so precious to the child? What does it do for him? First of all it gives the mother the key by which she may unlock the mystery of his nature, his own individuality Some one has beautifully said that it is melody that gives individuality to music Underneath all music lie the great principles of harmony and rhythm, but rippling through and over these runs the melody that gives the distinctive character to each musical composition. So under each life lie the eternal verities of all being, but running through and through them go the golden threads of individuality, and the mother who would fully understand her child must know those laws of being, the great principles that govern human life, and then will her love give eyes to her soul wherewith she may see and know her own child in his special individuality and in his relation to the whole. Love, then, gives insight and from insight comes sympathy.

As the mother learns to understand her child she grows to feel with him. And how the human heart responds to that. What is there that is at the same time so restful and so stimulating as the sense of being perfectly understood and sympathized with? No wonder the little child opens in that atmosphere as a flower to the sunshine And what a solid rock it is to build character upon. How seldom do we hear of a child going astray who is perfectly understood by a wise father and mother. So far we have been speaking of a love that is perfect, ideal. In such a love there can be no danger. But, alas, we do not attain unto it, and in just so far as we fall short is our love fraught with danger to those dearer to us than life, our children.

There is but one model for the love of a mother to her child. I say it with all reverence. It is the love of God to man. That is infinitely tender, but infinitely strong. It desires the present comfort of its objects, but it will secure at any cost their highest welfare. It is all wise, all merciful, ever patient, but inexorably holding to the highest standards of achievement. It will not coddle nor weakly sympathize. It is ever simulating. It demands the best. It is terribly honest. It sees all the flaws, but it is full of tender encouragement and hope, and it sees the first efforts toward better things It is the love that suffereth long and is kind; the love that beareth all things, believeth all things, hopeth all things, endureth all things, the love that never faileth

We are too apt to think of love as the sentiment of affection, which demands for its satisfaction nearness to its object, which would see that object always happy for the present moment, even at the cost of future good. That is the love that makes the mother unwilling to send her child away from her, even to secure the development which he cannot get at home. It is the love that deprives a mother of strength that makes it impossible for her to see her child suffer, even though a little present suffering may make his whole life fuller of happiness to himself and others. The mother who would train her child to the greatest power and usefulness must have heroic stuff in her.

Then there is the love that is not honest, that cannot take an unbiased view of its object; the mother who can see no faults in her own children, who dwells upon their strong points and will not see the weak ones. Such a mother fails at one of the points of greatest usefulness to her child He goes out into the world with a character otherwise admirable, perhaps, but marred by one fatal flaw. In all tests for power, you know, the strength of the object tested is measured at its point of least resistance. Of what use to the world, for example, is a character otherwise amiable and lovely but lacking a sense of responsibility? The fault which might have been corrected by the mother in the little child grows to be an ineradicable weakness in the man, and the world does not regard him with the charitable eyes of his mother. We often see children of whom we must say, "How lovable she would be if only her faults had been corrected, and how much affection and esteem her mother has deprived her of by not seeing and correcting them."

Then there is the love that seems so beautifully self-sacrificing—that of the mother who effaces herself in an effort to secure happiness for her child. But, alas, this satisfaction of the mother's sentiment of devotion leads to selfishness in the child. The mother has forgotten that the thing which is good for her, the constant denial of self and selfish comfort, is good for her child also. She has gotten her own development at his expense. And the saddest part of it all is that the child fails to appreciate the wealth of love that has been poured out upon him. How sad and yet how frequent are the cases where the mother has given up everything for the child, and the child accepts it all as his just due with no sense of its value, making but the most meager return.

There seems to be two reasons for this. In the first place, the mother, in making no demands for herself, has not preserved her proper dignity in the eyes of the child, and in failing to convert his love into action she has allowed his latent possibilities for usefulness to fail of their development. For love is truly you remember what Froebel says upon this point. He represents the child in three stages of development in this matter of receiving service from others. In the first he simply accepts. It is the period of unconscious innocence. He is too young to know that the acceptance of service from others puts him under obligation. But he cannot remain in that state. As soon as he is old enough to understand he must be taught to appreciate the kindness of others to him and to acknowledge it in thanks. But that is not enough. As he grows older the kindness of others to him should rouse in him a desire to make a return in kind. His training should lead him in this direction and he should be encouraged to express his impulse in action. The doing of a kind deed increases his appreciation of the kindness done him and strengthens his nature on the side of love and unselfishness. Without training in this direction we cannot hope that he will later develop that broad sense of brotherly love and obligation to his fellow men which is the crown of a noble manhood, and which makes him count as a helpful factor in the world.

The three points of weakness in our love for our children would seem to me, then, to be—lack of strength and courage, lack of clear sighted honesty, and the lack of proper demand for a return in kind. They may all be summed up in the one great word—lack of wisdom. Who does not feel an appalling sense of need? But we are working in harmony with the creator, and all nature, all history, and all revelation go to prove that to those who seek with all their heart, the treasures of wisdom shall be opened.

Ponder well, mothers and Spiritualists generally, the exalted sentiments in the above and commence spiritualizing your child while a baby in your arms.

SPIRITUALIST.

CALIFORNIA.

Summerland Aspects and Lessons.

How the heart of our southern California people around here grew hopeful when a few days since at the little sprinkle of rain that began to fall as an earnest of a coming storm, which, however, failed to materialize.

How little our friends in the far East can understand how we of California wait for the winter rains. They fall like a benediction upon our parched earth and they bring us the sure promise of a rich harvest of plenty. How swiftly under its benign sway the brown and sun-dried earth puts on her emerald garments and the flowers burst into fresh blossomings when the rains fall. Then new life and beauty are everywhere seen, and fresh fullness of verdure on hill and vale are radiant with the glad voice of Nature's resurrection. The birds from their mountain retreats return with their jubilant songs, and the rippling waters sing along the dry path of the river beds once more and break the long spell of silence winding through glen and valleys. The air is full of the scent of orange blossoms and the richly poinesttia flowers lay their crimson faces against the summer's light, and the day seems bathed in heaven's glory. The pepper trees are trailing their jeweled branches in the sunlight, and the red berries wear a most cheerful brightness in the morning's beams; the palms shimmer with a brighter green, while the grasses cover the wide landscape like an emerald robe. Earth seems to proclaim at our annual awakening, there is no death; and the question if a man die, shall he live again is answered from valley and hill and mountain top through lips of the arisen loved ones.

Nature is a wonderful teacher and if we heed her lessons more as she opens her books of knowledge, and less the dogmas and teachings of the religious bigot, we shall find in her springing blades of grass, her opening flowers, in every leaf-clad tree, in the rippling streams, the whispering music of love's own message and the assurance of man's immortality.

Now as Christmas is here with old Kriss Kringle's reindeers of a stored sleigh of holiday presents to present to loved ones of Christian or heathen belief with the same love and fraternal sympathy in the heart of one as the other, may the broader feeling of religious brotherhood enliven the hearts of all and quicken the spirit of a high humanitarianism in the world.

The old adage agitation is the beginning of wisdom, is fully exemplified in the present agitation now going on in the columns of The Progressive Thinker. It is doing a grand work and bringing to the front the brightest intellects in defense of spiritual truth and the higher laws of mediumship as put forth in the book, entitled The Great Psychological Crime, and the controversy deepens in interest from week to week as presented by able writers, especially as put forth by Lyman C. Howe and Mrs. Florence Huntley. The Progressive Thinker has been the leading spiritual journal in all matters pertaining to progressive and scientific thought since its first publication, and the present agitation and thought in relation to the psychological crime of promiscuous circles, the undue influence of minds dominating the will and minds of others, has touched the keynote of a crying evil in our spiritual ranks and the world at large, and is bringing out a principle which must sooner or later redound to the good and benefit of Spiritualism as well as every other system that has not for its groundwork a substantial basis of reason of justice and right.

BISHOP A. BEALS.

Summerland, Cal.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

THE LIFE RADIANT.

An Appreciative Review of Lilian Whiting's Book.

(The Life Radiant. By Lilian Whiting. Boston. Little Brown & Co., 1903. pp. 365. Cloth, $1 net. Decorated cloth, $1.25.

Mary MacLane in her new book called "My Friend, Annabel Lee," writing of "the Boston Atmosphere," says: "The air of Boston is a mingling of very ancient and modern things, and ways of thinking that are picturesque and at times lead to something. The ancient things date back to Confucius and others of that ilk—and the modern ones are tinted with Lilian Whiting, and newspapers, and the theater."

It is good to know that Boston air is somewhat "tinted by Lilian Whiting" for that means an atmosphere of true spirituality of which there is great need in Boston and everywhere else in these "strenuous" days.

All Miss Whiting's books are richly "tinted" with true Spiritualism, but none more so than her most recent work entitled "The Life Radiant," which has for its motto,

"Follow it, follow it,
Follow the gleam,"

and takes its name from the lately discovered element radium, of which the author remarks: "It is hardly possible to contemplate this remarkable element in the world of nature without recognizing its correspondence in the world of spirit. If an element radiates perpetual light, heat, and power with no loss of its own inherent energy, so the spirit can radiate love, sympathy, sweetness and inspiration with no diminution of its own quality."

This "Life Radiant" is a truly religious book in the best sense of that much-abused word—not the religion of cant, of rites and ceremonies, of form, of implacable unyielding dogma, but the religion of the spiritual side of man, the pure, the free, uplifting of man's responsive soul to the divine spirit existing in the nature of things throughout the universe, the supreme goodness, the love which makes life significant and well worth living.

"The human soul," writes Lilian Whiting, "is so constituted that it cannot live unless it breathes its native air of inspiration and joy and divineness. It is stifled in the 'strenuous' lower life, its energies are paralyzed unless it seek renewal at the divine springs"—and again: "It is in the serene and joyous exaltation of life alone that one truly lives. In that sweetness of mutual trust and generous aims and overflowing love that radiates its joy and beauty to all with whom it comes in contact, and which is perpetually fed and perpetually renewed by the constant communication of the soul with God."

She finds in all the newly discovered facts of to-day's science with which she keeps herself informed and in touch, many indications of the inter-relations between the seen and the unseen worlds, which go to make sure and clear the promise of immortal life and which helps to give proof that the death of the material body is but the opening to the more real life of the spirit of which this life is but the beginning. She declares: "All these discoveries that annihilate time and space are simply the result of the evolution of life to higher stages; of the advance of man into the ethereal realm. For is not the underlying and fundamental truth this: that all is spirit? One may talk of 'the spiritual life,' but there is no other life! Withdraw the spiritual element and there is no life at all! The difference then between the physical and material worlds is only a difference of degree—as ice, water, steam and vapor are only different degrees and conditions of the same element. Progress is the transformation of the physical into the spiritual; of the lower and cruder and denser life into the finer, the more potent, the more ethereal. In its cruder and denser form there is only a low degree of potency, and only in its more ethereal forms is there higher potency. * * * There is no death in the sense in which Professor Ayrton refers to it, as a state of unconsciousness which no message can reach, and from which no reply can come. On the contrary, that transformation we call death is a condition of far more intense consciousness, of being far more alive and far more responsive to the call and the thought. * * * Spiritual vitality is in goodness alone. So far as one endeavors to follow after righteousness, to achieve and live in truth, honor and love, he is alive; so far as he fails in this he is dead, and this quite irrespective of the fact as to whether he is in or out of his physical body."

This new work is among the most helpful and inspiring of this favorite author's books. There is inwoven into its pages many suggestions of use to all classes of readers, young and old, rich or poor, learned or unlearned, Spiritualist or materialist, teaching all how to live the Life Radiant which in her opening sentence she avers to be "That transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and indications of the divine leading."

The publisher's part of the work is a setting well worthy of the writer's thought and makes a fitting companion to the ten volumes hitherto sent forth to the world by her.

SARA A. UNDERWOOD.

Quincy, Ill.

John the Eighth, the Female Pope.

Now that the strenuous agitation about the life and death of Pope Leo XIII. has somewhat subsided, it might be well for us to take a look backward to about the year 852 or 3 when a former Pope Leo was dead, and a beautiful, talented and wise woman occupied St. Peter's chair. Her pontificate is rarely mentioned by the Roman Catholic priesthood, but undeniable evidence is adduced in proof of it by both Protestant and Catholic historians.

Hase and Kist in their account of "Edicts Pontifical, both Public and Private," give as a special edict of Pope Benedict III.:

'LET NO ONE PRESUME TO SAY A WORD ABOUT THE FACT OF A FEMALE POPE."

This substantiates the fact that some "words" had been said about her, hence the edict.

In the MS of Athanasius prepared for Pope Adrian II. (862-867), mention is made of an English woman becoming pope under false pretense as to sex.

Marianus Scotus, a devout Roman Catholic and historian, writes in 1060:

"To Leo IV. succeeded Joan, a woman who held the See two years, five months and four days."

He left a detailed account of Joan in the abbey of Fulda. His "Chronicle" shows him to be well acquainted with church matters. His testimony, so damaging to his church, would never have escaped the eagle eyes of the holy fathers, had it not been overwhelmingly true.

Scotus goes on to say: "That in the ninth century Charles the Great sent to England for learned priests to come to Germany. Among their number was an English priest and a young girl whom he had befriended. En route the girl gave birth to a daughter who was named Joan. This child developed into a beautiful, talented woman."

She fell in love with a monk of the abbey of Fulda, and to be near him she changed her name to John, put on a monk's dress and entered the abbey. The lovers found too much restraint and went to England and later to Athens, Greece. Joan took up the sciences and became noted for her talent and wisdom. Her lover sickened and died, and she went to Rome where she taught in the school of the Greeks. The young professor became famous and earned from an admiring populace the name, "Prince of the Wise."

When Pope Leo IV. died the popular professor was unanimously chosen to succeed him, and in due time occupied the papal chair. She ruled with such wonderful tact and wisdom as to astonish the world.

But the scene changes, for the church of Rome as well as for this remarkable woman. At the celebration of Period of Rogations while mounted on her horse and in papal attire she became suddenly ill and fell from her horse. She gave birth to a child, which the enraged priests strangled, and with their anathemas ringing in her ears, she died.

This scandalization of the Romish clergy was astounding. No wonder such efforts have been made to bury her history with her body, but truth is mightier and must prevail.

After this unholy accident the clergy constructed the "holy chair," and there after no woman has graced St. Peter's chair.

History says that in the cathedral of Sienna (in the middle of the 15th century) busts of all preceding popes were placed, and between Leo IV. and Benedict III. was a portrait of Joan, with this inscription: "John the Eighth, the Female Pope."

Stephen, the Dominican, in his "Seven Gifts" mentions Joan as "John VIII, an English woman." Another gives Joan's life in full. He was Vincentius Bellavacensis, of 1260.

Autograph MSS of monks are preserved in the Dome, France, giving a minute detail of her pontificate as Popess Joan. De Cormenin, a devout Roman Catholic and historian, says, according to "Champions of the Church": "The majesty of the priesthood, the pontifical infallibility, the pretensions of the holy see to universal rule, all that scaffolding of superstition and idolatry on which is placed the chair of St. Peter falls to the ground before a woman pope."

Many more excerpts and proofs might be added, but enough have been given to prove the claim.

Let us ask, what is the lesson to be learned from this page of history? This, that the people of the twentieth century demand freedom from all ecclesiastic bondage of soul and body; that we must make a clear distinction between principles and personalities, for we know the latter are never infallible, hence it matters not whether a man or woman rules; that to build up a strong, healthful humanity, justice and progress must reign supreme, rather than the creedal authority of popes or preachers; lastly, that the fullest freedom of speech, press and mails are America's greatest safeguards against superstition of all kinds. Let us make of this a truly enlightened nation.

FLORA W. FOX.

Rochester, Minn.

A Wonderful Trance, Described by Dr. Bland.

In December, 1865, my wife and myself were members of a small circle invited to the home of Mr. Merritt, of Indianapolis, Ind., to witness what promised to be an extraordinary manifestation of spirit power. The medium was a Miss Maggie Morgan, of Ohio, then on a visit to her friends, in the city. She was a trance medium, and while entranced the evening before, the controlling spirit had said:

"If you will follow my directions to the letter, I will give you a demonstration of spirit control such as you have never witnessed. I will show you what a real trance is. You have never seen this medium, or anyone else in a profound trance. But do not tell my medium what I propose to do, or that anything out of the ordinary is expected to take place at the seance, arranged for to-morrow afternoon, lest she become nervous; and I beg that the members of the circle be not alarmed at anything that may occur, but have perfect faith that the medium is safe in our hands."

The circle was formed at 3 p. m., the medium being seated in a large rocking chair. In about an hour she was in such a deep trance that she leaned back in the chair, and her feet were placed upon another chair, which permitted her to recline in an easy position. There were two other physicians in the circle, all of us skeptics, and we, by request of the control examined the medium's pulse, noted her breathing, etc., from time to time. Her pulse declined in volume and frequency, her breathing also, slowed down gradually, until the action of both heart and lungs had entirely ceased. To all appearance, Maggie was dead. Her body grew cold and rigid, and emitted the peculiar odor of a corpse.

Mrs. Merritt was clairvoyant, and she said that she saw Maggie leave her body, and a band of spirits escorted her to the celestial home of her grandparents, where she was most affectionately received. For an hour, Mrs. M. gave us a detailed account of the medium's pilgrimage, telling who and what she saw. I made notes of her words, and when at one o'clock, the medium returned to and reanimated her body, her story of her experiences tallied perfectly with my notes.

At 12:30 this apparently dead girl arose to her feet, and from her pallid lips came a voice wholly different from hers, which said:

"Maggie is on a visit to the spirit realms, and I am in control of her body, but she will return soon, and I will withdraw and assist her to re-enter her body. You who are present can also assist her by putting her feet in very warm water, joining hands in a circle about her, and singing a hymn.

Then addressing one of the doctors, the spirit asked him to put this girl's body back into the chair. He attempted to do so, but it was so rigid that he could not bend it in the least. He was then asked to bend an arm that was thrust toward him, but he utterly failed. The cataleptic condition was perfect.

At one o'clock, symptoms of returning life were noticeable and by a quarter past one, the heart, lungs and other vital organs had resumed their normal functions, and the body had resumed its normal state, as to temperature.

The first sign of returning consciousness observed, was tears stealing from between her closed eyelids, and rolling down her cheeks. Then from her lips came the whispered words, "Glory, glory, glory," repeated a number of times.

Maggie had eaten no dinner before going into trance, and by direction of her spirit guide, a bowl of soup had been prepared, which she ate with relish, and then entered upon an account of her marvelous experiences. And her story was a wonderful one. She gave also, personal messages from departed friends to different members of the circle, but her descriptions of scenes in the spirit world were most interesting to me, though I was not then prepared to accept her story as anything but a cataleptic dream.

Maggie was a frail girl, and so anemic at that time, that her friends thought her days on earth were numbered. But immediately her health began to rapidly improve, and she soon became quite robust. She is still in her terrestrial body, and in good health. I met her at the Chesterfield, Ind., camp-meeting in 1902, and enjoyed talking about that wonderful experience of hers, thirty-six years before.

On reading my book, "In the World Celestial," she said that the descriptions of the spirit world given in that work corresponded with her experiences which she remembered perfectly.

DR. T. A. BLAND.

A Decision That May Mean Much.

Dr. Wm. Green, who was ordained by the Truth Seekers' Society of Los Angeles, Cal., was recently arrested for practicing mediumship without a license. His conviction was based upon the fact that he was not legally qualified as a minister of Spiritualism, in that he was not endorsed by the California State Spiritualist Association. This technicality, which convicted him, established a recognizance of the C. S. S. A.

THE VICTORS.

I sing the joy of endeavor,
The worth of the hard-fought field,
The victor crowns for the deathless host
That battle, and do not yield.
The numberless, nameless thousands
Who wage the heroic strife,
Sad failures as earth may deem them,
Crowned kings in the war of life.

Palace and hall stand empty—
Not there are my heroes found.
Toilers and moilers, go seek them out
On poverty's battle ground.
The stain of their strife is on them,
Their scars are bared to the sun,
And each dead day stamps down its seal
In sign of a victory won.

Look for their blood. You find it
Blurred red on the minted gold
As drop by drop from their aching hearts
It is filched, and bartered and sold.
Their backs are bowed to the burden,
But their eyes look up from the clay,
With the burning fire of unbroken will
To struggle another day.

And however the world may count them
I know, on the roll of fame
The last great day will see inscribed
Each unknown warrior's name.
Who fought for his fair ideals,
Who bore the heat and the strife
With a dauntless will, at last shall be
Crowned king in the war of Life.

BEATRICE ST. GEORGE.

IS SPIRITUALISM A SCIENCE?

To the Editor:—Please put me down as one who thinks that Spiritualism lies within the domain of more or less, "accurate, classified, information," and that being true we have the legal and constitutional right to wear the "Crown of Science," rather than bear the "Staff of Authority, called Religion!

The way for mediums to avoid trouble is to tell the truth, and make no charge for it, as each recipient would contribute dollars, halves or quarters if informed that the medium makes no charge but a free-will contribution of such an such an amount is needed to pay the expenses of the medium!

I am reminded of a friend's fight years ago in New York state as a medical practitioner, who, at that time was in trouble but by that little device beat his enemies out of sight.

JAMES SELDON COWDON.

Washington, D. C.

A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made $815.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $80.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

PERSONAL MAGNETISM

A College Chartered Under State Laws, With a Capital of $100,000, for the Purpose of Teaching Personal Magnetism and Hypnotism by Correspondence.

EVERYBODY MAY NOW LEARN

Ten Thousand Copies of a Valuable Work on These Sciences to be Given Away to Advertise the College.

The American College of Sciences, of Rochester, N. Y., is a novel institution. It is chartered under state laws, with a capital of $100,000, for the purpose of teaching Personal Magnetism, Hypnotism, Magnetic Healing, Self-mastery, Self-confidence, and the higher development of Will Power; by correspondence.

At an expense of over $5,000 the college has issued a remarkable work on these sciences, ten thousand copies of which will be given away absolutely free. The book is elegantly illustrated with the most expensive engravings, and it is decidedly the finest and most comprehensive work of its kind ever published. It is the product of the combined talent of thirty distinguished hypnotic specialists and scientists. It thoroughly explains all the hidden secrets of these sciences. It is full of surprising experiences, and makes many startling disclosures in regard to the use and possibilities of this secret power.

The college absolutely guarantees that anyone can learn these sciences in a few days at home, and use the power without the knowledge of his most intimate friends.

From the names and addresses of several hundred students which were offered that they might be communicated with, eighty-four were selected. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Schneller, 1844 Avon st., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measures of their possibilities.

Mrs. Effie M. Watson, Martinsville, Ind., writes: "Hypnotism opens the road to health, happiness, and prosperity. It should be studied by every one. I would not part with my knowledge of it for any amount. The instructions have developed within me a force of character, an ability to influence and control people that I did not dream I could acquire.

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of difficult surgical operations with perfect success. It is a complete anaesthetic, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism in less than than three days. The book is grand."

Rev. T. W. Butler, Ph.D., Idaho City, Idaho, writes: "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have not had a single failure; I consider a knowledge of Personal Magnetism invaluable. The book has greatly increased my own powers.

Dr. W. P. Kennicutt, 529 State st., Binghamton, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My case baffled all medical skill. I studied hypnotism from the American College of Sciences, and tried it upon myself with surprising results. In one week my stomach was better than it had been in thirty years. I could eat anything without the slightest distress. I can hypnotize myself in five minutes and sleep all night; have hypnotized a number of others.

The first ten thousand persons who write to the American College of Sciences will receive, absolutely free, the marvelous book that brought success to the above persons. It is intensely interesting from start to finish. It should be in every home. If you want a copy send a postal card, addressed to the American College of Sciences, Department 242, Rochester, N. Y., and you will receive the book by return mail, postage paid.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

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OBSESSION AND POSSESSION.

We take pleasure in introducing to our readers Mr. J. C. F. Grumbine, of Boston, Mass. At one time he was a prominent Unitarian Minister, but finally drifted into Spiritualism. He claims that in cases of obsession, "The individual is living his life, for a spirit is an absentee in the body, where, for instance, another spirit forces the tenant to vacate his house or body for a season or time. Though he live as an automaton, he is amenable to destiny and will and does profit by his occult and mysterious experiences."

To the student who has perceived the import of freedom or sovereignty, the question of the susceptibility of spirit, in all spheres of its expression and consciousness, to Divinity, and of its ability to realize it, independently or free of external suggestion and influence, is not not perplexing or unanswerable. To the neophyte who approaches the inner world of mysteries with eyes veiled and judgment warped by preconceived sophistries, the telepathic processes and the spheres of illumination are wrapped in impenetrable mystery. He perceives no visible rent in the veil, and all occult and metaphysical teaching, whether of the old or the new schools, seems powerless to remove the doubt or free the mind of an incubus. He declares that the silence is the hothouse of fruitful evils; that in it the mind is misled by its own or suggested vagaries; that the souls of men are under obsessing influences; that telepathy is the instrument for the propaganda of evil by secret confederacies of spirits who ply their nefarious work to wreck lives and cast them into outer darkness; that the subjective mind is not trustworthy unless under the searching scrutiny of the normal reason; that because wisdom is imparted, not in vocal speech or forms intelligible to the senses or natural man, but mystically, the message, authority and essence of Divine Teaching and Revelation must ever be questioned and repudiated.

It must be admitted that these allegations seem plausible, and therefore should be met, even though they form what must be termed the formidable weapon of the new recruit to Universal religion. That such allegation should be made, not by the materialist but by one of the household, proves that the heresy is not to be lightly dealt with or easily governed. And yet it is true that those who sincerely believe that they are so deceived, are devout seekers after the light, and lovers of the truth. That they should be so obsessed, demonstrates that they have been, and in a measure still are, "under the shadow."

All systems of philosophy concerning divinity aim to remove the cloud that overhangs them and obscures the serene and open vision.

How far, it may be reasonably asked and with due reverence, are the objective and subjective states amenable to suggestion, or in other words to the will of other or outside intelligences? How far does the law of consciousness and thought transference govern and hold humanity? Is there freedom and sovereignty, or must the affirmation of the Master of Israel, "I am in the Father and the Father in me," or "I and the Father are one," be taken to imply, not divine immanency and sovereignty, but causal Karma or fate where there is neither sovereignty nor freedom.

The nature and essence of the spirit will throw a light upon the mystery.

Each one is essentially divine.

The finite and the infinite differ only as the object and subject differ from the Self, which is God. Differentiation is but an appearance. Finity has to do with forms, with time and space in which forms manifest, with separation and limitation. Infinity has to do with the spirit unmanifest in eternity, one and absolute. The spirit manifests but is not manifestation. Nor is Being limited by existence. God breathed into dust (manifestation) the breath of life, but that life is from and of God. And so Paul taught: "In Him we live and move and have our being," an entrancing doctrine of neoplatonists and Christian mystics who held to the Divine Presence and Immanence.

We neither lose nor gain anything by manifestation, because both evolution and involution, birth and rebirth, imply innate Divinity. Therefore while at birth the soul vibrates on a material (objective) plane, which veils the spirit, at death (another form of birth) it vibrates on an ethereal (subjective) plane, its correspondent. Birth, esoterically, is the going out or out-breathing of the spirit; death is the going in or the inbreathing of the spirit. The change is purely an incident in the soul's existence, birth and death being coincidental, so to speak.

The law of similars and contrasts holds each soul to whatever he likes or dislikes and these likes and dislikes make up the sum of its attractions and repulsions. This law as kindred affinities and disaffinities holds the soul to every atom of the tree of life. It ramifies and governs the roots and branches, it permeates and rules the trunk, vital forces and anima bruta. And as it is in the lower, so it is in the higher correspondencies.

Therefore, in order to realize the significance of a "sphere" of spirit one must actualize a spiritual state. A state none can extemporize, and it is the fruition of spirituality.

Spiritual states or spheres flow into each other by the law of attraction, but while each one is separate and different from the other, even where they appear to be as one, the union is only an appearance, not a reality.

These states or spheres are of the spirit. They are manifest, expressed, realized, because of spirit.

Herein lie the possibilities of suggestion, influence, control, guidance, telepathy and inspiration about which so much error is written and so many confusing doctrines taught.

Herein also springs the source of the inductive or objective, the deductive or subjective method of self realization which lies at the centre of the mysteries of hypnotism, mesmerism and Spiritualism. (See "Memoirs of a Physician," by Dumas.)

The truth is that by the mathematical formula of numerical progression all spheres or states of the soul can be associated and co-ordinated. If we begin with one, whatever is allowed for environment and temperament certain unfailing states will follow and will be perceived and realized; not that human nature is the same the world over, nor that there is not sufficient variation to the working of the rule to admit of an occult and seeming mysterious and inexplicable force, but despite the unknown quantities it is true that spirit will produce like states by the unchanging law of being. And this it will be well to always remember. Planes and spheres, environments and states correspond as the echo to the voice, the reflection to the image.

Obsession becomes inevitable through all planes and spheres where freedom and sovereignty are not exercised and realized.

Each one is held to such spheres and planes, such states and environments which measure and define for him the degree of the realization of Divinity, and to that extent are his fate and destiny fixed. He is omnipotent, but he may realize and manifest but a small fraction of it. So it is with omniscience and omnipresence. All that God is, the man and woman is, but God is to be realized and expressed.

Freedom becomes both a capacity and a realization, the one, the potential power, the other, that power put into action or manifestation. Sovereignty, likewise, is the spirit's birthright but it is slowly evolved or expressed in the apotheosis.

Obsession is therefore an alternative of possession and expresses limitations which the soul places upon its power. It is not, as some have hinted, the result of imbecility, insanity, idiocy, hysteria and negativeness, although these mental and physical maladies inevitably inspire and induce it.

Obsession comprehends generically all who are bound by that which is less perfect, and such as are so bound live in each other's feelings, thoughts, acts or spheres, and dwell in each other's planes and mansions.

It can be further said that even where such obsession prevails the individual is living his life. For a spirit is an absentee in the body, where, for instance, another spirit forces the tenant to vacate his house or body for a season or time. Though he live as an automaton, he is amenable to destiny and will and does profit by his occult and mysterious experiences.

The closer the spirit's relation is to matter the more painful and relentless is the obsession and vice versa.

As the soul recedes from matter the finer the nature must be, and the less susceptible is he to any sort of obsession.

Physical obsessions are less likely and less numerous where the ego is under the dominion of intuition, as the oracle of divine inspiration is sufficient to lead it.

The Divine Presence and its oracle which obsesses no man, teaches the via vitae. And he who relies upon and follows intuition or conscience will never be obsessed. He will co-associate with kindred souls but they will not seek to dominate him, nor will he attempt to dominate them. Each will be sovereign but it will be a sovereignty which both share and enjoy.

Control is obsession, but suggestion and telepathy are not control. Suggestion is to bring under, (subgero) as the words signify by derivation, and it is not forceful or dominating, while telepathy is the process by which thoughts and feelings, are sent and received and refers to the sympathy. In other words, suggestion is the active and telepathy the passive agent. Telepathy has been exalted into the science of suggestion, but originally it implies the same meaning as thought transference and is the process by which through the sympathy a suggestion is received and perceived. Control may use suggestion as a means to an end but applied suggestion of the right sort is immeasurably more beneficial than control. Control is vitiating, where it is not debilitating, and leads to the horrors of demonism. Control and suggestion have to do with the will and both can be fatal to self-realization.

Therefore care must be taken lest the suggestion leads to a perversion of the ego, a pernicious bondage to another's will, or a state of obsession where intuition is dethroned.

Only such suggestions as reveal or imply illumination or adeptship through self-realization should be sought.

The oracle by which suggestions of a subordinate form may be determined, will be the intuition or the conscience, and they will be accepted or rejected as they are fine and uplifting or coarse and degrading, in short, if they be for or against Divinity.

And the mystery of the Silence through which as in the warp and woof of the spirit's loom suggestions work their shuttles, will not imply chaos nor sheol where fallen angels ply their nefarious work and hordes of elementals and elementaries work untold mischief and evil, but it will become an openness itself, lucid and radiant with the intelligence that is forever one in the sphere of Divinity.

J. C. F. GRUMBINE.

Self-Regulation in the Living Organism, as Illustrated by a Prominent Physician of Berlin, Germany.

The phenomena documenting the self-regulative tendencies of living organisms [as set forth in the Chicago Tribune] are among the most interesting and most wonderful problems of modern biology. The fact that such tendencies exist has been known in a general way for centuries, but not until recently has science discovered the universal extent of those tendencies and their actual character.

Self-regulation means the tendency of living organism to counteract, by biological or structural changes, influences of a destructive or deleterious nature. Some of the regulative phenomena of the human organism are well known and recognized as such by science. It is generally known, for instance, that perspiration is a regulative phenomenon the object of which is to preserve the normal temperature of the body. Other instances are the powerful development of the muscles of the legs in professional dancers, bicyclists, and mountaineers, the development of abnormally strong bones in persons in the habit of carrying heavy loads, and the increased activity of the heart in cases of kidney disease.

Several German and French biologists recently have made a careful study of the subject and gathered a great deal of important material which throws an interesting light upon the problem of self-regulation.

The regenerative faculty which the human body possesses, as documented by the healing of wounds, the restoration of destroyed tissue, and the knitting of broken bones, is developed to a much higher degree in animals of a lower order.

The planaria, a worm quite common in every swamp, may be cut into several pieces, aid each piece will develop into a smaller but otherwise perfectly formed individual. Stenostomata and other animals of a lower order are endowed with equally remarkable restorative faculties. Recent investigations have led to the discovery that plants also possess restorative faculties, though the latter are not so strongly developed as they are in animal organisms.

Dr. Hildebrand observed that, after the first leaf developing from a seed of cyclamen europaeum had been cut off, two new leaves grew in its place. In other case a young plant developed three new leaves in place of the original first leaf, which was stopped in its growth by the seed capsule, from which it could not free itself.

Prof. Goebel has expressed the opinion that the restorative faculty of plants is so limited, because the presence of embryonic tissue in the nodes or centers of vegetation even of fully developed and mature plants makes superfluous the restoration of complete organs that have been injured or destroyed. It is not necessary for a tree the foliage of which has been gnawed off by bugs or caterpillars to restore the partly destroyed leaves, because there is nearly always a sufficient supply of embryonic tissue in the trunk and the branches to develop new buds and new foliage. The leaves of some plants, however, seem to possess considerable regenerative power. The leaves of bryophyllum, if cut from the mother plant, develop new leaves and roots at the growth centers, or, if the latter are also removed, at any convenient place of the leaves' surface. The leaves of cardamine, nasturtium, and other plants possess an equal regenerative power. Nymphae stellata has leaf buds around the stems of all its leaves, but they do not develop into new individuals unless that becomes necessary by the decay of the leaves or by their becoming severed from the mother plant.

Boirivant observed that if the leaves of robinia pseudacacia are removed important anatomical changes take place in in the stems of the leaves, the object of which seems to be to enable the stems to assume, as much as possible, the functions of the leaves.

The power of organisms to adapt themselves to functional changes is one of the most important phenomena of self-regulation. The structural changes in broken and improperly mended bones are a good illustration of adaptation. Other well-known examples are the influence of activity upon the size and development of glands, muscles, etc., the fact that the glands of the stomach secrete peptic fluid only when food is introduced and secrete only enough to insure digestion.

Animals and plants insufficiently nourished retard their metabolic assimilation and mature more rapidly than under favorable conditions. The formation of anti-toxins in the animal organism, to counteract the destructive effect of toxins introduced in the system or developed by septic influences, is another interesting example of self-regulation.

While most of the phenomena of self-regulation may be explained as purely mechanical manifestations of the self-regulative faculty of organisms, there are some so complicated and so clearly to the purpose that many scientists are inclined to attribute them to a theological principle of casuality governing all living organisms. One of the most perplexing phenomena of that kind is the regrowth of the extirpated lenses in the larva of tritan taeniatus, which was observed by Prof. G. Wolff in over 100 cases.

DR. R. H. FRANCE.
University of Berlin.



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LAKE HELEN CAMP, FLORIDA.

Since last I wrote you, the arrivals have been Mrs. Rock, of Washington, D. C.; Mr. and Mrs. David Sherman, who have been about three days in their beautiful cottage, and Mrs. Thatcher and her daughter, Miss Ethel, from Jamestown, N. Y., who have rented the home of Mrs. Emma Huff. Mrs. Huff is spending the winter in California.

The Lowers, of Maine, have moved into their new cottage.

Mr. and Mrs. Bartholomew have named their new cottage "The Hiawatha."

Mrs. Laura G. Fixen is in Australia, and would like to sell her fine cottage, beautifully furnished, for $1,000. We miss her kindly face.

Mrs. Dr. Brigham's cottage is still unopened. She has been very ill, and not able to come.

Mrs. Brigham has rented Brigham Hall to Mrs. Ellen M. Fisher who will take charge of it. Mrs. Fisher is the lady who is so satisfactorily conducting the affairs of the dining hall, and all letters of inquiry addressed to her as regards board and rooms will be answered at once.

The hotel never was in better condition, and those who are already settled there for the winter feel it is really a homey place; all letters concerning rooms in the hotel, if addressed to Mrs. Helen Sage, will receive immediate attention. Engage rooms in either the lodging house or hotel early, and come and see us before the regular camp opens. We have Sunday meetings. The one on Sunday, Dec. 20, was addressed by Mrs. A. S. Wheeler, of Waltham, Mass. She was followed by two or three others. An evening service was held in the large dining room of Mr. and Mrs. Ed Spencer.

The dining room and kitchen belonging to the association have been enlarged, and through the kindness of Mrs. Sully of Buffalo, and Mrs. E. H. Thompson, of Lily Dale, paper was donated. Curtains were given by Mrs. Palmer, and the work of putting on the paper was done by Dr. Joseph Sherman and wife, and Mrs. Thompson. Over twenty more can be seated by the enlargement of the dining-room.

The pipe is laid for the water works and the engine will soon be placed, so that water will be at every home in the camp.

Christmas day was a gala day for our camp. Before noon the thermometer had reached over 80 in the shade, and all nature seemed to have united in a Christmas chorus. Mrs. Ellen M. Fisher, the hostess of the dining hall, aided by her father and mother, Mr. and Mrs. Walter Cardot, of Burnham, N. Y., and other efficient helpers, prepared food for 62 people.

Mrs. Rose Johnson, of Dunkirk, N. Y., is in charge of the dining-room for the season, and with the aid of good friends it was most beautifully decorated with our national colors and beautiful palms. It was also the occasion of a surprise to James D. Palmer and his wife, of Willoughby, Ohio. President Bond and others, knowing it to be their fiftieth wedding anniversary, felt it would be in keeping with their helpfulness at this camp to prepare a surprise for them; therefore a table was placed in the center of the dining hall and arranged especially for them and six friends. A marriage bell hung above it, and the table was decorated with roses.

Mrs. Palmer was gowned in white, and wore roses. It would hardly seem possible that they had been married fifty years, for in his dress suit, with the joy of the occasion lighting up his face, he scarcely looked to be fifty years old, and she, though her hair is white, still retains the looks of life's summer-time. At sight of the marriage bell they began to understand that they were remembered, and the writer must say right here in justice to herself that it has been at the earnest request of the friends of Mr. and Mrs. Palmer that she has striven to reproduce what was then an impromptu ceremony on her part.

At the close of the banquet, President Bond arose and thanked most heartily Mrs. Fisher for the most excellent Christmas dinner. He complimented Mrs. Johnson and her efficient corps of waiters for their kindly and prompt service, but, said he, this day has another meaning than any Christmas has ever had before for us, as it is the fiftieth anniversary of the wedding of Brother and Sister Palmer, but I will not talk longer, but will ask Mrs. Twing to continue the service upon this happy occasion. Mrs. Twing referred to their wedding day fifty years ago in a great farm house 'mid the snow-clad hills of Pennsylvania, of the happy company there; of a few happy years together; a blessing coming to them in the form of a little daughter; then the clarion call for defenders of our country; of Mr. Palmer answering the call; of the weary years when the young wife fought a fight with grief and fear; of the soldier's return weak and weary with mental pictures of battle-fields and pain; then victory, and the little one grew stronger and beautiful, then left the home nest and joined hands with one who has been with her across many seas, until the cities of the old world are like homes to her, and sunny France and Italy like our own sunny south. The river Nile and other rivers that are looked upon in the history of other countries as so far off and full of interest are to her an old story. The plains of Judea, the city of Jerusalem and other places of deep interest, she has visited, both with the thought of the artist and the reasoning of the student. Her marriage has been blessed by two children; one who is now a sturdy business man of New England, the other the wife of a prince of Roumania, and though her little one she clasps to her heart is very near a crown, those who have loved that little mother from her childhood, can but feel that no matter how it may fare with her royalty, her heart will turn back to the country her grandfather fought for, and our own Stars and Stripes be dearer than the flag of any other country. Mrs. Twing then asked the bride and groom of fifty years to join right hands and pledge anew their lives to each other, feeling it might be to them a benediction that would follow them to the country that hath no pain.

President Bond's wife then brought forward a silver chocolate service lined with gold, and it was presented to them with the love of many friends, to which Mr. and Mrs. Palmer responded very feelingly.

Mrs. J. S. Johnson has just arrived from Anderson, Ind.

The sad news reached us a few days ago that President Hilligoss was very ill, but a telegram has been received that he is better and will soon be with us, accompanied by his good wife.

On Sunday, Dec. 27, Mrs. Joseph Hodes Buchanan read a most interesting original paper upon the subject, "Be Thyself," which was followed by complimentary remarks.

The Progressive Thinker is hailed with delight by the campers. We hope many will subscribe for it and other spiritual papers.

C. E. S. TWING.

HAPPINESS.

Self-Interest the Motive of All Voluntary Acts.

Talk about happiness—it is the sum total of all desire. The deep sacred motive that inspires every act.

All other things are sought for simply and solely because it is believed, that, directly or indirectly, sometime, somewhere, in some way they will contribute to happiness. Or what is the same thing, diminish suffering.

No voluntary act ever occurs without a motive. That motive, in its deeper inner precincts of the soul, is always happiness.

I know that this idea is unpopular. But what do we care for popularity? It is the truth, and nothing but the truth, that we are after.

There is no such thing as disinterested benevolence.

No such thing as an effect without a cause. The cause cannot move self without self-interest. There must be a motive for every voluntary act. That motive in its ultimate design is always happiness. Though many times the result is just the opposite.

No person can successfully gainsay the position I have taken. But as to the best way to obtain happiness, it is the greatest and most important question ever propounded to mortal man.

The way is plain, but, oh, my! how far we stray from the direct course. One thing we may always depend upon. God's or Nature's laws never change. Never vary in the slightest degree.

When we once learn their effect upon a certain class of thoughts, acts or deeds, we may be sure it will always be the same.

While we are in the physical form, we comprehend more readily the results that follow infringements upon God's laws that pertain to material things.

It does not take us long to learn that we must keep out of the fire, or burn; keep our heads above water, or drown; resist the law of gravitation, or get smashed up. But we are very obtuse about comprehending the result of jealousy, hatred, malice, fraud and dishonesty.

Yet the administration of Infinite Wisdom covers every thought, act and deed. No person, no matter how high or how low, can possibly transgress any law and escape the suffering that is sure to come as a result of that transgression.

The sooner we learn the immutability of Nature's laws, the impossibility of getting from under their jurisdiction, either in time or eternity, and that obedience to, or harmony with them always brings peace and pleasure, while transgressing them brings suffering and misery—the sooner we will be on the direct road to that grand, beautiful, lovely condition we call heaven.

There is no possible way of being happy without being good; no escape from wretchedness and misery while we disregard Nature's behests.

Happiness cannot come by abusing the body with poisonous liquors and tobacco, or taxing it with extra strains and bruises, or by breathing impure air.

Neither can it come from vile, corrupt and impure thoughts. Nor from jealousy, hatred, malice, dishonesty, hypocrisy, deception and fraud. The laws pertaining to the moral and spiritual nature of man are just as unvarying in their operations as those affecting material things.

We must learn that the only possible means of reaching heaven or happiness, is through mental, moral, physical and spiritual rectitude. In other words, being good, doing what is right, which is being righteous.

Hell is the suffering, wretchedness and misery that come as a result of sin, or wrong doing.

The only possible escape is through ceasing to sin, doing right.

In other words, obeying the law.

The highways to heaven and to hell are both plain and clear. No one need mistake the route.

We take our choice, and are sure to get the proper result of that choice.

It may seem strange to some but the motive for every act of the human family, without an exception, is happiness for self.

Says one, "I do many things without a thought of any benefit to myself."

Ah! my dear sir, how easy it is to be mistaken. What do you do those things for? You say, "just to help others. To make others happy." But what do you want to make others happy for? Why do you care a snap whether anybody else is happy or not?

You say: "Do you take me to be a savage? Am I destitute of human kindness and sympathy? I certainly could not be happy seeing others suffer and do nothing to help them."

Ah, yes! That is just it. Could not be happy. And you do it so that you may be happy. That is the motive. Just what I have been telling you. It is all right. It is kind and good in you to want to help others because you could not be happy without doing so.

I want you to see that there is a self-interest in every act. And that it is perfectly right that there should be.

I want everybody to learn that it is to their self-interest to be good and kind and helpful to others.

Duluth, Minn. JOHN T. DOW.

Devils or Demons.

The hypothesis that diseases were caused by devils or demons getting into the body somehow and taking up their abode there, which was universally believed till far into the Christian era, was perhaps "a good working hypothesis," but is not credited nowadays except by a few devout people. But I have heard some microphobes express their belief that all bacteria were devils, and perhaps they are, only very small ones. But their smallness need not militate against their claim to diabolic nature, for I remember reading that some great theological authority—possibly some conclave of Sorbonne doctors—had calculated or decided that 20,000 spiritual creatures, angelic or diabolic, I forget which, could dance comfortably on the point of a needle. This would about put them on an equality, in point of size, with the microbes that take possession of our bodies in diabolic fashion. Conn tells us that a cubic inch of milk that has stood twenty-four hours contains 13,000,000,000 microbes, and a bacteriologist lately announced that every time we wash in our morning tub we lose from ten to twenty millions of microbes. The hypothesis of bacterial disease being diabolic possession need not therefore be abandoned on account of any supposed difference in the sizes of the respective agents of the presumed invasions. It will doubtless be grateful and comforting to the devout persons alluded to to find their belief in diabolic possession as the cause of disease confirmed and corroborated, or, at least, rendered probable, by this latest development of pathological science.—Homeopathic Recorder.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

INDUCE

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"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

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SATURDAY, JANUARY 9, 1904.

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At the Head of the Banner of Light.

J. J. Morse, of England, a splendid medium and an author of note, has assumed charge of the editorial columns of the Banner of Light.

DR. J. M. PEEBLES.

We are glad to hear that the venerable pilgrim is gradually approaching that point in his career when he can again say, "I am in perfect health." The Doctor has passed through a severe ordeal in his last sickness, and his complete recovery may almost be regarded as a miracle. In accordance with the teachings of his pamphlet, "How to Live a Century," he doesn't propose to take his departure to spirit life before he reaches his one hundred years of earth life.

Certainly Fresh.

The Rev. C. T. Russell, in a sermon in Columbia Theatre, Washington, D. C., put forward views that have at least the merit of being new. It has always been a troublesome business to reconcile the rule of a good and merciful God with the evil and injustice of the world. Rev. Russell cuts the knot with a single sword-thrust. He says there are three dispensations; from the beginning to the flood; from the flood to the dawn of the millennium, and the millennium. Does God reign? He did from the time of Adam to the flood; he will when the millennium dawns, but now that "God reigns" "such a thought even is blasphemous. The facts as we know them, unite with the scriptures in teaching that God is not now exercising the kingship of the world."

In this dispensation "God does not reign. History shows us most conclusively that the present dispensation has been an evil one from its beginning until now. It has been marked by trouble, crime upon crime, calamity upon calamity—individual and national, a warfare along lines of selfishness and sin."

Who then does reign? The devil is the prompt answer.

It surely must have been discouraging to God, after his six days' work, which he pronounced good, to find at the end of the first dispensation that everything was so awry that he had to drown out mankind like a nest of rats, saving only one family, and starting the second dispensation to find it so hopelessly wicked that he had to retire from the struggle and give the world over to Satan!

If the contention of the minister is true, Satan has made a success of his government considering the material he had to start with during these 3,000 years, and if left alone will bring the human race up to the high grounds of political freedom and justice.

This is an all embracing explanation and it's a wonder it has not been before thought of. Nothing goes amiss with the devil. Everything sinful he is right here to be responsible for. It is astonishing the world is not infinitely worse. It has been godless for 3,000 years. It becomes as difficult to account for the great amount of goodness, as it was for the evil under the rule of God. The devil has reigned, and God has been absent for 3,000 years and yet mankind advances, and there is certainly a hopeful percentage of goodness in the world.

The problem changes sides with its equations, and the difficulty now is not to account for evil under a dispensation of God, but of goodness flourishing like a gree bay tree under the reign of the devil! These ministers drifting over the chartless sea of Theology are as amusing as a circus. As rink masters they are not a success, but for side shows, they are incomparable.

"WHO IS TO BLAME," will be the subject of Mrs. Cora L. V. Richmond's discourse next Sunday.

Facts Relative to the Fox Sisters.

The Editor-at-Large, Hudson Tuttle, is ever on the Alert to furnish interesting information for the public. While his farm life is quiet and unassuming, his grasp of things spiritual extends over the entire country. These interesting and important facts relative to the Fox Sisters, furnished by Mr. Titus Merritt, the veteran Spiritualist, of New York, will be read with deep interest.

[The early history of Spiritualism is already becoming obscure, and the chief actors and witnesses have gone into the great beyond. Hence everything which throws light on the subject, whether the great movement is true or false, has an increasing value as the years go by.

Last year the death of a "Mrs. Smith," said to be one of the "Fox Sisters," was taken for an occasion to herald the "confession of these sisters, and the press far and wide published the same. The so-called "confession" had been made nine years before, and yet was given out as news! That made it the more remarkable and revealed the purpose of the slanderous report. Spiritualists should be well informed as to the beginning of the movement, and the lives and character of the "Sisters," the truth as to their so-called "confession."

The facts and their confirmation have been difficult to obtain, and hence it is most fortunate that at this critical time, an unimpeachable witness comes forward, with a clear knowledge of the events under discussion. That witness is Mr. Titus Merritt, of Yonkers, N. Y., who for many years was a friend of the Sisters and an observer of their manifestations numberless times and confirmed without a doubt, as to their spirit source. He was their friend and adviser to the last moment of their transition. A man of keen observation, united with remarkable sympathy for the unfortunate, when Kate and Margaretta came from England in destitute circumstances, he at once went to their assistance feeling that they were more sinned against than sinning, and not responsible for their conduct.

In a letter accompanying the MS. he writes that he has almost reached the four score mark, (77) and seeing so many false reports, he feels it his duty before he departs this life to give his testimony on the side of truth.

Especially valuable at this time is the strong declarations of this veteran, when mediumship is ruthlessly assailed as the cause of mental and moral degeneracy, and the "Fox Sisters" are constantly brought forward as examples. Spiritualists will do well to hold these facts in memory to meet these charges when they are repeated, as they will be to the century's end as the lies about Paine and Ingersoll are, as though never questioned.]

THE MANUSCRIPT.

Leah (Mrs. Underhill) was born when her parents were living together harmoniously and her father was an exemplary man. But a serious cause of contention arose. He went away and not until twenty years after her birth did he return. He lived the life of a profligate, drank heavily and boasted that he could drink more than any one else and not show it. During all this time he sent money home to his family, obtained it is supposed, by gambling, at which he had marvelous good fortune. It was under these conditions that Kate and Margaretta were born. They had an inebriate father, and the prenatal impressions thus received were the cause of the wrecking of their lives. I could constantly see the exertions of the controlling spirit to hold the Sisters up and away, and they would succeed for awhile and then their power would fail and the innate habit assert itself.

At the time the rappings began, the behavior of the young girls was everything that could be required by the most fastidious. They were modest and unassuming and gentle in manners. Their conduct after they went to New York was highly commendable, and their seances constantly demonstrated that departed spirits and those exalted in the life beyond, communicated. Many of the wealthy invited the Sisters to their homes to give seances, and at the close of these they had refreshments passed, with wine or beer, and unconsciously the habit was formed. The hereditary inclination was inflamed and grew to dominate their wills.

There has been dispute about the ages of the Sisters. From reliable sources I find that on March 31, 1848, Kate was fourteen years, Margaret, eleven and Leah thirty-four years old. Leah had a fair education and had taught school, and when they all went to New York she was capable of caring for her younger sisters. They were the guests of Horace Greeley, who was one of the first to call upon them. Joseph L. Turner, who forty years afterwards generously gave the privilege of interment of Kate and Margaretta on his plot at Cypress Hill Cemetery, was the second caller. They were the frequent guests of Alice and Phoebe Cary, William C. Bryant, George Bancroft, Rev. Dr. Hawks, Nathaniel P. Willis, Dr. Marvy, Dr. John W. Francis, J. Fennimore Cooper, Dr. C. D. Griswold, and a host of the best citizens. Their seances were attended by people from almost every part of the United States and the world. The evidences given through their instrumentality were overwhelming, and convinced thousands. How could they otherwise than be convinced when their friends long since dead, rapped out answers which no one else could know, and by absolute tests gave assurance of their presence? In fact in no instance were they detected in fraud, and the united opinion was that whatever the source of the happings, the girls were innocent of deception.

When Leah married Mr. Underhill, she could not attend to her new duties and be the mentor she had been to her sisters. They had to go alone, and in their conspicuous position, there were great dangers for them. Designing persons who wished to bring disgrace on the cause, set snares for them, and when these failed they resorted to slanderous and abusive stories. There is no necessity of calling in the aid of evil spirits, or of referring to their mediumship as a cause of their deterioration of character. The wonder is that they lived through it all and retained their remarkable powers. It was not obsession, and it is untruthful as unjust to take them as examples of the evil effects of mediumship. In fact their mediumship was their constant sustaining power. Overborne it was at times by hereditary tendencies; at other times almost obliterated.

When controlled, that is under the guidance of the spirits, they were courtly in manners and peers in any society. That they attracted such men as Dr. Kane and Barrister Jenckens, proves that they were of more than ordinary endowments.

In 1886, when angry with Mrs. Underhill because she was worn out by their importunities and refused to assist them, Mrs. Kane made this peculiar statement to me: "Mr. Merritt, I have many times been offered big money if I would go on the stage and say we sisters did all the rappings with the joints of our feet, and to spite Leah I sometimes think I will consent to do so." To this Mrs. Jenckens replied: "I will never do that for money or spite."

I then said: "Now let me hear the best you can do with your joints." There was a slight grating sound totally unlike the spirit rap. Mrs. K. said: "Oh! I can tell you the secret. The spirits rap in conjunction with the movement of my toes." I replied: "You cannot upset what has been already accomplished through you; you will only injure yourself. Galileo might as well come back at this late date before the Cardinal at Baltimore, or the President, and make another oath that the sun, moon and stars seen through the great Lick telescope make a complete circle around this little earth every twenty-four hours."

The spiritual tide ebbed and flowed in not a very straight line, until September 1888, when really there was a true storm center, but like all other storms, it passed away and left things brighter. How it was brought about will be more fully told in the statement Margaretta made to a reporter immediately after her "expose." How much her faith in Catholicism influenced her, and how far the promise of wealth, cannot be apportioned. Both together overcome her resisting sense of right and she yielded to the persuasion of one Mr. Frank Stechan, who had figured in a certain class of theatricals, to go upon the stage of the Academy of Music, East 14th street, on the 21st of October, 1888, at eight o'clock, and give the New York World a grand opportunity to make a sensation. They advertised it largely, the city was billed throughout, and everything done to draw the crowd. It was expected that Spiritualism would, after the exposure of the trick of its chief exponent, collapse and be heard of no more.

Not so; the eventful evening came; the Academy of Music was well filled at good prices, but the chief actor was not there; the crowd was uneasy and stamping. Mrs. Kane and Jenckens lived up town, and Manager Stechan hastened to their residence. Mrs. Kane said she would not go, but promised that she would if given three hundred dollars in hand, and Mrs. Jenckens would go with her. Kate said, "Margaretta, you need the money, and I will go and take a seat next to the platform, but will not go on with you."

I had an engagement at Adelphi Hall and did not attend. I well knew that Margaretta depended on the spirits to make genuine manifestations, and had been pressed into the affair by her necessities for money and for other considerations, and I had little interest in the matter. But I had reliable persons there, sitting near the platform, and they reported that several times during the performance, the raps came far away from the sounding board, and the manager would say to Mrs. Kane; "Don't let them rap off the board! Make them rap on the sounding board!"

It was a disappointing fiasco from start to finish, and resulted in what theatrical people call "a rough house." Instead of checking the advance of Spiritualism in the city, it stimulated investigation, and many who attended the performance came to Mrs. Brigham's meetings and became interested in the philosophy.

Manager Stechan coined money out of the business and went to Boston where although he did not create a sensation, succeeded in having a good house and skipped with all the cash, leaving, Mrs. Kane unpaid, and the good Mr. Luther Colby, then editor of the Banner of Light, had to furnish her money to return to New York.

In November 1889, Margaretta made a full explanation at the residence of Henry J. Newton, 128 West Forty-third street, in the presence of John L. O'Sullivan, ex-minister to Portugal. An able reporter by the name of Welch—an intimate friend of mine—was engaged and his report was published in the New York Press, Nov. 5, 1889.

[To complete the narrative of Mr. Merritt, I present the following extracts from the paper in which it was published.

In a voice trembling with the intensity of her emotions, she said: "Would to God I could undo the injustice I have done the cause of Spiritualism when I gave utterances that had no foundation in fact. Promises of wealth and happiness were held out to me in return for an attack on Spiritualism, whose hopeful assurances were so deceitful.

"The charges I made against Spiritualism were false in every particular. I have no hesitation in saying that my belief in Spiritualism has undergone no change. Its genuineness is an indisputable fact." The most enticing of these "promises" were held out by Cardinal Manning, who wrote to her advising her to abandon "this wicked work of the devil," and by exposing the work of his Satanic Majesty, make herself secure in the esteem of the Mother Church. In her statement to the reporter, she evidently withholds as much as possible information which would involve that church, but she says enough to show that she had strong influences brought to bear on her from that direction.]

Mr. Merritt continues:

Mr. Henry J. Newton made an appeal to the members of the First Spiritualist Society of New York, of which he was president, for assistance in caring for Margaretta during her last sickness, and well presented how the Sisters had suffered as martyrs for others and the cause. I regard my acquaintance with them as most fortunate, for I received constantly what to me was absolute evidence of the genuineness of the manifestations. When Margaretta was a helpless invalid during the last weeks of her mortal life, I frequently called to ascertain her wants and on every occasion the rappings greeted me and I received answers and messages. By a peculiar combination of circumstances I was alone with her when she left the mortal body. There were continuous rappings, giving intelligent answers, even after she had sank into the unconscious state. But when death finally released her spirit the sounds ceased, and were heard no more.

And here I want to speak of a manifestation, which to me was a startling test of spirit presence.

For a more perfect understanding of this matter, let me premise, that after the fiasco at the Academy of Music (it was the next day) I met Mrs. Underhill at the residence of Mr. Newton. She was almost insane with chagrin over the conduct of her sister. When I defended Mrs. Kane, on the ground that she did not realize the effect of her actions and should not be held responsible, both Mr. and Mrs. Underhill were angry at me. From that time she was implacable and rejected every appeal for reconciliation.

A medium, Mrs. Victoria Hill, was a guest of Mrs. Newton, and it chanced that they were holding a seance only three hours after the death of Margaretta. I absolutely know that no one on Manhattan Island knew of the event. It was impossible for the news to have reached the Newtons. Yet Mrs. Underhill came to the seance and gave the message which I present in full.

MESSAGE FOR TITUS MERRITT.

Message received March 8, 1893, at the residence of Henry J. Newton, 128 West Forty-third street, New York City, through the mediumship of Mrs. Victoria Hill, a guest of Mrs. Newton's, on the evening of March 7, before anyone on Manhattan Island knew of Margaret Fox Kane's demise at 4.30 a. m., March 8, at Mrs. Ruggles' in State street, Brooklyn. I reached Mr. Newton's at 8:30 a. m., to inform them; Mrs. Newton opened the door and informed me that there was a message for me from Leah Fox Underhill, through the mediumship of Mrs. Hill.

THE MESSAGE.

Friend Merritt:—What can we offer you for your faithful and tireless care and watchful anxiety for the welfare of one poor afflicted one, held so long a captive under the worst forms of captivity. "No spirit in prison" has been more rudely handled, and we have seen, since passing over, just the state, yet powerless to aid her.

Could we replace the material loss you have sustained so often in faithful ministrations, how gladly would we bring about the ways and means. The true reward for such acts of a truly generous and sympathetic soul like yours awaits a higher return and it will greet you here, where every wrong is righted, every wish so oft desired satisfied to the fullest extent.

Pa and Ma send their blessings rich with endless gratitude.

Poor child, poor child; what heavy mists enshroud her. I would ask the friends of progress everywhere who know our sorrow to sometime give us their united aid whenever sitting for manifestations in silent concentrated thought, for the furtherance of the work of liberation.

She is in the wise care of experts at present and we know time will reveal to us their success in restoring the lost chords of a wrecked life, and therefore we rest content.

I shall greet her with all memories of the unhappy past entirely forgotten and forgiven. You know what I mean when I confess all bitterness of feeling personally removed and in its stead, only love as it was in the old days when in her childish confidence she looked to me for help and advice. God and all goodness by ministering ones bestowed, ever bless and keep you free from dangers unforeseen or undeveloped good the so-called evil of the world.

Yours gratefully and eternally,

LEAH FOX UNDERHILL.

Witnesses:—John D. and Margaret (parents); Katie (sister.) Then followed my relatives that Mrs. Hill never saw or heard of—Daniel N. Merritt (my father); William and Isaac Merritt (my uncles); Charles H. Foster and Robert T. Hallock (friends). (Signed) TITUS MERRITT.

[The facts here presented, are most important and have greater weight because they are vouched for by an eye witness, one of unimpeachable character. The Spiritualist is justified in declaring that the "Fox Sisters" did not expose the manifestations through them or declare themselves frauds. It is also as well proven, that their mediumship was not the cause of any deterioration of character. On the contrary, it was a source of strength, and when they allowed their spirit friends to influence them fully they were upright and strong.]

HUDSON TUTTLE,
Editor-at-Large N. S. A.

Lyceum Literature.

The following contains a good suggestion for the benefit of our lyceum conductors, that they may not fall into the ways of the Sunday-schools, as depicted. Spiritualists may congratulate themselves that the children of our lyceums are supplied with a really excellent quality of instruction, free from such trash as "David's Psalms in meter," and the like. Compare the Sunday-school literature mentioned with the high and noble class of instruction embodied in Tuttle's Lyceum Guide, and you will feel proud of our superiority in style and quality.

As stated in the Chicago Chronicle, the literature and songs of the modern Sunday-school were condemned recently by Professor Robert Baird, head of the department of Greek at Northwestern university, in a lecture to a class in Greek literature. The professor contrasted the literature read by the children of this generation with that of forty years ago and there had been a backward step.

"Noble thoughts," said Professor Baird, "should always be couched in noble form. I wish this fact could be impressed on the minds of all who intend to teach children. If noble expressions were given to noble thoughts in after years the pupil would not detest the language in which he learned the ideas and possibly the thoughts themselves.

"Unfortunately these principles do not seem to be accepted to-day in the imparting of moral and religious truth. It is not necessary for me to specify what I mean. I refer to much of the Sunday-school literature and many of the Sunday-school songs of to-day.

"The fact should always be borne in mind that noble thoughts should not be imparted to the child in a form which he will abominate in later years. In this respect I think the children of forty years ago were better off than the children of to-day. I am almost inclined to say it would be better for the young people to receive little Instruction than to be instructed in literary forms that they will detest in later life.

"When my brothers went to school in Scotland they were required to memorize every day a double verse of David's psalms in meter. This is an example of what they learned not in Sunday-school, but in day school:

The Lord is my shepherd;
I shall not want.
He maketh me down to lie
In pastures green. He leadeth me
The quiet waters by.

"The boy who learned that kind of literature was not ashamed of it when he became 80 years old.

"Thomas Carlyle on being asked to write something to be read before a society of free thinkers replied he had been taught when a boy that the chief end of man was to serve God and glorify him forever. I think that in some respects the boy who was required to learn the catechism and some of the psalms was better off than the boy of to-day. One reason the 'Iliad' and 'Odyssey' of Homer have endured through the ages is that their noble thoughts are couched in noble language."

Small Chance for Adults.

There is little chance for the conversion of any man after he has passed the age of 23. The spiritual period of girls is 16 and of boys 17. This is the giggling and gum-chewing age of girls and the awkward age of boys."

These were the asertions of Dr. William E. Barton, pastor of the First Congregational church of Oak Park, in addressing the Fellowship Club of that suburb. The theme was "What We Owe the Child Physically, Mentally, Spiritually." Dr. Barton's division was "Spiritually."

"General education has little effect on the spiritual phenomenon known as conversion," he said. "It occurs in the spiritually perfect period of human life, and what is to be done with the child spiritually must be done between the ages of 12 and 17. Too much emphasis cannot be placed on the teaching of a child to distinguish the coarsening influence of such things as the low vaudeville and the penny arcade with its indecent pictures.

"Any thing that makes the child clean, healthy and happy is not to be despised. The spiritual nature must always be paramount. It is the spiritual character that justifies the spending of thousands of dollars on the training of Helen Keller and it was the spiritual nature that justified the calling of a surgeon accounted the best in Europe to America to treat a single child."

Mrs. George W. Plummer spoke of the child "Physically" and said:

"The child has the right to be well born. He has the right to expect at least good parents and grandparents. The child has also the right to good health. The growing neglect of physical welfare and the criminal adulteration of foods make life seem to be the very cheapest thing in the world."—Chicago Chronicle.

Does this not indicate that persons who have grown to mature age and mature thought are not susceptible subjects for evangelistic Christian impressions and the hypnotic or semi-hypnotic suggestion paramount in revival methods?

It is the young, the callow, the immature in age and mentality, that are most readily affected by ordinary religious revival influences.

THE HOWE-HUNTLEY DISCUSSION.

It will be resumed next week. Circumstances beyond Mrs. Huntley's control prevented her from getting her reply to this office in time for the current issue.

Driven Away by the Hymns.

The Gospel ministers have racked their brains to find the cause of the absence of men from the churches, yet it remained for Rev. Ward Beecher Pickard to stumble on to the real motive. "Our hymns are responsible for the scarcity of men in the church," he declares. "I do not blame men a bit for their reluctance to attend church where these meek, namby-pamby, expressionless and meaningless songs are sung."

Rev. Pickard, when he found himself well started, struck out in other directions. "When a crowd comes in from a football game, the lusty heavyweights do not want to hear, "I want to be an angel and with the angels stand, with a crown upon my forehead and a harp within my hand." They are like the boy whose mother told him if he was not good, he would not be an angel. "I don't want to be an angel," he said, "I don't want to be an angel and wear hen feathers." Rev. Pickard thinks that the manner in which Christ is painted by the artists has much to do in making his religion one of "women and children." They painted Christ as a weak, effeminate, pretty man, full of sorrow, and thus gaining the sympathy of women. Rev. Pickard is for a manlier religion, and he sees the failure and has the manliness to acknowledge the unjust treatment of those outside by the church of women. He says: "There has been an army of strong, good men all around us, men who were too broad and large to enter into the churches through the little, narrow, theological door which we ourselves constructed. We thought them different from us. In our ignorance we pitied them. God pity us!"

Now the light surely is breaking! Twenty-five years ago such talk would have been rank heresy. Then the "strong, good man," outside the church persecuted as an offender against God, and the attempt made to cut him down so he could enter the church door. Now the pigmies inside finding the outside giants can come in in no other way, proposed to enlarge the door, making it so large a man with all his strength can enter.

But does this iconoclast realize the consequences? When these men enter the church, not only the namby-pamby hymns will go, but the namby-pamby prayers and preaching. And after the new order, will the church know itself?

THE IROQUOIS DISASTER.

Chicago has been visited by an appalling disaster in the burning of the Iroquois Theater. Six hundred men, women and children lost their lives, three ministers of the gospel being among the number. A careless Mayor, corrupt Aldermen and dishonest officials are responsible for this awful disaster.

Romanism and Our Public Schools.

That was a significant statement made by Archbishop Quigley in his recent address, that all non-Catholic teaching is anti-Catholic. The inference is that all instruction by Catholic teachers in the public schools is Catholic. Surely the church would not allow Catholic teachers to give anti-Catholic teaching!

It is said that about one-third of the children in the public schools are Roman Catholics, while two-thirds of the teachers are Romanists. It illustrates how the church is worming its adherents into all departments wherever it can do so.

If the Catholics are entitled to separate schools, built and maintained by the state, then the Presbyterians, the Methodists, the Episcopalians, and the Baptists are entitled to the same privilege. The idea is absurd.

It is plain we are going to have a fight with aggressive Catholicism on the question of the American system of public schools. Such leaders as Archbishop Quigley are becoming impudently aggressive in their anti-American crusade.

This Arch-Romanist wants the state to "provide schools for the minority." This is just what the state does—as everybody knows. But what he wants is that the government provide and support schools to teach Romish faith, Romish religion. He wants Romish schools supported at the expense of the people. He wants a union of church and state. He wants what is diametrically contrary to the American idea that the government is secular and not religious and should have nothing to do with the support of any church or religion whatsoever.

Romanism can never become Americanized in its purposes and ideals.

The Great Moral Daily.

A company of gospel ministers with other pious persons of Buffalo, N. Y., organized for the purpose of publishing a "great religious daily," such a paper as Christ would have were he on earth. Rev. Dr. Gifford was one of its officers. It was to be called the Sun, and be edited with heavenly wisdom, and free from scandal reports, police news, no Sunday edition, and Monday's paper was to be made up of reports of sermons. A paper altogether angelic in morals and pious to the liking of Cotton Mather.

Well, this lively scheme had to have money to back it, and its ministerial promoters hit at the endless chain plan. Anyone subscribing three dollars, and furnishing proof that they had written sixty letters and sent them to others, asking them to help in the good work, was to be paid fourteen dollars out of the company's funds. Letters and money with lists of names poured in a flood into the secretary's office. The get-rick-quick-fools were evidenced in the majority, and the ability of the company to pay between four and five hundred per cent for the use of their money did not appear to have been questioned by the dupes. Thousands of dollars were coming in, and the great moral daily would have been launched, freighted with piety, had not the tyrannical postoffice officials forbid the company the use of the mails. Its circulars, were, in the opinion of the department, obtaining money under false pretenses. Those who sent their money and sixty letters will not receive the fourteen dollars; they will be lucky to get their three dollars back.

The lay mind will be filled with humiliation because of its incomprehension of the "morality" of this scheme, and how a paper published in this manner and edited by men who see nothing wrong in the method, can be an improvement on the every-day paper, which makes no pretensions of being edited in a pulpit, but pays its debts in an honest business manner.

Holidays in Excess.

Holidays are now in order. Politicians are not satisfied with the number in America, they are ever plotting for new ones, thinking thereby to please the people. Birthdays of prominent men seem to give satisfaction; so every decade from this forth, it is probable, a new holiday will be added until in a millennium they will be as numerous as in Catholic countries, and idleness to observe them will become almost universal.

Wm. E. Curtis, the traveling correspondent of the Chicago Record-Herald, in a late letter from Madrid, says: "There are 128 holidays in Spain, not including Sundays.'" Add that day to the list, then one-half of all the days in the year are consecrated to idleness, at the expense of productive industry.

As labor constitutes the wealth of a nation, and as there are now but few holidays with us, we can well understand why the great prosperity in this country. And, applying the same rule to other countries, we can well understand why those people, where priestcraft has decreed so much idleness, are so poor. And does it not partly tell why laborers, with their families, are leaving those countries, and flocking in such vast numbers to this, where they are exempt from such exactions? Instead of enlarging the number of holidays in America we could be profited if we would abrogate some we have.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

MAKE REPLY TO ARCHBISHOP.

M. M. Mangasarian and Rev. R. A. White Defend School System.

M. M. Mangasarian and Rev. R. A. White took up the educational issue in their sermons recently, and both disagreed with Archbishop Quigley. Their arguments follow:

M. M. Mangasarian (Independent Religious Society): "In what respect do our schools displease the Catholics? Are the sciences taught in them unreliable? Are the text-books garbled? Is their history faulty? Are our teachers immoral or inefficient? 'They do not teach religion,' says the Archbishop. But why cannot the church assume that duty and relieve the schools of so delicate a subject? The schools are not complaining that the churches do not also teach the sciences and the arts. Why should the church quarrel with the schools for not teaching theology? Again, the archbishop denounces as oppressive and tyrannical the requirement of a normal school certificate from every applicant for a position as teacher in our schools. But if the Catholics consider it a sin to study in our schools, why are they so anxious to teach in them? It is the verdict of history, and I say this without any ill feeling, that no church, Catholic or Protestant, is a success as an educator."

Rev. R. A. White (Stewart Avenue Universalist Church): It cannot be maintained that our public schools are either godless or irreligious. If the archbishop means that they are not sectarian, we agree. This is one of their virtues. Schools are not necessarily godless or irreligious because they do not teach Presbyterianism, Catholicism or some other 'ism.' The denial by the archbishop of the right of the state to educate children is an old denial, but inconsistent with the needs and rights of democracy. The state has a perfect right to do whatever insures its stability and welfare. In a democracy enlightenment is the only sure basis for stable and safe institutions. In the United States we have the most diverse social conditions, religious differences and racial traditions to be found anywhere in the world. To mold these into a homogeneous whole without doing injustice to a genuine individuality is the herculean task of our American institutions. Our chief instrumentality for doing this is the public school. Your church divides; the schools combine. Your private schools separate according to wealth or religion; our public schools mix rich and poor, Jew and Gentile, Catholic and Protestant. The public school is the one genuine mixer."

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

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DESTINY PROPHESIED IN OUR LIVES.

A Lecture Delivered by Mrs. H. P. Russegue, at Springfield, Mass.

The poet, the philosopher, the preacher, the teacher, has pointed our thought to this truth, that we are thinking beings, that there is a destiny prophesied in our lives, and we ask, What is that destiny?

We are conscious beings, each one bearing the impress of the law which is expressed through him that tells us what that life implies. That law is the foundation upon which all life rests, upon which all growth depends, and upon which the advancement of races must reply for all time to come. Man is by nature a religious being, because he is a progressive being. He is by nature aspiring, hence everywhere in life we see the ultimates of character defining themselves in so many directions, unfolding all the possibilities of the intellectual powers of man, and we are beholding not only this wonderful evolution, but we are marking the degrees that have left their eras in the history of human life.

In the thoughts of the age we can recognize the civilization of races. We behold how advanced man is in art, in science, in philosophy, in wisdom, in every phase of human progress, by the records he leaves in his work, and we recognize at the same time how much more glorified, how much more beautiful God is to his perception, when we see the march that his religious nature has made. He is unfolding this cognition of divinity, in his recognition of his whole goodness that applies to life. We cannot perceive the goodness of a divine life beyond the outlines of our own experience, that cannot, and does not, appeal to our consciousness, and awaken within us that which is highest and best. We see in the universe so much that we are wont to criticise, but we must always remember that we are criticising that which we believe is beneath us, and aspiring to that which we believe is superior to us. We are reaching from the finite to the infinite. We are growing from the less to the greater. We are marching out to the fulfilling of the law that phophesies the Trinity for us.

Emerson so truly spoke when he affirmed, "That he who knows Heaven best is he who sees most of heaven in life. He who knows what heaven implies best is he who discovers unto himself the best good, the highest truth, the advanced attributes of human intelligence.

It is easy for us to draw the line between human and divine life, because we call that which is best divine, that which is less we call human, forgetful that there is nothing outside of us which we aspire to that has not its counterpart within us. It reflects that which is the germ of truth in our lives. Thus, if we behold something good, and reach out our hands to procure it, we have found the need in our own lives for that good. If we see a principle that is entertained by another man or woman, by any person superior to our standard of judgment, to our capacity, and aspire to that goodness, aspire to that superiority, we have found the reflex of that condition in ourselves, and we are striving to blend the good in our lives with that divinity that we discover in the lives of others.

Thus the religions of the universe have blended their influences. They have grown larger. They have recognized a larger goodness. They have discovered a grander truth. They are learning a larger life. They are expanding in their sweetness, beauty and usefulness to the world. The religions of the world have been marked on the mile-stones of time by their uses, by their application to human necessity. Zoroaster, who recognized in Persia the wondrous beauty and goodness of a monotheistic God, discovered the whole universe embodied in that Deity. He gave his followers the beauty that accrued from his own soul, from his own spirituality, and they carried it down into Turkey, and there it became perverted by the Jews. It was misdirected, and it was opening within channels through which the human mind was led to reach upward to that which was best and truest to the understanding. Thus that monotheistic god reverted to the triune life, but this is a relic which belongs to the religions of the long ago; to the religion of Pan; to the religion of the materialists.

We find that nature affirms the trinity that manifests itself in everything, but in that which is brought to the three material planes, we find the reflex of man's opinion, of man's judgment, of man's perception, of man's consciousness of what God implies to him, of that which appeals to his intelligence, and how it appeals to him, he gives out to the world about him.

Zoroaster in his teachings gave to the world the idea that there was over the universe one being, supreme in power, supreme in will, supreme in majesty, supreme in the great forces of the universe; but it has been directed in so many channels, that we have drawn the line between these conditions, between the material and the spiritual, until today the most of the religious world believe that the natural world is not the spiritual world, and natural life is not the spiritual life.

There is not and cannot be anything unnatural in the spirituality of man. There is nothing unnatural in divinity. It is superior, it is supreme, it is all-pervading, it is all-uplifting, it is all-aspiring, it is evolving its wonderful potencies until the world is richer for the better understanding of them; but there is in this life such a consciousness of the spiritual presence of the infinite, that at last there is gleaned from that divinity that overspreads our lives, that inheres our natures, that underlies our universe, that is everywhere about us, that we are breathing it into our souls and bodies into our lives. Into everything its life, its being, its force, its law, that at last we are coming to the cognition of the fact, that there is no separation between the kingdom of God and the kingdom of man. There is no line of separation. He is here, his soul is in our souls, his life is in our lives, his love dominates our being, as it does his universe, and we cannot extract it from ourselves. We cannot throw it away. We cannot confine it to any kingdom, and call it the kingdom of God, and find elsewhere a kingdom where he is not.

The spiritual life that is everywhere about us is the religious life of man. It is that which is uplifting, which is exalting man. It is not only uplifting him in the thought of a divine life, but it is uplifting him in morality, in humanity, in a general outgrowth of the best qualities of human intelligence. There is greater consciousness of the Deific life to-day than has ever existed before, and how do we know it? Because we behold its manifestations everywhere about us. There is no condition of life so low but that the religion of man, the spiritual perception of man, is reaching down to help to attain to a higher level of perfection. There is no wall so great but that the spiritual knowledge of humanity is peering into the mysteries that have induced such conditions, and is trying to elevate them to a higher and better expression.

The religion of Buddha was the religion of self-abnegation, it was the religion of selfishness, the religion of personality, the religion of an inherent divinity believed to have been confined to the one life. It was that which taught humiliation, prostration of the less before the greater, the humility which reflected the littleness of man, and not the condition which lowered his worthiness, and which made him look upon nature as unworthy to the good which surrounded him. On the contrary, to-day, the spiritual religion of the land is so great, its mind is broader, its need is as tangible, is as necessary. Its hunger establishes the call that is going out and out to a higher truth for its growth. Thus, if we are thinkers, if we are thnking men and women, if we are progressive, if we are enlarging the possibilities of our minds, the only way that we can discover the uses of this process of development is in appropriating its good to our every-day wants, to every-day living.

The Christian church has performed the great good of elevating woman to a higher standard. It has accomplished so much by putting up as the haven of rest the Mother-Mary! It has impersonated the purity and sweetness and source of spirituality largely embodied in the dominion of nature. Much has been accomplished in this wise. It has equalized the rights, the character; it has equalized the intellect; it has given to each that which is best needed, until to-day woman stands equal to man before the world. Her intellect is as great; her perceptions as clear, her intelligence as active, her morality as pure, her intellectual propensities as forcible as those of men.

Education has become general, and through it all we perceive a larger religious growth, a sweeter religious influence, a higher religious power, a greater good shining out through the world, because all are bound to the empowering spirit of the Father, God. Thus, then, do we see the march truth has made up the heights of the past to the present, and we behold the prophecy it outlines for the future, until we know religion has taken the majesty of God, has taken away the personality, and made the universality of his spirit the divine potency of all life.

To-day, evil has grown less. Scarce any man, or any people, believes in the personality of evil. They no longer encompass it by disfiguring human beings; they no longer outline it by an object of terror; they no longer hold up the finger to poison the minds of childhood, or pervert the attention of the youth. They no longer picture to the child the object of terror.

Evil to-day is a disease, and the physician is truth, is knowledge, is wisdom, is God's goodness, God's love, a higher brotherly unity, a diviner living, a holier worship, that which is best in life. Thus religion has more attributes to-day than it has ever known before. It is more universal in its application, it has righted a wrong, it accepts without creed the best there is in every life. This is the spiritual growth of the race of men of every sect, of every belief.

Our own religion, our spiritual belief in a spiritual life, has accomplished much for the race. It has not confined itself to one sect; it has not formed a boundary of any one denomination. It belongs to the world, and why? Because it is spiritual, and it belongs to the spiritual nature of humanity. It belongs to the spiritual aspiration of human souls. It belongs to human intelligence. It is the call of every human need, and it answers that call because it is the voice of every human need, and it answers that call because it is the voice of divinity. It is to be found everywhere. It would by no means decry the good that any church or any sect has accomplished for the advancement of mankind, but I would proclaim this truth, that no one has found the limitation, no one has found the confines of its goodness. It is so great that the spiritual life of man is reaching out to-day for a higher communion, and is not satisfied with that which is confined to earth-life alone.

A hundred years ago the fact of a cable under the seas that should bring to you at your breakfast table the news of foreign countries, was an unheard of possibility, and man would have laughed to scorn such a proposition. To-day, you can commune with friends for good or for evil, for joy or for sorrow, and know all the events that are transpiring throughout all quarters of the globe, and are reported over the wire that connects one continent with the other. So your thoughts go out across mountains and seas, your spirit presents all conditions of material life, and you are sending out to the world your influence for a greater good. This is a RELIGION IN TRUTH, because it is bringing worlds nearer together. It is bringing the pulsations of human life so close that you are the tributaries through which the pulse of the divine spirit can be heard.

To-day the religion of the world has become so general that we answer the call of need from all over the earth. Worlds are being compassed by the light of the spiritual knowledge of man. You are no longer confined to the thought that you must only recognize that which you cannot see or hear, and which you cannot understand as divine. You have brought God home. You have enthroned him in your souls. You have made him all that you are, and you are seeing, living and thinking in his realm. This is the spiritual nature of man. It is enlarging, it is quickening, it is becoming more active, it is becoming truer, and you cannot look abroad upon the earth and find to-day the same narrowness of mind, the same confining influences that were a power that dwelt with man one hundred years ago.

What has accomplished this?

Simply the enlarging of the human thought. Simply because human thought has grasped life with its meanings more sincerely and more profoundly than ever before. What has been the largest influence conducive to the growth of this thought? The recognition of a spiritual force upon which thought could go out to the remotest points of earth.

Spirit communion has brought into realism, into the practical knowledge of our every-day lives (it makes no difference whether we believe or call ourselves Spiritualists or not) the spiritual attributes of the universe, and we are using them for the advancement of the race.

The spirit communion that to-day establishes the foundation upon which the modern Spiritual religion is resting is only one of the attributes of God, one of the attributes of divinity. You may pervert its uses, you may pollute its channels, you may pervert its messages, you may misconstrue its teachings, yet its truths are infinite, they are born of God. You cannot throw them aside. They will overcome every obstacle. They will march on the human journey of life until man has reached the higher and better conditions that belong to human nature.

Spirit communion has brought us nearer to the divine presence. It has made God to us paternal in his love. We do not look upon affliction as God's judgment because of our error; our cities are not razed to the ground by fire because God is angry. We are not punished because of the demoniacal influence that may generate in the spirit some power outside of this universe. We are taught by it to observe the reasons why we are pointed to the foundations of evil, until evil is blossoming into good, and how do we see this? In a thousand ways; yea, in many thousand ways.

We look into every city in the land, and what is the result of our observation. Disease prevails. Your streets are dirty. Your sewers are imperfect. Disease is generating in your midst.

Who punishes you?

Your ignorance. The moment your intelligence is applied to those conditions, you are hearing the voice of Almighty God speaking to the wants of man, because evil is fleeing away, and life is taking the place of disease. So it is with all the evils of morality and immorality, all those that belong to the diseased minds. You are looking for causes, and to-day religion has founded the home for the inebriate. Later on it will form a home for degenerates. It will find the causes for moral disease, and apply the healing balm of knowledge and spirituality, and man will rise out of his disease. These are the things that religion does. Religion cleans your cities, uplifts its morals, converts its lepers to active, useful citizens, and when religion commands and finds the cause, good is forthcoming.

This, friends, has been the great lesson that Spiritualism has taught for fifty years.

It has not been confined to the little home at Hydesville, but it has gone out and out until the whole earth has sent out its responsive call for more light, more knowledge, more spirituality, and the spirit from the other life, or the life just across the threshold, that is opening wider and wider to human souls, comes back freighted with the knowledge to help mankind to higher levels.

Spiritualism, pure and undefiled, is that religion which ennobles man. It makes use of everything that exists for his advancement in purity, in morality, in humanity, in a love for truth.

Spiritualism may have been misused, misapplied, misappropriated in life, but it still shines out its rays permeating the universe, pure and clear, and it will shine on and on and on forevermore. It cannot die, nor can its light be extinguished, because the spiritual nature of man is enlarging, quickening, and is living a higher spirituality, a higher goodness, a higher usefulness. Thus out of this comes a moral that every thinker must apply to himself.

Spiritualism has been disintegrating in its thoughts, in its power. It has entered every community. It has invaded every home. It has gone into every church. It has entered every school. It has found its way into almost every human heart, and why? Because the human soul is crying aloud: Am I to die, or am I to live? Are those whom I have cherished, and whom I have watched over, are they gone, are they dead? And the answers come down through time, and the spirit of God has answered the prayer of human hearts; and through the tiny rap it came, and through the voice of angels it has sung itself into the life of man. It has been written upon the walls of time. It has come to the mourner's heart. It has reached the needy ones, and it has always spoken, and always will speak of life, life eternal. It means that life which is larger, sweeter, better, truer, nobler, holier, diviner, more and more glorified, the more we know of it

On, Spiritualists, you may believe the door is open. The father or mother, sister or brother, and wife or husband, has passed through and spoken to you. But that may mean nothing to you any more than to see an automaton dancing upon your streets; but it means life beyond the grave, for it tells the story that man thinks, lives and speaks beyond the grave.

What does it mean? It means a larger, better, sweeter, and holier life, a more God-like life. It means bringing from without the heaven of which we have dreamed, to within the heaven that we can live. It means we have found the land where our hopes are verified, where our dreams come true. It means that every moment's time we have found the joys to which we aspire. We have found the spirit that answers the call from within, and we are again with our loved ones, and they are with us. They are not dead, they cannot die, for God has breathed into them his spirit, and they, and we, are living souls forever.

Civilization Hopping on One Foot.

Woman has not suffered alone through the denial to her of political equality. The human race is like a man who through infancy, youth and manhood, has compelled his right leg to bear the burden of his body, regarding the left merely as an ornamental appendage, to be swung up by supports, and tricked out with ribbons, lace and jewelry. The one limb would be nerveless and feeble, the other lame and overworked, and the progress of the whole body would be halting, uneven and slow. So it is with the body politic. With the enfranchisement of women there will come a nobler era. Then with interests that are identical, with a humanity common to both, the masculine head married to the feminine heart, wisdom supplemented with love, man and woman shall together work out the great problems of life, and a nobler and better civilization shall come to the waiting future.

MARY A. LIVERMORE.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

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L. O. HULL. REPLIES TO MR. McKINSTRY.

SHOW VS. PHENOMENA.

As an agnostic I am a searcher for truth. I would rather believe in immortality than in annihilation, and like many other agnostics I would have faith in the dogma of Spiritualism if I could witness such phenomena as are frequently described in Spiritualistic publications.

If Spiritualism is true, it is a matter of surprise to me that its phenomena are so rare. I have lived for many years one hundred miles from Chicago and within seven miles of cities containing more than twenty thousand inhabitants, without knowing of a medium in this region who pretends to show materialized spirits to the public gaze, or to get communications by slate-writing, trumpet speaking or in any other supernatural way.

Spiritualists should understand that the only way to convert disbelievers is to show them the phenomena which they tell us are of such frequent occurrence, and by foretelling what is going to occur instead of waiting until after the occurrence before telling us about the prophecy.

If spirits can tell us, as is so often alleged, about events occurring in distant places, then why, during the siege of Pekin, when all the civilized world was trembling in anxious suspense, did they not describe the true condition of affairs in that city? And why do they not prophecy results of matters in which we are all interested?

Apropos of this inquiry I copy as follows from the last number of the Review of Reviews, page 750:

"The only convincing proof that a given communication is the work of a spirit (whether a disembodied human being, or a sixth-rounder, or an elemental, or a sylph) must be found in clear evidence that no human intelligence could have been equal to produce it. The man of science at once suggests satisfactory tests. If any medium would answer twenty questions about the near future, stating such facts as the maximum temperature at Greenwich on three days a month ahead, the price of consols next settling day but four, the winner of the Derby and the Oaks and the St. Leger, the sex of the next child born in a royal family, and the number of claims made on a given insurance company in December next, there would be general conviction that some superhuman intelligence was at work. All these facts are beyond the present knowledge of any human being, and it is inconceivable that chance could produce correct answers to them all."

The Review of Reviews copies the above from an English journal. Instead of asking our Spiritualistic mediums to answer these questions I will propose two as a sufficient test:

First; Which party will be successful in the next presidential campaign, and what will be the number of electoral votes given for each candidate in each one of the United States?

Second: Will Peary be successful in his next attempt to reach the North Pole, and if successful at what date will he reach the pole?

Now if the spirits will give to these questions such answers as are verified by results I venture to affirm that Spiritualism will be given a greater boom than Luther's preaching gave to the Reformation.

Nelson, Ill. J. McKINSTRY.

Mr. McKinstry states, in effect, that if spirits can return and communicate, that they will foretell, through their mediums, a given number of future events. My experience has taught me that even in this material world, we rarely get things exactly as we want them; how much less, then, can we expect it in spiritual things, where conditions are subtle and little understood? I do not believe that spirits are infallible, nor do I believe them omniscient; that is an attribute of God, and we do not believe that when we leave the body we become as Gods, knowing everything.

We believe that spirits can and do return and communicate, even if they do not answer all the questions of mortals.

Mr. McKinstry never saw a spirit, notwithstanding the fact that there is a mass of evidence mountain high from reliable witnesses who have seen them, he will not believe in their existence, they answer his particular questions, and time proves their truth.

Now, let us apply this same rule to mortals. I never saw Mr. McKinstry, and notwithstanding the fact that thousands of reputable people testify that he lives, that they have seen him; I contend they are all mistaken, deluded, they they cannot deceive me, and state that if he really does exist, that he must prove it by answering the questions he himself propounds, and they must stand the test of time. Now, Mr. McKinstry cannot do this, therefore he does not exist. This is sophistry, pure and simple, but a practical application of his own argument with the character reversed. So unless we are wilfully committed against the fact, we must accept the evidence of others, just as we do in other things and admit that spirits as well as Mr. McKinstry do exist, even though neither may be able to answer the questions; in short, the existence of neither depends on the ability to answer them.

Stanley made wonderful discoveries in Africa, and we believe his statements, without demanding that all his experiences be reproduced for each of us. If the testimony of others is not to be believed then we might as well burn all our histories.

Victor Hugo says: "There is a time when the unknown reveals itself to the spirit of man, a sudden rent in the veil of darkness makes manifest theings hitherto unseen, and then close again on the mysteries within," and I sincerely hope that this time will come to Mr. McKinstry, but I will quote a few instances where it came to others, and it seems to me to prove the agency of spirits, according to his own standard: "The only convincing proof that a given communication is the work of a spirit must be found in clear evidence that no human intelligence could have been equal to produce it."

M. LaHarpe, a celebrated member of the French Academy, states that at the beginning of the French revolution of 1788 M. Cazotte, and a group of eminent persons were invited to dine with a member of the academy. "While they were at table he turned to Condorcet and informed him that he would poison himself in prison, to escape the executioner; told Chamfort he would open his veins by twenty-two incisions of a razor, and yet would die only some months afterward; told Vicq d'Azyr that he would cause his veins to be opened six times in one day in an attack of the gout, and would die that night; told Nicolai, Bailly, Malasherbes and Raucher that they would perish on the scaffold; told Duchess de Grammont that she and the king of France and many others in high rank woud be taken to the scaffold, and that he himself should be crushed. All this he signified would occur in less than six years. The prediction was literally fulfilled, everyone dying as predicted."

John P. Coles, a medium, published in New York Daily Times of Dec. 3, 1854, and more fully in Sunday Dispatch, Dec. 10, a prediction that the Czar of Russia would soon have serious difficulty with Mencikoff, and in just three months from the 29th of November Czar Nicholas would die. This was fulfilled, and his last act was the removal of Mencikoff.

Josephine says that when a girl she was told by Euphemia of her native isle: "You will be married soon; that union will not be happy. You will become a widow and then—then you will be queen of France. Some happy years will be yours, but you will die in a hospital amid civil commotions."

Wm. T. Stead and about a dozen others had a seance with Mrs. Burchell, a medium, in London, March 20, this year, when she foretold the terrible royal tragedy in Servia, when King Alexander, Queen Draga and others were slain three months later.

Mr. McKinstry says: "I am a searcher for truth and I would rather believe in immortality than annihilation." These are noble words, and I believe touch a responsive chord in every breast. The heart of man recoils at the ghastly thought of universal death, and Spiritualism alone offers the evidence of universal life, and inasmuch as mediumship is latent in most every human being, I think the best way to investigate is in the sacred home circle. The process of development is sometimes slow, but the phenomena you do get are genuine, which I am sorry to say is not often the case with mercenary, professional mediums. I blame no one for being skeptical and demanding proof; that is our privilege, our duty, as rational human beings; he who thinks with difficulty believes with alacrity. I was an agnostic myself until I was converted in the home circle, without a medium, and I sometimes think it could have been done in no other way. So I extend the right hand of fellowship to Mr. McKinstry and wsh him Godspeed in his search for truth.

L. O. HULL.

Fort Wayne, Ind., Dec. 23, 1903.

Mormonism Bars Negroes From Entrance to Heaven.

Salt Lake City, Utah.—During the funeral services for Eugene Burns, one of the most prominent colored men in this state, Patriarch Miner, president of one of the quorums of the seventies of the Mormon church, walked up to the pulpit and, to the consternation of the mourners, began a highly sensational discourse. He declares that the dead man could not enter heaven. All that ever existed of him lay in the coffin before the altar. He further said that an Ethiopian could not reach the state of exaltation necessary to entrance into heaven. His soul was doomed before his birth.

The Rev. Mr. Brown (Baptist) replied to the remarks of the patriarch, referring to a quotation from the Bible to prove his contention that any man could be saved on the conditions of salvation laid down in the Scriptures.

Burns was a grandson of Abel, the body servant of Joseph Smith, prophet of the Mormon church. Abel was, according to Patriarch Miner, the only one of his race who ever succeeded in gaining entrance within the pearly gates. The reason he was so successful in accomplishing that feat, according to the patriarch, was his loyalty and service to Joseph the Prophet, and his belief that the Mormon religion was the only one.

The reason assigned by the patriarch for the non-admission of Ethiopians to the other side is the fact of their dusky skins. No man with black skin may enter the gates of heaven, he holds. "We believe," he says, "that there are three orders of spirits. In the first class are included the spirits that have never been incarnated. Having never been given a human body they are doomed to grope in darkness throughout eternity. There is no redemption for them. The second class includes the spirits which have been incarnated. They have been given the privilege of coming into the world and being redeemed through the plan of salvation that is open to us. That class is the whites. The third and last class of spirits is the class that fell. Because of their fall they are compelled to reside in bondage. They are given carnate bodies, but can never lift the yoke of bondage. That class of spirits includes the negroes. Abel, the body servant of the prophet, believed in Joseph Smith as a prophet and the latter-day dispensation. Hence he was exalted, and, so far as is known, he is the only one of his race who ever overcame the conditions of his bondage. For the colored race, however, there is an exalted state in the next world into which they may go. Provision has been made in the teachings of the Prophet Joseph, so that the negro may step up into that proliminary state of exaltation, and when he gets there a chance is given him to accept redemptions, according to the teachings of Joseph Smith.

The above shows up the priestcraft, what they practice and preach at this age of enlightenment, and time when the human race are allowed to think for themselves.

Denver, Colo. T. S. COLLINS.

SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children voices,
For a sweet, childish face at the door.
And to press a child's face to your bosom,
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!

—New Orleans Picayune.

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MEDIUMSHIP OF THE GODS

The Ancient Divinities and Their Work.

Superior souls of the universe in the past selected and elected one mind, one person in a spirit material body on earth who shall be a leader for all mankind on earth and themselves until further public notice or otherwise.

We can and should consider plans by ancient gods for mankind while spirits of mankind were invisible material bodies.

It appears as if ancient gods and mankind have been at war and the gods held fast to ideals. The Rig Veda teaches: "Assemble; speak together; let your minds be all of one accord, as ancient gods, unanimous, sit down to their appointed share. The place is common, common the assembly, common the mind, so be their thoughts united. A common purpose do I lay before you. One and the same be your resolve, and be your minds of one accord. United be the thoughts of all, that all may happily agree."

Under Peter, according to the New Testament, we find similar plans: "And the multitude of them were of one mind; neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid down at the apostles' feet, and distribution was made unto every man according as he had need."

Think of the intent of the gods and apostles. The gods had the best plan. The apostles should have held houses and land in common. The influence of a leading mind in a city is wonderful.

Zeus.

Tuesday is set apart in honor of Zeus, an ancient god. If Christians and their God are recorded as a person and persons, all other people and their gods are equally worthy of mention both by type and in name. Zeus was the greatest in power of the national gods of the Greeks, and he was a favorite among Egyptians. Zeus was the son of Cronos and Rhea, brother of Poseidon and Hera, the latter was also his wife. He expelled his father and the older reign of the Titans; assumed the throne of the world, and successfully resisted the attacks of the giants and conspiracies of some other gods.

In the division of duties, after the dethronement of the Titans, Zeus gained the rule of the air and heaven, Hades of the infernal or internal regions, and Poseidon of the ocean; while the earth was left subject to the influence of all three, though Zeus was regarded as having the supremacy throughout all departments.

Crete and Dodona were the places where the honor or worship of Zeus was most cultivated. Zeus was chief of kings, gods and mankind; protector of kings, of law and order; the avenger of broken oaths and of other offenses, etc.

Cupid.

Cupid, one of the gods in ancient times, was powerful in bone and desire of one of a sex, for one or more of the other sex. Sometimes this god sends his spirits as if there were a fever heat in his subject and the subject, he or she as the case appears, lusts or loves.

Historians are in doubt about who were parents to Cupid, the god of lust, love and desire. Son of Vulcan and Venus, or of Mars and Venus, leaves his mother in both reports as Venus.

The symbols of Cupid are the bow, arrows, quiver and wings; sometimes a bandage covered the eyes. Cupid sometimes blinds people mentally to the faults of another for a time, then the blindess is removed and desire, love, honor and even respect passes away and are not in that presence again. A fat, healthy child is also used as a symbol of Cupid. His darts pierce the fish in the ocean, lake, river, yea, even the flies on the wall. Birds of the air, and the ancient gods of Egyptians and Greeks were hypnotic subjects to the power of Cupid and his spirits.

The immensity of space was his home, but, like his mother, Venus, he specially loved the flowery thickets of Cypress. Cupid was one of the early gods of the Pelasgians, since the worship of him at Parion on the Hellespont was connected with the Pelasgic religion of Samothrace, one of the gods. Cupid was a messenger of the gods to mankind. Cupid had a host of aids who were active at many places at once.

The history of the gods is an interesting study and their history is as correct and reliable as the histories of saints and the mediums of our time, perhaps the histories of the gods are more reliable because liars were not favorites with most of the gods.

Boston, Mass. AURIN F. HILL.

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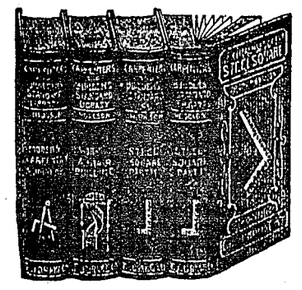
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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Maggie Waite writes: "Sunday, December 28, the Metropolitan Spiritualist Society held a very interesting meeting. Dr. McWilliams lectured, followed by a short talk by Mrs. Effie Moss; both speakers were listened to with the closest attention, followed by messages by the pastor, Mrs. Maggie Waite. Jan. 10, Dr. McWilliams lectures for this society again. Jan. 17, a testimonial will be tendered Wm. C. Ralston, the main guide of Mrs. Maggie Waite, it being the sixteenth anniversary of her mediumship and public work. Beside the regular service on that occasion a musical and literary entertainment will be given on the 28th. Dr. L. Freedman sang a solo and was given at its close an applause that showed the pleasure of the audience in listening to his fine baritone."

Charles Barnes, the excellent trumpet medium, has been at Bushton, Ill., holding seances. J. V. Thompson a prominent Spiritualist, writes, speaking favorably of the good work Mr. Barnes is doing. The tests he gave were excellent, and the answers to questions by the spirits were to the point and very suggestive.

Miss Mattie Woodbury writes from Bay City, Mich.: "I have closed my work here for the present, and find our people so kind that I regret to leave them. Mail addressed to me at Bath, Mich., will reach me the first week of January. I will go anywhere in the state to work, on reasonable terms."

Dr. Conger, the eminent author and physician, writes: "The Progressive Thinker grows better every issue. The Dec. 26 number is full of choice articles."

The well-known medium, Mrs. Isa Wilson Kaynor, writes from Grand Junction, Colo., under date of Dec. 24: "I expect to leave here for Texas Monday, to work for the Texas State Association, commencing at Bowie. I leave many friends here, and all expect me back in the spring. It seems wrong that Colorado does not form a state association under the N. S. A. Many small towns want help to organize, yet mediums and lecturers hold back."

Dr. J. H. Randall writes: "The Golden Rule Church is planning to have regular Sunday afternoon services, and to give any honest mediums a chance who may attend its meetings, for part of the time. I have been formally elected its pastor, but will continue my work for the North Side Sunday evenings at 1546 Milwaukee avenue."

D. A. Herrick is serving the Grand Rapids (Mich.) society for January, and will answer calls for funerals within reasonable distance.

B. F. Wallingford writes: "It is with pleasure I send for the renewal of my subscription to The Progressive Thinker. It comes like the morning dawn after a stormy night of darkness. May the good work go on until every one may know the truth."

Emily N. Oakden writes: "I am so glad to be able to renew my subscription again. I can hardly wait for the time to come for the next paper. That is such a beautiful poem, 'My Mother Over There.' It is worth the price of the paper to me."

Dr. H. E. Ballard, president of the Universal Occult Society, writes: "The Universal Occult Society, presided over by the Hon. R. Gilray, is still holding its meetings Sunday evenings at the parlors of Mrs. Grace Aitken, 253 Thirty-first street, near Michigan avenue. The lyceum under the leadership of Mr. Clarence Caldwell, is making decided progress, not only in number of children, but in developing their young brains through calisthenics, thereby building living monuments to herald the great and everlasting truths of our beautiful philosophy. The trustees of the society are still on the hunt for a permanent place of meeting, and as soon as such is obtained we shall put ourselves in shape to meet the demands of the seekers after truth. Bro. Gilray, with his beautiful thoughts, is always most interesting. Sunday evening, Dec. 20, Brother Gustafson made clear the law of psychometry. Last evening, Brother Marsh took up the suggested subject, Universal Life, and handled it in a masterly manner. The psychic reading from articles sent in following the Sunday lectures, by Mrs. Grace Aitken, are worth many miles of travel to listen to. The socials given by the Ladies' Auxiliary every other Saturday in Mrs. Aitken's parlors, are distinguished by many intellectual treats, aside from the sociability the good things we have to eat promotes."

Oscar A. Edgerly, the well-known trance speaker writes: "During the months of December and January I am serving the First Temple Spiritualist Society of Newport, Ky. I find the society composed of a very earnest band of workers, who are doing much for our cause in this vicinity. After the first of January the society has arranged to have me speak Sunday afternoons in Cincinnati, Ohio, and Sunday evenings at the Temple here in Newport, hoping

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

in that way to reach a larger number of people. During the months of February and March I shall fill an engagement with the First Spiritualist Church of Elmira, N. Y. I shall be pleased to hear from camp associations desiring to employ speaker for the first four Sundays of July. Home address, 29 Public Square, Lima, Ohio."

D. D. Wait writes from Vermont: "I enclose a clipping from Boston Post of Dec. 21, which speaks volumes in showing the trend of Catholicism in America. The writer forgets to mention that Catholics murdered three of our presidents. He doesn't stop to contrast Catholic Spain, the Philippines, and all other countries where Catholicism is the predominant religion, with the United States. Even here we are little aware of the controlling influence in church and state. The shrewd politician counts his defeat as sure if he sounds a note of alarm against this hydra-headed monster, posing as man's only means of obtaining God's favor. The press, with a few honorable exceptions, are silent, for fear of losing patronage, and so the work of tightening the reins is allowed to go on while we allow ourselves to sleep on in fancied security. What prophet can foretell the time or picture the horrors of the conflict when Catholicism shall venture to measure arms with Liberalism. I have confidence in the powers of the spirit world, aided by the sturdy blows dealt by The Progressive Thinker, that they will not venture the rash experiment of foisting upon the people a religion whose course can be traced all the way down the ages by rivers of blood and persecution too revolting to repeat."

At the Mormon Tabernacle, Salt Lake City, Utah, Elder Walker A. Wallace, who has just returned from a mission to Germany, said there was not much to tell of his work because he had been compelled to leave when just at the point of beginning his labors. A year ago there were 100 elders in Prussia alone; now there are less than half that number. The police, incited by the ministers, said Elder Wallace, are always after the Mormon missionaries. Elder Ephraim Jensen preached upon the necessity for pure hearts and clean thoughts. The Holy Ghost, he said, would not remain with a man or woman who was not pure in heart. "We need to pay more attention to the mind instead of paying so much attention to the body," he said. "It is easier to forsake wrong conduct than it is to control the mind." The speaker related an "experience" or vision which had come to him. He said he stood in spirit at a street corner and saw the people addicted to various kinds of sin surrounded by swarms of evil spirits. It was revealed to him that these spirits of intemperance and lust were attracted by the thoughts of those to whom they attached themselves and, in turn, incited their subjects to the commission of evil deeds.

H. E. Martin writes: "Conferences are doing a good work in Grand Rapids, Mich.; they furnish opportunity for young speakers to develop their worth and abilities. Feeling the need and value of conferences, Mrs. Emma Gibbs organized conference meetings in Page's hall over a year ago. The society has grown so that its meetings are large and interesting. Many local talent take part. Miss Gibbs is already a good speaker. She has organized a Ladies' Aid Society, called the Willing Workers. The meetings give mediums opportunities to practice and develop for public work. Miss Gibbs' pleasant and sociable manners have a great bearing in bringing strangers into her society, thus enlarging her spiritual work. If more were like her, there would be more harmony in the Spiritualists' ranks."

J. M. White writes from Kansas City, Mo.: "The materializing seances now being given by Mr. W. W. Aber at his home at 3422 East Tenth street, are attracting a great deal of attention. All that come recognize their departed ones, and many hearts are being made glad by the work being done by his guides. The intellectual circles are very strong in scientific demonstrations and especially in form demonstrations. At one of the seances for intellectual work not long ago, Col. R. G. Ingersoll, Gen. U. S. Grant and the late President McKinley manifested. Those who came to scoff have been completely overcome with the results they have received. One lady not long ago came to make fun, but when she was called to the cabinet and her loved ones from spirit life met her, she broke completely down, and from mocking she was moved to tears. A personal friend of the writer, who was last heard from en route to Siberia as a missionary some ten years ago, materialized here and dictated a message to be sent to his mother near Fort Scott, Kansas."

John Beyer writes from Sterling, Kansas: "You must not think us dead or asleep because we have not written for so long. Our society is prospering nicely. We have some very good home talent developing rapidly, and at the same time we had with us in November, Mrs. Bartel, and her work gave very good satisfaction. We also had Mrs. Bledso and Mrs. Wagner and their work is always appreciated. We had last week Rev. C. H. Cook with his stereopticon views, which was well received. He added to his selection of spirit pictures four from this place, two from Dr. Wm. Scheth, and two of ours which were obtained one year ago by the Bangs Sisters. I wish to state that Rev. C. H. Cook is a very conscientious man, and would not show any pictures purporting to be spirit pictures unless he can have the legal documents with him, stating how they were obtained, and acknowledged before a notary public."

Now is the time to awaken interest in your members who have become careless, and to add new ones to your society. Dr. J. O. M. Hewitt, 533 West Madison street, Chicago, is one of our ablest speakers, and can be recommended to any society that needs his services. The Doctor has served as pastor of the Church of the Spirit Communion for the past two years, and his lectures have always been well received. If you are in need of a good lecturer, write for terms at the above address.

Charles J. Barnes, the well-known trumpet and physical medium, is now visiting his sister, Mrs. Hamilton Gill, at her residence, 522 West Monroe street. While in the city Mr. Barnes will assist Mrs. Gill in her usual Sunday and Thursday night meetings. These circles are especially interesting to skeptics and investigators, as several strangers recently attending same received some remarkable tests. Mr. Barnes leaves the city January 10, to fill an engagement at Warsaw, Ind.

Mrs. Isa A. Cross writes: "Dr. Geo. B. Warne will lecture for the Hyde Park Occult Society, on January 10. Regular Sunday evening service at 7:45 sharp, at 323 East 55th street. Everyone knows what the Doctor can give, and it is just what we all need. Come and hear him."

Harry J. Moore lectured last Sunday at Hayesville, Iowa. Next Sunday he lectures at Oskaloosa.

M. C. Matthews writes from Pittsburg, Pa.: "It is just two months since we dedicated our church. Rev. B. F. Austin, of Canada, officiated during the month of November. His lectures were interesting and instructive to a degree that made us stronger in our stand for the philosophy and phenomena of Spiritualism. So well did Brother Austin do his work that he gained the hearts of the people, leading many to wish that he could remain as settled pastor. Brother F. Corden White was with us, assisting in the work with Brother Austin during November. He gave satisfactory evidence of the continuity of life to many people. His services in November were donated as his subscription to help pay for our church. For December he was engaged as our test medium, giving messages which were recognized and afforded consolation to all who received them. The speakers for the month of December were Mrs. C. L. Stevens and Richard F. Tischer, alternating in the Sunday services. Mrs. Stevens, wife of our worthy president, evidences a high order of spiritual unfoldment. Her lectures are along the line of constructive Spiritualism. Mr. R. F. Tischer also has given his time and talent freely in the interest of our church. Brother Tischer is an earnest worker in the cause of Spiritualism. He has been a grand help to our society here. He is young, and from present appearances the future has something good and bright for him. It is with a degree of sorrow we have to inform you that we have had two of our old and earnest workers pass into the spirit world. Bro. John H. Knight, ex-secretary of our society, passed out from exhaustion on Dec. 14, 1903. May his soul enjoy that peace and happiness in his spirit home that it anticipated and prepared for in this sphere of life, is our earnest wish. Mrs. Belle Gorden passed to the spirit world, Dec. 22, 1903. She was a member of the board, also of the Ladies' Aid Society of our church. For January, 1904, we will have the pleasure of listening to the truth as it may be given from one of the giant minds in our line of science and philosophy. Prof. W. M. Lockwood will be with us and no doubt will sweep away some of the cobwebs of the superstition of the past, and give us something for our foundation of knowledge and belief, nothing less than the great Omnipotent Order of Nature in all its corelated energies and formative principles. The Ladies' Aid Society will give an afternoon lunch and oyster supper on New Year's eve. We will also hold watch night services the same evening. We do not think there will be any one present with a long, sober face, hunting for something to which he can make resolutions that cannot be kept. We will have bright, happy and joyous faces here to greet our friends when they come. Our Ladies' Aid is a great help to our society, not only financially but socially. Under the present management, Mrs. Ahl as president, and Mrs. M. A. Matthews as treasurer, and a number of lady members equally willing and earnest to help with the work, will make the social entertainments a success. Mother Irwin is still with us, although not serving us in caring for the building, the work being too much for her present health. She is faithful in her attendance at the meetings, helping as much as she can."

Speaking of The Great Psychological Crime, Frank T. Ripley says: "I do not believe that when a medium is honest and true, that a spirit can make them do wrong, or injure them in any way. To those who desire good, goodness can only come. Always pray to the higher intelligences, and all honest mediums will be protected."

G. Hamilton Brooks writes: "Dr. Juliet H. Severance, who has the courage of her convictions, and a creater of public opinion, will lecture for the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Sunday evening, January 10. Her subject will interest the many readers of The Progressive Thinker—'Is Mediumship a Psychological Crime?' We bespeak for Dr. Severance a crowded temple. This is an opportunity to hear a talented speaker, who has had years of experience, and has the knowledge that many are seeking."

Georgia Gladys Cooley writes from Denver, Colo.: "Though in the land of sunshine, and breathing the purest mountain air, my thoughts at this moment turn toward my friends in colder climes, especially the dear old Progressive Thinker, which, in spite of blizzards and wrecks, is now in my hand. After a busy day it is indeed a pleasure to read this dear friend, and see what other workers and loved ones are doing. I fancy I see the happy faces and outstretched hands of the good sisters and brothers at the various bazaars, and am happy to read of such glowing accounts of the same as reported in the General Survey column. A happy and prosperous New Year to one and all, and a long, long life to the dear old Progressive Thinker."

BUFFALO MASS-MEETING.

The officers of the New York State Association of Spiritualists have arranged for the holding of a state mass-meeting at Spiritual Temple, corner Jersey and Prospect streets, in the city of Buffalo, on the 1th, 16th and 17th of January.

Speakers and mediums engaged are F. Corden White, the well-known test medium of Lily Dale; Rev. B. F. Austin, Editor W. H. Bach, Lyman C. Howe, Tillie U. Reynolds, H. W. Richardson and others.

All Buffalo societies are invited to join in this meeting and many leading Spiritualists from nearby towns are expected to be present and participate. A good musical program will be provided and a grand meeting is expected.

H. W. RICHARDSON, Pres.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

SPIRIT THOMAS PAINE.

To the Editor:—At the conclusion of your article on the "Materialization of Thomas Paine," in the issue of Dec. 5, you said you would wait with anxiety my further report. The appointment for a second appearance had to be deferred at my request. It was renewed at the seance on Dec. 7, when I received a written message, saying: "Thos. Paine will give his address Friday night." Presently there came another message as follows:

"I will report Paine Friday night. W. B. Lord."

Mr. Lord and I worked together as stenographers for many years, in both houses of Congress, and as partners in New York City. Our sign in Nassau street was "Burr and Lord, Shorthand Writers." Mr. Lord died in December, 1884.

At the close of the next seance, Dec. 9, I asked George Christy, the spirit guide, how Mr. Lord was to perform the task of reporting Paine. I had expected to do it myself He said: "He will do it in the cabinet—will write it out in longhand for The Progressive Thinker."

At the seance on Friday, Dec. 11, I was selected by George Christy to sit beside Mr. Keeler in front of the cabinet for materialization and spirit voices. Presently Paine's face and form appeared. It was the same as before, about 5 feet 9 inches in height. He had a ruffled or fluffy shirt bosom, and those who came up close described the face as resembling his portrait painted by Romney and engraved by Sharp. The nose was prominent and aquiline, the chin protuberant, the forehead high and the hair wavy. Unfortunately I could not see it well, as the face was above and back of my head; nor even at close view would I be able to make out the distinct features with my failing eyesight in the dim light.

Paine could utter but a few words while visible, but he said he would presently speak through the trumpet, and in a few moments he did so. It was the same deep-toned voice as before, and he spoke slowly, with frequent pauses, at a rate of not more than sixty words a minute. Speaking through a trumpet makes articulation indistinct. Neither Mr. Keeler nor I could catch every word.

A large paper tablet had been placed on the little table in the cabinet on which the spirit of Mr. Lord was to write out the words spoken. After the speech was ended other voices came and told us that a written report had been made. George Christy said: "There was a fellow here writing a report for Mr. Burr."

Just at the close of the seance a hand came over holding the folded leaves of the report for me to take. I failed to grasp the papers and they fell to the floor. The light was turned on and Mr. Keim read aloud the writing. So far as Mr. Keeler and I could remember it was a verbatim report of the words spoken by the spirit of Thomas Paine. The handwriting is graceful, and reads as follows:

"Good evening, fellow citizens. I am Thomas Paine—passed to spirit life in New York, 1809. I am glad to come here and, by my own words, refute the charges that I changed my views on religion.

"It is in very bad form for any person or set of persons to malign anyone while living, but I find no words in the human language adequate to express my contempt for the body of Christians who have kept alive to this day the lie against a friend and brother whom they consigned to oblivion in the grave and the fires of torture nearly 100 years ago.

"I passed to that great beyond without knowledge, but in the nope that I would find an immortal world, and a God of peace in place of the revengeful spirit the Christian world had ordained to reign in the realms of glory. I find a life continued, but that it is everlasting I cannot even now say. And the same eternal God that reigned in all nature about us on earth reigns supreme in this supernal world."

WM. HENRY BURR.

Spiritualism in Grand Rapids, Mich.

A real live conference meeting in the northern suburbs of the city is one of the attractions for the thinking people and Spiritualists of Grand Rapids. It is over one year of age; was organized and is conducted by my father and myself, but owes its thriving existence to the demands of the people for truth and progress, and to our staunch and loyal friends this side of the veil and beyond. To the latter it owes its organization. Our platform is broad. Topics of the times are discussed. We cross swords in friendly combat, and grow wiser in the fray. We differ, but harmony and eagerness for truth prevails. Our spiritual avoirdupois is weighed and measured, and like the farmer who turns his peaches from one basket to another that they may thereby fill the measure, so our spiritual baskets grow full by the reweighing and measuring of our spiritual status.

Another feast, spread in a little different fashion, but none the less effectual, is placed before downtown audiences at Lincoln Hall, by the Grand Rapids Spiritualist Association. During the months of October and November, Mrs. Cora A. Morrell, of whom the public is sure to know more, dispensed the truths of the spiritual philosophy in a masterly way. Her lectures sparkled with gems, whose lustre will not grow dim in a day, but will live in our lives, and shed their radiance into the world.

She is followed for the months of December and January, by our good brother Mr. D. A. Herrick, who is too well known by the Spiritualistic public to need an introduction or comments from my pen. However he is striving to unfurl the banner of Spiritualism before the world, drawing the lives of his hearers upward—even to the hilltops.

Our Mrs. Coffman is at present sojourning in Grand Rapids, but is soon I believe, to leave us, and again take up the spiritual mallet to proclaim her truth to the world. Sunshine goes with her, and so our supply diminishes with her departure. With greetings of the season to The Progressive Thinker and its friends.

EMMA GIBBS.

Grand Rapids, Mich.

Women Can Save the World.

In a remarkable sermon Dr. Samuel Ringgold, the aged pastor of St. John's Episcopal Church of Knoxville, Tenn., declared that the salvation of the world would have to come through the suffrage of women. In no other way, he said, could he see how the world is to reach the condition of spiritual welfare but by the efforts of women through their ballots and through the influence which they can exert over others. Dr. Ringgold is nearly 80 years old, and is the rector of one of the largest and most fashionable churches in Knoxville—Cincinnati Enquirer.

FROM THE N. S. A. HOME OFFICE.

The holiday season may have had much to do with the dearth of news at these headquarters, as nothing of consequence to the public has of late transpired; of course the usual routine of office business has gone on, and our missionaries have kept themselves busy, but we have nothing further to chronicle at the present time.

The contributions to our Mediums' Relief Fund have been very small, and it looks as if the fund will be largely depleted ere many months unless further additions are made to it. The number of mediums formerly reported are still annually pensioned; we have given temporary aid to several, one case being that of a worthy, veteran medium, now of New Jersey, who will receive a monthly payment during the winter; after that she hopes to be able to live without such aid. Before these lines reach the eyes of your readers I think Mrs. Geo. F. Perkins, now of California, the worthy and sorely tried veteran medium, whose health is of the very worst, will be placed upon our permanent pay roll, as long as the funds hold out. Is not this a glorious work? We trust that some of our good Spiritualists who have not before contributed to the fund, will emulate the example of a good brother in Arizona, and donate one dollar a month to the mediums' fund.

The Spiritual cause is not dying; we are hearing of its good work in many places; Indiana seems to be taking a new start, some new societies in that state are rising from the ashes of others, energy and zeal are displayed in the revival; steps are being taken for the formation of a state association in that district.

I have here to correct a mistake recently published by some of our papers. A few weeks ago a secular paper in this city published a statement that a Spiritualist Temple is soon to be erected in Washington, D. C., at the cost of one hundred thousand dollars; that the designs had been shown and so forth; such designs as the paper mentioned, were drawn up some years ago, but nothing whatever has been done, or is being done at present concerning the affair. We do not know from whom the papers got the unwarranted statement.

One of the prominent officers and members of the Theo Society, of this city, an auxiliary of the N. S. A., Isaac Sharpe, has just passed away; he was formerly governor of Kansas, a free-soil advocate, an anti-slavery defender, and an all-round reformer, also a lawyer of marked ability. At the last convention of this association, Ex-Governor Sharpe appeared, though very ill at the time, to represent our cause, and to speak on an important question that agitated the assembly; his words were able and awakened much sympathy for the cause he espoused. Such workers are missed when they drop from the ranks, though we know they are not idle.

In regard to the last convention we wish to state that Mme. Florence Montague was duly elected a delegate by the California State Association, and that her credentials were forwarded to us, but as the lady could not be present an alternate was seated; a telegram from Mme. Montague, expressing greetings and good will was received at one of the evening entertainments and read to a large audience by President Barrett, as it came too late for the day session, there being three hours' difference in time between Washington and San Francisco, the telegram was probably not included in the notes of the convention made by the reporters of the spiritual papers. This explanation seems to be due the lady.

With cordial greetings, and a "Happy New Year" to all,

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

FRAUDULENT MEDIUMS.

Reason Why They Are So Styled, and the Remedy.

Ever since the rappings were first heard at Hydesville, to the present day, a majority of our mediums have been denounced as frauds by the churches, the laity and by Spiritualists as well. What seems remarkable, no medium has escaped the charge. One investigator goes out into the world glad to say that So-and-So is an honest medium, and gave perfect satisfaction; another investigator goes out and denounces this same medium as a fraud, and exposes him in the papers.

It goes without saying that every effort has been made by our leading journals, speakers and representative leaders, to stamp out the unreliable element in the manifestations, but thus far in vain. The nefarious work prospers, and the frauds are multiplying, and if this state of affairs should continue a few years longer we may as well give up the cause and conclude there are no reliable mediums—none worthy the support of the best element of the people, though at the same time admitting the truth of intercommunion between the two worlds.

The reason why they seem fraudulent is because they give readings to fraudulent people—people who are liars and seeking dishonesty for selfish aggrandisement. Let them forever refuse to sit for such people, and in a very short time confidence will be restored in all who are honestly and truly devoting their forces for the enlightenment of the people of earth, and be recognized as little lower than the angel friends in the spirit world.

The Remedy.

When a person applies for a sitting, let the medium give a psychometric reading of that person before a reading is undertaken. By cultivating this faculty, and having a little patience they will soon become masters of the situation, and the right channel will be found in which the truth will be sustained instead of a lie as in the case so often now. Let the guides of the medium investigate the character of the investigators, and learn their purposes in coming for a sitting. If they are after information which will enable them to defraud a fellow-mortal, to interfere in affairs not for the good of spiritual growth and soul-building, don't sit for them; send them away with a kindly word and tell them to first fit themselves to receive a message from the spirit world. This course will have a great influence. It will enable people who have not heretofore known the truth about honest mediumship to learn it, and it will help them to get in touch with a higher principle of life, draw to themselves a band of spirits who are not liars and frauds. No matter about the money which the medium missed and perhaps needed, better starve the medium a little while than the truth forever, and money coming from such a source with its attending influences is worse than none.

Here in El Paso this plan has been demonstrated beyond question. The plan is the result of close observation of a life-long Spiritualist, and a reliable medium, one who has been years in the work and has been denounced along with scores of other honest mediums by this dishonest army of investigators, but since acting under the direction of this nobleman in spiritual work, not a single failure has been known; not a single investigator has cried fraud, but to the contrary and from a pecuniary standpoint he has succeeded.

This medium calls on his guides to, in silence, give a careful reading as soon as the one wanting a sitting approaches, and when they discover that the purposes are fraudulent and dishonest, that they are surrounded by a band of undeveloped and lying spirits, they drop a curtain between the sitter and him, and under no circumstances does he sit for them, but does not say he cannot, but will not, and then gives advice and directions for preparing themselves for a message from that summerland where we can all obtain spiritual knowledge and learn the laws of higher living and grander truths.

It did not take long to develop this phase, and let us all pull for a cleaner field for the mediums to labor in, and not denounce them for what they are not to blame. When a medium is entranced and under control of his guides, and they, like the medium, anxious to give the sitter a message, give way to the band of spirits the sitter brings with him, and his purpose being fraud, what else could be expected.

Let all join hands in demanding honest sitters, and support the mediums in every way until they have developed this safeguard, and onward will be the march to progressive Spiritualism, encouraged mortals and greater happiness among all.

El Paso, Tex. W. H. SANDERS.

PASSED TO SPIRIT LIFE.

From his earth-home in Canaan, Me., Dec. 24, 1903, Levi W. Bragg, aged about sixty-six years, passed to Spirit Life. Mr. Bragg had been in poor health for about one year prior to his transition, yet his departure came unexpectedly at the last, as he had seemed somebetter for a few days previous. Suddenly, and without warning, the Angel of Life called him, and he reached out his hands to clasp those of the dear ones gone before, then entered into the life of the soul. Seated in his easy chair, conversing pleasantly with the members of his home circle, neither he nor they knew the nearness of the change. The call was quickly given, and as quickly heeded.

Mr. Bragg has been a life-long resident of Canaan and was well known to all of his fellow citizens. His was a kindly heart, full of sympathy for those whom he loved and generous to a fault in his efforts to do for them. He possessed a sunny, hopeful nature, and always felt that "something better was coming to-morrow. For him, that "something better" has indeed come. His Christmas festival was celebrated with his loved ones in the higher life, where none of the weaknesses of the body, no physical suffering and no more pain could fetter him. He strived to live and do the right, as he saw it, and fulfilled life's purposes as best he knew.

He had no doubts as to the future. The religion of Spiritualism had long been his solace, and upon it he relied implicitly. He has been a reader of the Banner of Light and Progressive Thinker for many years, and was a frequent visitor at Etna and Madison camp meetings in Maine. He is survived by his wife, a son, a daughter and grand-daughter, who have the deepest sympathy of all in this great sorrow. The funeral services were held at his late residence in Canaan, Sunday, Dec. 27, and were conducted by the writer, at the request of the deceased brother, made some months ago, when everyone, save the sick man himself, thought he would surely recover. Peace to the memory of the good man gone, and may loving angels cheer and bless his sorrowing family on earth.

HARRISON B. BARRETT.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Caroline Pratt Spring passed to the higher life from her home at Pratt Hollow, N. Y., Dec. 22, aged nearly 95 years. She was for many years a firm Spiritualist, and a woman of strong individuality, possessed of a broad and progressive mind, and retained her mental faculties unimpaired until very near the last. She was esteemed and respected by all. Mrs. Spring was a sister of Morris Pratt, founder and donor of the Morris Pratt Institute, and was the last surviving member of the Pratt family. She was the oldest of several children, and Morris was the youngest, and her funeral was held at the old farm home just one year to a day from that of the brother, the day before Christmas. The writer traveled half across the state to officiate on that occasion, this funeral being the seventh one for the month of December conducted by myself.

CLARA WATSON.

Jamestown, N. Y.

Passed to spirit life, Dec. 25, at Danby, Mich., George W. Peak, aged 76. A wife and two children survive him. He was a kind, loving husband. He was a Spiritualist. By request, Mrs. J. H. Dunham officiated at the funeral, which was largely attended. He will be missed at the Grand Ledge camp, as he was one of the faithful attendants there. MRS. J. H. DUNHAM.

Ionia, Mich.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, $1. Cloth, $1.50.

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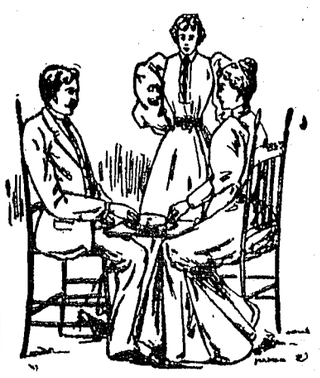
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Her dedicatory lines are sufficient to show the spirit of the book

Prominent in Spiritualism.

We present here a list of prominent modern Spiritualists, nearly all of whom, and especially the scientific men, have arrived at their belief by careful and protracted experimental investigation. Can any reasonable and unprejudiced person, in the face of this testimony, deny that Spiritualism has a scientific basis?

Sir William Crookes, F. R. S. and Gold Medallist, discoverer of the Sodium Amalgam Process, inventor of the Radiometer, Otheoscope; Past President British Chemical Society, Gold Medallist French Academy of Sciences.

Professor Oliver J. Lodge, F. R. S., Dr. Sc., LL. B.; Prof. Physics, University College, London, author of "Modern Views of Electricity."

"I went in a state of scepticism as to the reality of Physical Phenomena produced without apparent contact, but this scepticism has been overcome by facts."

Professor W. F. Barrett, F. R. S. E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland

"The impressive fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

William Gregory, F. R. S., M. D., Professor of Chemistry in Edinburgh University, author "Outlines of Chemistry," "Animal Magnetism," etc.

Dr. Robert Chambers, F. R. S., LL. D., author of "Vestiges of Creation," "Cyclopedia of English Literature," etc.

"Already Spiritualism conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them, by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true." "I have for many years known that these phenomena are real, as distinguished from imposture; and when fully accepted, will revolutionize the whole frame of human opinion on many important matters."

Cromwell S. Varley, F. R. S., Consulting Electrician to Atlantic Telegraph Co., and to the Electric International Co.

Professor Herfert Mayo, F. R. S., M. D., Professor of Anatomy and Physiology, King's College, London.

"Twenty-five years ago, I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Dr. John Elliotson, F. R. S., M. D., Professor of Medicine in London University, President of the Royal Medical and Chirurgical Society of London, author of the "Lumley Lectures on Diseases of the Heart," editor of "The Zoist," etc.

Dr. Lockhart Robertson, F. R. S., sometime editor British Journal of Mental Science.

"The writer (Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of an apple to the ground, of which his senses informed him."

Earl of Crawford and Balcarres, F. R. S., Past President of the Royal Astronomical Society.

Alfred Russel Wallace, F. R. S., LL. D., D. C. L., the foremost living European naturalist.

"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Professor James Challis, F. R. S., Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University.

"The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported or the possibility of certifying facts by human testimony must be given up."

Professor A. De Morgan, late President of the Mathematical Society.

"The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress."

Professor Butlerow, Professor of Chemistry in University of St. Petersburg.

Professor William Denton, the eminent lecturer on Geology, author of "Our Planet, its Past and Future," "Soul of Things," etc.

"Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium.'"

Professor Joseph Rodes Buchanan, M. D., Professor of Physiology, Electric Medical Institute of Cincinnati, author "Therapeutic Sarcognomy," "Manual of Psychometry," "Moral Education," etc., editor "Journal of Man."

Professor Elliott Coues, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwich University, etc., Professor of Biology in the Victorian Agricultural College, Member of the National Academy of Sciences, author of "Field Ornithology," "Air Fauna of Columbeana," etc.

"Will you have the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially, as alleged."

Professor G. J. Fechner, Professor of Physics and Natural Philosophy, Leipsic, author of "The Soul of Plants," "The Zendavesta," "The Things of the Future," "Elements of Psycho—Physics," "The Problem of the Soul," and "About the Life Hereafter."

Professor Robert Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, inventor of improvements in the Oxyhydrogen blow pipe, and member of various learned societies, author of "Spiritualism Scientifically Demonstrated."

"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have had even more striking evidences of that agency than those given in the work in question."

Professor Alexander, Rio de Janiero; Professor Cassal, LL. D.; Professor H. Corson; Professor Edland, Sweden.

Professor Tomaso Ermacio; Professor Hoffman, Wurtzburg; Professor Kiddle, M. A., U. S. A.; Professor Ockhorowicz, Warsaw; Professor Perty, Berne; Professor Schriebner, Leipsic; Professor Armand Sabbatier, Dean of the Faculty of Sciences, France; Professor M. Seling, Polytecnic, Helsingfors.

Professor Tornebom, Sweden.

"Only those deny the phenomena of Spiritualism who have never examined them, but profound study alone can explain them."

Professor Edward Weber, Professor of Physics, Leipsic, and founder (with his brother) of the doctrine of the vibration of forces, author "Electro-Dynamic Measurement" (4 vols.). No scientific reputation stands higher in Germany than that of Weber.

Professor Wagner, Russia.

Professor J. C. F. Zollner, Professor of Physical Astronomy at the University of Leipsic, Member of the Royal Saxon Society of Sciences, Foreign Member of the Royal Astronomical Society of London, of the Imperial Academy of Natural Philosophers at Moscow, Honorary Member of the Physical Association, Frankfort, of the Scientific Society of Psychological Studies at Paris, etc., of the British National Association of Spiritualists, London.

"We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Prof. Broferio, Milan; Professor Margheiri, Naples.

Professor James H. Hyslop; Psychology, Ethics and Logic.

"I shall not remain by the spiritistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. . . . There is no other explanation but Spiritualism."

"Dr. Hodgson's allegations cannot be dismissed with a sneer; nor can any critic escape the responsibility of proving the suspicion of fraud which he may wish to entertain. What strikes the reader with amazement, if fraud of any kind is excluded from the account, is the astonishing character of the theories required to escape the conviction that the immortality of the soul has received a scientific demonstration."

Professor R. von Esenbech, President Royal Academy of Sciences, Germany.

Mrs. Catherine Crowe, author of 'Night Side of Nature."

Mrs. De Morgan, author "From Matter to Spirit."

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Professor Mapes, U. S. A.; Professor Falcomer, Alexandria.

Dr. Richard Hodgson, M. A., LL. D., a prominent member of the British Society for Psychical Research, and Secretary of the American one.

Dr. Ashburner (one of the Queen's physicians), author of "Animal Magnetism and Spiritualism."

"I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come before me."

Dr. Garth Wilkinson, M. D., M. R. C. S. E., F. R. G. S., author of "Human Science," "The Greater Origins and Issues of Life and Death," "Life of Swedenborg," etc.

Dr. Paul Gibier, Director of the Pasteur Institute, New York, Chevalier of the Legion of Honor, author "Spiritualism or Fakirism," "Psychism, Analysis of Things Existing," etc.

Dr. Paul Gibier, whose recent loss to science and Spiritualism is deeply to be regretted, contends, in his interesting 'Analysis of Things,' which has for its sub-title, 'An Essay upon the Science of the Future,' that the proof of man's possessing a consciousness which survives the change called death, has been already established by the phenomena of Spiritualism."

Dr. E. D. Babbitt, M. D., LL. D., author "Principles of Light and Color," "Human Culture and Cure," "Religion, as Revealed by the Material and Spiritual Universe," etc., Dean of the Eclectic College of Fine Forces, California.

Dr. George Sexton, M. A. LL. D., D. D., F. A. S., author of "Scientific Materialism," etc.

Dr. J. M. Gully, M. D., Royal College of Surgeons, London, and Royal Physical Society, Edinburgh, author of "Neuropathy and Nervousness"

"After two years' investigation of the fact and numerous seances, I have not the smallest doubt and have the strongest conviction that such materialization takes place, and that not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's seances."

(To be continued.)

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THE GOLDEN RULE.

It Is Defended as Just and Right.

To the Editor:—It should be made clear to the readers of The Progressive Thinker, embracing as they do, an army of honest investigators, that the essay in No. 731 of The Progressive Thinker, over the name of E. W. Baldwin, on the Golden Rule, is only representative of the muddle of materialistic thought concerning things spiritual, and in no sense in harmony with, or a part of, the divine philosophy of Spiritualism.

If only the spiritually illumined were readers of your journal, then this article referred to might well pass unnoticed. But considering the almost chaotic state of public thought on things spiritual makes it needful to occasionally mark the line dividing the spiritual from the material so plainly that the novice may be sure of his way.

The article under consideration declares that: "Were this principle, the Golden Rule, lived up to strictly, the world would soon become wreck and ruin." Asserts that: "After two thousand years of preaching no man has lived up to it." "The Golden Rule was born of priestcraft * * * and is by its very nature utterly and hopelessly impracticable. * * * Science never stoops so low as to use the term Golden Rule." 'This teacher, possibly means pseudo science!

"The Golden Rule is the shibboleth of the Christian theology. No other bait is more tempting." The evidence of the truth of this last assertion is scarce, almost, as hen's teeth, when sought for among people ruled by priestcraft.

"The Golden Rule stripped of its glitter is a pewter rule." Is an ignis fatuus and should, as soon as possible be buried with dead things of the dead past. Then, logically, should be entombed with it the fame and names of all the world's great epoch makers since human history's early dawn.

In so far as the spiritually enlightened are concerned it is not needful to go into a rehearsal of obligations we are under to recognize and obey the precepts of the rule that in our language is called Golden. Like all other great principles it is great in its simplicity. First, it demands our sincere consideration and obedience, because our origin is identical. We are from and of, one soul and spirit.

The terms, soul and spirit are not synonymous, and should never be used interchangeably. The spirit is the fine material body, the home of the soul here and now, and after transition.

Second the Rule or Law is binding on all because our basic rights and needs are identical. The rights of one are the rights of all. The conditions that affect the welfare of the individual affect for good or ill every member of the race. The things I do to my brother I do to myself. The life we live daily, supposed to affect self only, adds to or detracts from the welfare of the entire human family, just as a pebble cast into the sea is said to displace the waters of an ocean.

As the universe, including man is a microcosm, so the Law under consideration is limitless.

To close, I will only add, all true friends of the divine gospel of Spiritualism should unite daily in a petition that this last best gift from heavenly spheres be speedily delivered from its pseudo friends.

J. RIGDON.

Salem, Oregon.

Paint Me as I Am.

"Paint me as I am," commanded sturdy Oliver Cromwell once upon a time, as the artist was about to omit the wart that protruded from his brow, and it so tickled the puffy brush wielder that he never ceased to wonder on the strange complexities that constituted such a nature.

Men of the Oliver Cromwell type are rare in this day. That is, especially as per qualities that make up shams and frauds; men, if you please, who have nothing more ennobling to parade than a superficial grace to make the public heed. With them the art of an empty blandishment means everything. But walk into the crowd of a thousand if you like, mingle with the throng as it comes and goes here in crowded Chicago, or in any other locality for that matter, and you find the outward man dominant and highly propagated.

It is by no means an omen of evil to always look one's best. What counts with most people is the appearance the man puts up. Is the banker, the merchant or the broker looking for a kind to fill a place of trust? The kind appears in many forms and representing many conditions of life. What does the banker, the merchant or the broker do? As the kind appears in the gilded office in turn, one by one, two critical eyes scan his outward self for the flaw that might represent a careless manner or a sloven pride. The appearance usually counts in the choosing, bet on that.

It would be ungracious to say that the banker, the merchant or the broker would see a rusty wart adhering assiduously to the brow of a kind who comes to be chosen and repel his industry by a prompt dismissal simply as a cause of that. Ah, no! Only the illustration speaks for itself.

It is refreshing to meet a man who can look through dirt and dust, through the signs of a siege of long suffering and want, to see the man who struggles, aspires, labors and is persistent in an effort to win life's daily bread. It is encouraging to meet a man who looks above and beyond outward conditions the catch the glimmer of a noble life, a worthy ambition.

Every kind is entitled to a chance. All men are created equal and are entitled to "life, liberty and the pursuit of happiness." The Cromwellian idea is a good one, and a careful consideration of the precept contained therein might be more than ordinarily beneficial to all who think of him as a dominant character in the world's affairs.—William B. Norris, in Chicago Examiner.

THE HIGHEST POWER OF ALL.

There is a power that dwells within,
Responsive to my call;
'Tis fearless, deathless, free from sin—
The highest power of all.

This mighty power can conquer fate,
Whate'er may befall;
It soon disperses fear and hate—
The highest power of all.

It brings me happiness and peace,
And blessings great and small;
From pain and death it gives release—
The highest power of all.

When bright hopes fade and friendships die
And disappointments fall,
Trust in the never-failing "I"—
The highest power of all.

—Libbie Witham.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

Here and Hereafter.

BY CHARLES DAWBARN.

Nature Plays Prestidigitateur.

Now we go back a little in order to study more closely the real game Nature is playing, of which her ball play was merely a phase. She is the grand prestidigitateur; apparently getting up her exhibition either for practice or her own sole amusement. Of course the whole may be but one of her lessons for some other class on some other speck in Cosmos. She keeps her little essentials carefully concealed, and seems to be trying how many changes she can make by moving them so quickly that even Intelligence can't see the process.

At first it seems little but a thimble and a pea game, only the pea never comes out twice alike. So far as we know it is merely dexterity and speed, for her corpuscles are themselves indestructible, and unchangeable. All she can do is to mix them up in ever-changing proportions.

The game looks very simple at first. Just a few units go into the thimble and come out a molecule. A very pretty trick, and very neatly done. She can put that molecule back and it comes out the original units. But with a bigger thimble to hold them, she collects more units and out pops a pea so large that it will do for a world. But long before that, and without any change in her units, she moves them faster and faster till suddenly the blended molecules come out of her thimble with a "will" to them.

That was a superb trick. There did not seem to be any "will" in sight when she covered them with her thimble, so we call that a "critical point," though really we don't know how she did it. We can imitate some of her movements, and work our pea under a thimble, but a "will" does not seem to come out. I know Professor Loeb thinks he has done the trick. With a few salts and the egg of a star-fish, he declares he has done it, but Nature laughs. He has just borrowed one of her thimbles. That was all. The "will" was already in the egg. Will is only another name for life. But, as with all conjurors, it is speed of movement that produces the desired effect, and every molecular combination seems to change its expression and its form when the combination moves with sufficient rapidity. It is at those changes that Science discovers her "critical points." Names are for the most part expressions of ignorance. They hide what we don't know.

We have seen that what was called "matter," suddenly evolved what is called "will," and thus became what is called "alive." But accretion went on, and is what is called "growth." But these changes will only bear just so much thimble-rigging speed before the pea disappears altogether. This is illustrated in the appearance and disappearance of organs such as sight and hearing. Here is deaf matter. Lift the thimble and it hears. Shake it up pretty sharply, say to 60,000 shakes in a second and that pea disappears. But that matter was also blind. Shake it a few millions of millions times and it sees, or thinks it does. A little more of the shake and that pea has gone too. A change has to come if you continue shaking. The new discoveries have been of more shakes. Radium will shake sores on to a man of science, and burn the hands off an inventor, or leave him blind. That is a point a man can't pass. But Nature can, with the greatest ease. She just continues to shake her units, till what we call "life" comes a little more to the front than ever before, and the man begins to hear without ears, and see without eyes. That was a "critical point" and Nature's game continues to depend entirely upon how fast she can make her pea balls travel. So at last that man compels us to acknowledge that he can see without eyes and hear without ears. I am not clever enough to say just how and when Nature does it, but I once cut from a newspaper a poem I did not read, and laid it in the lap of a lady, who at my request read aloud the third verse, although the poem was wrapped in twelve thicknesses of paper. This was what is called "clairvoyance" and was an excellent pea from that thimble. Of course it was the other side of a "critical point," and I was not surprised to find the old sense organs had gone to sleep, and new ones were at work in that rate of movement.

A most miserable attempt at a name was made, and the process was called "psychometry." But it was just as much a fact as any other of the thimble-rigging operations. Stand back of that "critical point" and you would bet your last penny with the thimble-rigger that there was no pea under that thimble. The beaten scientist was disgusted, and refused to play any more on that side that "critical point." But Nature enjoys the fun and keeps right on.

Once again we recall that she plays with nothing but the original three, in her hand. Just substance, energy and intelligence, although after passing the last critical point they are no longer bounded by any form we can recognize. When you are sensing without any sense form to do it with, something has happened. When "will" becomes a shooting star, and master of time and space, all but a dozen or two of scientists rush back shrieking that such thimble-rigging is outrageous, and somebody ought to stop it. But the game goes on all the same.

We have watched the thimble game, first, when the units became matter. Next, when that matter suddenly evolved "will." And thirdly, when the blended form appeared as Intelligence playing a new role; working without any special organs we could detect, though telling her tale through the old form, with which we were familiar. And we have discovered, or think we have, that the real difference consisted in the quickness of Nature's movements, for there were always, so far as we could see, the same unchanged units all through the game. But now comes the most startling display of prestidigitation we have so far witnessed.

Once again the thimble is lifted. It had had a man pea under it. We could swear to that, but behold, he has gone. At first it seems as if there were just a blank nothingness, whereupon the audience puts on crape, the clergy talk of hope, and the sexton tolls the bell. The man has gone. It is "good-bye," and the tears fall as the widow and the orphans walk home. But once again Nature laughs. It was merely another of her wonderful "critical points," for from the upturned thimble issues a form so refined that it is invisible to the normal eye. But by some less normal sense its lips are seen to move, and they hear it speak of happiness, joy, love and a glorious reunion. Nature's game is at last seen to mean the development of a manhood impossible amid any of her slower vibrations. Such was the birth and the lesson of "spirit return."

(To be continued.)

Blind Tom, the Great Medium.

Once the World's Wonder—"Blind Tom," Musical Prodigy, Still a Man of Mark—Lives Quietly at a Home in the Highlands with His Guardian—Thirty Years Ago He Was a Lyceum Attraction—Could Play Most Difficult Compositions After Once Hearing Them.

It is something more than thirty years since an uncouth colored lad known as Blind Tom, says the Chicago Chronicle, created a furore throughout the country by his wonderful skill as a piano player. He was totally uneducated and had never received lessons on the piano, yet he could play the most intricate compositions with absolute accuracy after having once heard them. People traveled miles to hear him play and theaters and concert halls were not always large enough to hold the crowds. This went on for years until it was a rare thing to find a person who had not heard him. "Tom" retired into private life about fifteen years ago.

About three years ago it was reported by the press of the country that this musical phenomenon had died suddenly in a New Jersey sanitarium from the result of an operation. A prominent New York newspaper devoted a column of space to the account and an interesting analysis of his brain by a New York physician was published. The newspaper reports were erroneous, of course, although the impression that he was dead was widespread.

As a matter of fact "Blind Tom" has never been ill a day in his life and is now enjoying an existence more full of comfort and happiness than falls to the lot of most mortals. Some time ago a gentleman interested in music had his attention called to the fact that this great negro pianist who delighted thousands of people a generation ago was still in the land of the living and opened negotiations at once with his guardians.

Still Retains His Talent.

At his home in a picturesque villa on the Shrewsbury river, near the Highlands, where he resides with his guardian, a descendant of the late General James N. Bethune, who owned him as a slave, the gentleman found "Blind Tom." At first he was inclined to be sceptical as to Tom's ability to render the beautiful musical compositions that electrified the public more than a score of years ago, but he found that the wonderful prodigy and freak of nature had retained his remarkable power of mimicry and rententive memory and in no way evidently were they impaired. He gave several compositions from such masters as Liszt and Gottschalk, with an interpretation as skillful as those pianists who have been technically educated. His accomplishments cover a wide range. Any one in the audience can play an air on the piano that Tom has never heard and this wizard of the keyboard will immediately repeat the same, almost perfectly. His touch is delicate, but firm, and his technique superb. He uses his fingers as Paderewski would use his. All the mysteries of the keyboard are his own, learned not by science, for he has never been taught, but divined by that sense which has mastery over him.

Despite his affliction Tom is always in a happy frame of mind and is very religious. He will only play sacred music on Sunday. He says the Lord's prayer and is fond of reciting passages from the scriptures. Tom can ony dimly distinguish objects. Years ago in Paris an operation was performed on his eyes, with only this measure of success. He has a habit of turning up his eyes when playing, as though divinely inspired. He likes to let the sunlight fall directly on his eyeballs.

As Simple as Ever.

When he talks to himself he will repeat a word or phrase several times, either to emphasize it or through pleasure in the sound, or else he is filling in his time until some other idea shall come in his mind. For instance, he went on this way for some time as he strolled up and down the veranda: "Wagner, Richard Wagner; yes, Mr. Richard Wagner He is dead. Dead. His last opera. His last opera. 'Parsifal,' 'Parsifal.' His last opera."

Of Slave Parentage.

When "Tom" was 8 years of age he was taken through this country and Europe and played in public to the wonder of all who heard him, and the stupefaction of pianists. He met Meyerbeer in Paris and he heard most of the celebrated musicians of the day. Of the later-day pianists Josef Hofmann afforded him the greatest pleasure. Paderewski's playing affected him so strongly that they had to take "Tom" aawy.

He has made fortunes for his guardians, who bought his slave mother, with the "blind boy" thrown in. There is much dignity, pathos and sweetness in the character of this wonderful prodigy, who is now more than 60 years old. His old mother is still alive, aged 85, and there is no reason why her gifted son, the only one of her twenty children known to fame, should not attain greater longevity.

He was born within a few miles of the city of Columbus, Ga. His parents were slaves, common field hands, of pure negro blood. "Tom's" fame as a pianist has gone the world over. He has performed in every city in the country, Canada, Mexico and Europe, where he played before the royal families.

In appearance he is an awkward, uncouth and ungainly looking man and looks more like an overgrown boy. He is a little over 5 feet 7 inches in height and weighs 240 pounds. His woolly hair is cut close to the head. He has a low forehead, flat nose, thick lips and heavy jaw and is, in fact, a perfect type of negro. He usually wears a black suit and a plain black bow tie.

"Blind Tom" showed his musical ability at the age of 2 years, when he used to sign songs. When he was 3 years old he heard the first piano and always stood outside his master's house listening to it when it was being played. One day he managed to get into the house, and, seating himself at the instrument, ran his fingers over the keys and very soon played the tunes that he heard others play.

This is a description of the man who has produced such beautiful and weird harmonies and who has rendered the compositions of the famous writers of music in such a manner that the composers themselves have been astounded.

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The most vital problems of life are not yet solved. Man, born in ignorance, with vicious heredity and false environment, could not be otherwise than imperfect—a condition of humanity that gives color to the dogma of total depravity. Susceptible to strong emotions, powerful passions and innate selfishness and sensuality, he must necessarily act out his nature according to the impulse of his feelings, and in so doing he exhibits his true character, or rather, his existing character.

It will be necessary in this article, to outline the fundamental principles of human nature as manifested in human conduct, which the following brief analysis will disclose. The two primary elements that constitute the mental characteristics of human nature, are Sensation and Consciousness. Sensation is essentially the life, in esse—it is that in which we move and have our being—the mainspring of all our activities. Defined specifically, it is desire ever seeking satisfaction—the desire to live, to enjoy, to be happy.

Consciousness is that state of mind in which we are aware of our being, our feeling, thinking and acting, and of our conception of external things. It is the field of the intellect, and gives rise to knowledge, to reason and to demonstration. These two primary elements are inseparable. Sensation would be useless without consciousness and consciousness would have no value without sensation.

These two primary elements include and afford every interest in life. All interests are realized by action (human conduct) whose force is in sensation.

The desire to live, to enjoy, to be happy, gives rise to a concern in our well-being, and the love we feel for others, gives rise to a concern in their well-being.

Our well-being has its rise in the good; and our ill-being in the evil. The question of good and evil is one of morality; the good is moral—the evil is immoral. Agency is action. Since agency has its rise in sensation (feeling of some kind), there is moral agency and immoral agency whose rise is in the desire or feeling that gives rise to it. Morality is not subject to the will.

The question now is, Is agency free or compulsory? There can be no life without action. The question is not, Shall we act or not? but How shall we act? The act is a necessity, but the manner of the action is the all-absorbing question to consider.

Since all voluntary action has its rise in desire, and we do not will our desires, the character of the action is determined by that of the desire that gives rise to it. If the desire is to murder, the act prompted by it will be murder; if the desire is to aid one in distress, the act prompted by it will be a benevolent act; therefore, the character of act being determined by that of the desire; and the desire not being subject to the will, the character of the act is not subject to the will; and the dogma of free moral agency is an absurdity.

A few words will be necessary to explain the difference between liberty and freedom—the meaning of which is often confounded and used interchangeably. Liberty is unrestrained self-assertion in the pursuit of individual interests in so far as they do not interfere with the like interests of others. It has to do with desire—the impelling cause of action and is obedient thereto. There can be no independent action. Since action is an effort to satisfy desire, it must be dependent thereon. Neither can there be independent self-consciousness, since consciousness is dependent on sensation, and would be of no value without sensation.

Desire is self-existing, self-acting and self-determining. Liberty of action is determined by the good or what is felt to be good, by the actor, and has its rise in desire, but is conceived in consciousness. Liberty is concerned in the initiation of action; that is in the what to do.

Freedom has to do with the means of action, and is concerned in how to do. One confined in his cell is deprived of his liberty; but he can act so long, and in so far as he is free to act. He can sit or lie down, or do anything in regard to his comfort with the means at hand. In the custody of an officer on his way to jail, he can be dragged along, or he can walk; he will do that which is the least painful to him.

Before freedom can act a motive must be formed. Motive has its rise in desire. Here the will has its office, and deals with the means for the satisfaction of desire. The will is the combined action of several faculties. First, is the intent to do; second, the determination to persevere; third the devising and considering of means; and fourth, the choice of means, and their employment in the satisfaction of desire. It will be seen that neither freedom nor the will is brought into requisition until the motive is conceived; and that motive has its rise in desire.

But there is a subject whose importance is indispensable in this consideration, namely, Feeling gives rise to the sense of reality in what is felt. The feeling is real; but we mistake the reality of it for the consciousness of it, and accept that as a finality and act upon it. Feelings are aroused into consciousness by the stimulus of facts and events (environments). For instance, one being absent, is informed by a telegram of the murder of his child. His love for the child was not at that moment in his consciousness, but was suddenly aroused. The telegram was in the usual form, and he does not doubt the information; and the feeling brings to him the sense of reality in what he feels; that is, the murder of his child. But it makes no difference whether the telegram was true or false, the feeling aroused is the same; hence, we see the sense of reality is no proof of reality. But man being born in ignorance and surrounded by error, the chances are in the vast majority of cases, the feelings that give rise to the sense of reality, are founded on error.

We act as we think, and we think as we feel; but not being conscious of the fact, that our feelings give rise to the sense of reality; and taking the consciousness of it for the reality, we accept that sense as reality. We feel the reality, or what we take to be the reality, but conceive the consciousness of it which we accept in its stead.

In this explanation lies the solution of the problem of the antagonism of opinions, and beliefs, and the acceptance of dogmas that will not bear the light of a critical analysis. Among these is the dogma of "Free moral agency;" and the idea of responsibility as a necessary consequence of it.

In the book, The Great Psychological Crime, there is a formula based on this dogma, as follows: "Volition independent, self-conscious, knowingly and intentionally; rational anticipation the result. Responsibility. This simple diagram carries its own explanation. Whether we admit it or not, the elements therein suggested, are those upon which we must depend in determining the question of individual responsibility." (Page 322.)

It will be seen that this question of volition and responsibility deals only with the satisfaction of desire, utterly ignoring the cause that gives rise to volition. Volition is an act of the will, or, an act determining the choice of means which has its rise in the motive, and the motive must precede the will, having its rise in desire. The author is dealing with the consideration of means which he calls independent. How can there be independent volition when it has its rise in motive, and motive in desire? It is evident that means are dependent on the desire that calls them into requisition. This is a kind of reasoning without a premise on which to found it, and the conclusion is nil.

It is evident that no one can be responsible only for what he is able to respond to. The law of bankruptcy is founded on this principle which no one questions. The ability to perform limits the responsibility; therefore, personal responsibility is measured by personal ability; but free moral agency (so-called,) presupposes equal and unlimited ability in all voluntary and rational acts. No one is under obligation to respond only to what he has agreed to perform, or assumes conditions that require its performance; otherwise, he is under compulsion and cannot be a free agent. The philosophers have avoided this problem, and the scientists have dropped it, but its solution is the pressing demand of this age.

Under a wrong impression in regard to responsibility, those who fail in their assumed responsibility, are blamed and punished. The statute law holds to this assumption. The ignorant and vicious cannot plead ignorance and moral weakness. The morally strong are esteemed and given credit for what they do and refrain from doing—the doing they desire and the not doing they despise; and the ignorant and morally weak are blamed and despised for what they do when temptation overrides all consideration of consequences, or what necessity compels them to do. This is palpably unjust, and makes great injury to the community; but the prevalent feeling is that way, and gives rise to the sense of reality in what is felt; and will so continue until the feeling is changed.

This false sense of reality reaches out in another direction, and is the cause of serious mischief. It gives rise to hate, sectarian animosity; to scandal, slander and libel; to hypocrisy and deceit and the innumerable evils consequent thereon. And another evil still more serious; that is criminal jurisprudence, giving rise to a species of civil warfare whose belligerent forces are an army of prosecutors and court officials on the one side, and an army of offenders of the law on the other. This warfare is carried on at an expense of over $600,000,000 annually; besides the degradation, disgrace and suffering of the innocent, as well as guilty.

Each one acts within his own sphere, limited by his consciousness. He can not get out of it, but may enlarge and ennoble it ad infinitum. No one can get into it and realize what is therein. It is his world—the content of his life—his own; no one has a right to dictate or judge for another. Were this principle faithfully applied good will, peace, and harmony would prevail.

Let no one feel alarmed at the result of this condition of affairs. The concern for self-well-being and of that for those we love, is a sufficient guarantee for self preservation and the welfare of society. In fact it is the only guarantee we have—the only possible one. The solution of this problem of responsibility is of incalculable importance, considering that all our institutions are founded on the dogma of free moral agency, and all social relations have their basis on it.

The universal feeling in regard to it is the means of its perpetuation; and moreover, the dominant interests are adjusted to it—interests that are special and inimical to the general interests. Let no one feel confident that he could have escaped the prevailing feelings of the age in which he lived, however unjust and absurd they might have been. Human nature has not changed, nor need it change to eradicate this dogma. When the cause of our ill-being and well-being is understood, it will arcuse the right incentive, to the well-being. E. J. SCHELLHOUS.

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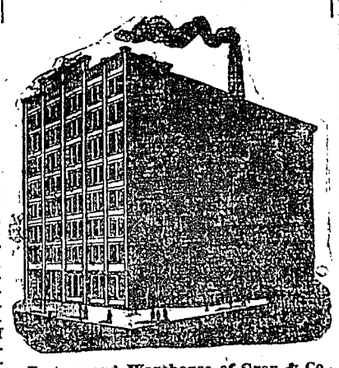
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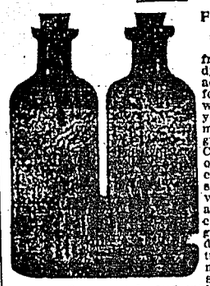
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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Woodlawn Spiritualist Society, at hall, 355 East 63rd street, near Madison avenue, every Sunday evening at 7:30. W. H. Mohlar, president.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Progressive Spiritual Society

Look Soon for the Most Remarkable Occult Experience Ever Seen in the World.

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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., JAN. 16, 1904. NO. 738.

THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER THREE.

Some of the nerve conditions by which mediums may see spirits were explained in the first two articles.

The sensation of sight is the only form of sensational knowledge which we can have of sight.

Through this sensation the medium is therefore capable of seeing spirits.

Deprive the medium of this sensation and the medium's capacity for seeing spirits would be destroyed.

The old psychology is based upon a too narrow basis respecting sensation. It assumed that the medium's sight could only be awakened by the retina being acted upon from without, i. e., through the action of outside light. And, that only in this way—from nerve action from the outside—could the medium see a spirit.

The metaphor, comparison, or simile of the telephone-central-key-board, as representing the relation which one's own spirit—as interpreter—bears to the nerve-signal-signs of one's own brain, must be persistently borne in mind.

A sensation of sight of a spirit is therefore an electric-picture transmitted to the retina; because a signal-sign has been sent (through the medium's optic nerve) demanding that a mental-picture of something (in a flash of light) is required outside to be seen.

The person who creates this mental picture is one's own spirit.

The person seen in the room, by means of the mental-picture (created in answer to the nerve-signal-sign) is the spirit seen by the medium's own spirit.

The mental-picture in the medium's brain is subjective.

The spirit seen outside by the medium is objective.

Unless the medium bears these distinctions in mind, there is apt to be more or less of delusion, illusion, or faith in hallucination, rather than fact.

Science implies teachableness.

A medium (destitute of the scientific spirit) is only a wonder-loving fanatic, and a harm to the cause of Spiritualism.

It is just as holy and lofty and pure, and exalted a Spiritualistic work, for me to study the laws of the wonderful nervous telephone-central-key-board, of a great intelligent medium's brain, and personal spirit, as it is for me to sit in religious awe, listening to the independent vocabulary of an assumedly well-meaning Apache spirit; but, who on earth preferred scalps to books.

In the old Bible way of putting it, the medium's body—and his nervous system as a part of that medium's body—is the temple of the Holy Spirit; and it is my spiritual and moral, as well as scientific duty to treat that medium's body, with religious and philosophical respect.

And, if his body is worthy of such profound dignity and study, how much more is his or her own great Spirit? Hence, I repeat, the fascination which the loftier, scientific study of the psychology of Spiritualism has for me; when compared with the study of the lower planes of phenomena.

But, let us return to our metaphor of the central-telephone-key-board, as expressing the relation which the personal spirit of the medium—as interpreter of the nerve-signal-signs of sensation and creator of electric-pictures—bears to his own brain with its 600,000,000 separate cells, or keys.

For, electric-pictures of actual spirits in a room, are never created by the medium's own spirit unless a certain number of these 600,000,000 nerve-signal-signs or cells are first touched by forces which exist either within or without his own skull.

When a spirit is actually seen by three or four persons in a room, there can be no chance for delusion, illusion or hallucination.

That is, of course, providing that it is a spirit; and not an imposture.

Every brain key-board receives—from outside—the same nerve-signal-signs; and here we have the brains of four persons, all testifying to the same common fact, viz., the existence of the spirit. The light in the room acted in a uniform way on the optic nerves of all four of the witnesses and awakened the same nerve-signal-signs as to the presence of the spirit in all four of the persons present.

Therefore, it was a genuine sensation; scientific in every particular, testifying to an incontrovertible fact.

The liability to deception is increased in the ratio that the experience is purely personal; and is not known to two or three others.

This does not mean that our own personal experiences—with no one else present—are not as good as if fifty other persons saw the spirit, or felt it.

But it does mean this, viz., that four persons are less likely to be mistaken than one.

Mistakes in personal Spiritualistic experiences (that is, in those experiences which no one else shares with us) are due to the following cause, viz., that the 600,000,000 nerve-signal-signs, or brain cells, can be operated upon by forces creating changes within the body.

With ordinary experiences, as where several see the same spirit at once, the signal-signs are created by the force outside of us, i. e., the rays of outside light. That is, by forces creating changes outside of the body; and acting on the nervous system from the outside.

But the nervous system can be acted on from the inside.

Accidental nerve-signal-signs may be given from within. And suppose quite a number of these accidental nerve-signal-signs of sensation to occur from within the body. Owing to some injury or fever, or altered condition of the blood. What then?

Well, our own spirit, ever true and and faithful in answering every-nerve-signal-sign, with a sensation (whether there is anything outside of our bodies to correspond with the sensations or not) nevertheless keeps on giving us a series of the pictures or sensations of things—which we think exist outside of us—but which simply exist within the horizon of our own knowledge.

The really scientific Spiritualist never mistakes therefore, the existence of a real spirit for an hallucination, or, a series of hallucinations.

When we stop to consider that every nerve-cell when it is excited, awakens the signal-sign of its own special and appropriate sensation; and, that there are 600,000,000 of these signal-signs of sensation; is it any wonder that the unintelligent sometimes mistake the accidental awakening of an hallucination, for the presence of a spirit guide?

Suppose, for instance, that a foreign substance in the brain of a medium (who has never had time to study the nerve-signal-signs of his own brain) should accidentally come into constant, irritating contact with his auditory nerve; keeping it vibrating like a door-bell that will not stop ringing. The consequence would be that he would be hearing voices all the time.

If a similar foreign substance in his brain irritates his optic nerve, he would see flashes of light; and, if the medium knew nothing of the functions of the nerve-signal-signs of his own nervous system, he would be likely to attribute the voices and the lights to the operations of his spirit guides.

So with sensations of touch in various parts of the body.

Thus, every conscientious Spiritualist owes it to himself, his friends, and humanity, that he be capable of exactly defining the difference between the evidences of actual spirit presence, and hallucination.

It certainly does no harm, if it does no good.

Our memories are filled with real, organized pictures, of hundreds and thousands of forms; the most of which we have no recollection of ever having seen.

When, owing to some sudden nervous change within us, we suddenly have a perception of one of these human forms (which we do not recollect ever having seen before) it is not impossible but that we are suffering from hallucinations.

The way to settle the question is to ascertain if someone else also sees the form.

But, concerning the foregoing, my brother Spiritualist may ask me justly, what proof he may have, that I am writing of these things from personal experiences.

Owing to the violent scorn and probably cruel contempt, which some of my Spiritualist brethren may feel towards the work of such men as Frederic W. H. Meyers, and students of his school, it is not impossible that my proof—as connected with this Myers school of Spiritualist—may not be considered of much value; particularly when I say that I never gave a public or private seance in my hire.

Concerning my general intellectual honesty, however, my friends Lombroso, Professor William James and Professors Small and Triggs of the University of Chicago, have borne abundant witness.

Not desirous of being at all intrusive, immodest, or unwisely aggressive, in my own opinions of my Spiritualistic experiences, I adopted the nom-de-plume of "Le Baron."

The New York Herald gave a half-page to the matter. Among other things the reviewer said: "The strange experiences of Mr. Leo Baron submitted to the Society for Psychical Research by Professor James, of Harvard College, afford one of the most interesting and truly marvelous cases of supernatural endowments which have ever been investigated by that learned society. The remarkable personal powers possessed by Mr. Le Baron, as the gentleman is called by Professor James, might easily be regarded as a miracle."

The fact that I never should have made these facts public (facts referred to in the New York Herald) save through the urgent solicitation of my friend Prof. William James, is sufficient proof—in addition to the fact that I never gave (in my life) either a private or public seance—that I am neither actuated by the love of fame or gain, in any matter of Spiritualism.

With exception of The Progressive Thinker coming to my desk (the subscription price of which is one dollar) I am writing this series of articles wholly for the benefit of humanity, without any hope for return.

This may or may not be sufficient proof of my entirely unselfish and disinterested attitude.

But, in any event, it proves that I am entitled to a respectful hearing.

By turning to page 307 of the second volume of Frederic W. H. Myers' work, "Human Personality," the reader may glean an additional paragraph concerning the "Le Baron" matter referred to in the New York Herald, and the language used on the planet Mars.

The greatest hope I have in the ultimate triumph of truth, concerning all such matters, is couched in the two words—scientific evolution.

A Spiritualist who is a scientific evolutionist, manfully admits that he does not know everything.

He could not progress or evolve if he did.

He would be ready to intellectually rot with the a priori dogmatists if he knew it all.

One great trouble in our attempts to solve the Great Mystery of Spirit Forms has been our haste at jumping at conclusions.

Our belief that it is a simple problem and very easy of solution.

In my humble judgment, it is the most complex and profound problem of the age.

It implies, for instance, some sort of intelligent comprehension of the relation of the medium's spirit guide to the 600,000,000 cells of the medium's own brain; for, every cell in the six hundred millions is the nerve-signal-sign of some sensation, distinct from others.

The teaching on this subject should be scientific and exact.

It is not only cruel, but silly to be taught things which we not only have to unlearn, but have to also waste time to both learn and unlearn.

This thing of intellectual retrogression is the greatest stumbling-block in the path of Spiritualistic—scientific—evolution, because it is always trying to chain us in dungeons of slimy and effete and ignorant explanation, and old dogmatic interpretation.

No laws, either of the spirit world or this, can be discovered without hard, patient, humble study. And the only progress possible to be made in the scientific evolution of Spiritualism is in the discovery of its unvarying laws.

Of these laws we are at present in ignorance.

Anyway, two spirits are always before me for study whenever I visit a brother or sister medium.

The first spirit is the spirit guide of the medium which I am visiting.

The second spirit is the medium's own spirit.

And, I trust, that I may not be considered as being worthy of being immediately lynched, or burnt with coal oil at the stake of Modern Spiritualism, if I heretically affirm as my honest conviction, the fact that I consider the medium's own spirit as worthy of as much study, esteem and reverence, as that of the medium's spirit guide.

SALVARONA.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Beecher.

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.—William Penn.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

Pleasure, says the multitude, is the rose of life. But, remember, near by is the thorn of evil. If you will cull the rose, avoid the thorn.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.

The coward sneaks to death; the brave live on.—Anon.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 737.)

The next morning as Mrs. Grey and Martha stood at the front gate waiting for Mr. Weston to come with the horse and buggy, Mrs. Weston came hurrying along, wiping her wet hands upon her apron, and said: "There's one thing more, Marthy, I wanter say to ye. Yer Aunt Laury has owned up to me that there's lots of Spiritualists up where yer goin'. Now I want ye to remember, Marthy, that their works are all of the devil. It all comes of b'lievin' in the immortality of the soul, and that's the devil's lie. I want ye to remember now, and hang on to the faith ye've been brought up in."

Martha looked straight into her mother's anxious face and said quietly: "You were brought up to believe that the soul is immortal, and at death goes straight to either heaven or hell, were you not?"

"Certainly, but when I got old enough to reason I knew better," said Mrs. Weston, with an air of pride and putting a strong emphasis on the word reason.

"If you departed from the faith you were brought up in when you got old enough to reason, why may I not do the same thing?" demanded Martha.

"Because," said her mother, sternly, "you have been taught the truth."

"Wouldn't your mother have said the same thing?"

Mrs. Weston flushed and looked confused, and Martha continued: "You have always done just what you thought was right, haven't you, mother?"

"I—I've tried to," faltered Mrs. Weston.

"Well, I'm going to do just what I think is right, so don't worry about me, mother."

Just then Mr. Weston's voice was heard calling, "All aboard!" and a few minutes later Martha and her aunt were being whirled along through cool green forests and flower-decked, sunlit fields, towards the little railroad station miles away.

It was evening, and in a cozy sitting room where easy chairs, rugs, neat muslin curtains, pictures and various feminine knick-knacks lent an air of comfort, three women were resting after their day's work. At a table strewn with papers and magazines, Martha Weston was folding the letter she had just finished. The lamplight turned her wavy hair to shining gold, and lighted her pure earnest face and dark, wistful eyes. In an easy chair a few feet from Martha sat Laura Grey, who held in her hands an open book. But she was not looking at it, for her eyes were fastened upon a slender figure sitting at a desk at the other side of the room.

"Elsie, dear," said Mrs. Grey, softly. The figure at the desk turned and faced the speaker. She was a woman a little past middle age, with a slight, girlish figure and a refined, sensitive face. Her features were irregular and she could not have been called beautiful, but she had a sweet, womanly face, full of strength and tenderness. Her face showed unmistakable traces of care and suffering, but it showed also the calmness of a soul that has risen above the storms of life and found peace and rest. Her eyes were large and dark, changing from sad to gay, from tender and wistful to keen and searching according to the mood of their possessor. The two women looked at each other affectionately, and Mrs. Grey said: "You promised me, Elsie, that you would tell my niece how you got converted to Spiritualism, and I feel anxious to have her hear."

Mrs. Austin arose and took a chair between Aunt and niece.

"You are right, Laura," she said; "there is no time but now and I have observed that whoever lets an opportunity slip by unimproved is likely to repent later on. That you may the better understand I will go back to my childhood. When my sister Lucy was two years old and I was seven, my mother died, and a year from then father married again. I think my father loved his children with a strong, deep love, but he was a grave, quiet man, and it was not till I was a woman that I knew of his affection for us. As to my stepmother I do not know to this day whether she loved us or not, but she had stern ideas regarding her duty to us, which she fulfilled to the best of her ability. I had a poetic and affectionate nature, and an inborn tendency to what is now labeled 'mysticism.'

"Mother was one of the most practical of practical women, and woe to me if I ever breathed a word to her of poetry or mysticism. Several times during my childhood, strange things happened in our home, but mother always accounted for them promptly, if she had to accuse Lucy or me in a most unjust manner. Several times I heard voices from those unseen speak words of warning or of counsel to me, but I dared tell no one, and several times both Lucy and I saw spirit forms appear and disappear to our great amazement.

"Once Lucy told what she had seen and persisted that she told the truth and received a severe whipping in consequence, which had the effect of closing her mouth, if it didn't her eyes. We were kept in almost nun-like seclusion until I was twenty years old, and then mother said I must go and earn my living. Father objected very strongly, but his wife carried the day, as she always did, for he was a man who loved peace and quiet.

"Wholly ignorant of the world and its ways, and longing for a kind word and an approving look, it was no wonder that I made a mistake when I married. I was not long in finding out my mistake. My married life was crowded with disappointments, misery and privations. He to whom I committed my pure young life seemed bound to destroy all my beautiful ideals—all my most fondly cherished hopes and to drag down and defile my highest, noblest instincts. However, he did not, could not do it.

"I had not been long in my new home before I discovered that there was something about the house which I could not explain. It was an old rambling farm house, far away among the hills. Look where I would, hills rose towering beyond other hills, and beyond these nothing was visible but the blue of the sky. The nearer hills were covered with a growth of sugar maples, paper birch and dark spruces, and they were very beautiful. There was not a house in sight, and I was very lonely. It was a large farm, and there was much heavy work I was compelled to do, and my strength soon began to fail me. I was very unhappy, and not without sufficient cause.

"I doubt if any person who is really unhappy can keep in good health for any length of time. Happiness is like sunlight; with it we grow strong and beautiful; without it we grow weak and sickly. As I before remarked, I had not been in the house long before I knew there was something about it quite out of the ordinary. Doors would open and shut without any visible means at all hours of night and day. The doors closed with the old-fashioned latch and catch, and it gives a person unaccustomed to such phenomena a queer feeling to see a latch lifted without visible hands, but I have seen it done many times. At first I was nervous about being left alone, but I soon became convinced that no harm was intended me. After a few months my cousin Kate came to live with me, and to assist about the work. After her arrival things got more lively. In an empty chamber over the living-room we often heard what sounded like two men struggling with each other, followed by a heavy thud as of a body thrown upon the floor, and then would come a sound as of some one being dragged across the floor. The most careful investigation failed to afford any explanation.

"Kate complained of footsteps following her about, and of articles being snatched out of her hands. She was a young girl, with a happy, lively nature and being strong and healthy, she soon ceased to be disturbed by the strange occurrences. One night I sent her to the front room for something, and she returned in great haste, pale and trembling. She said that upon entering the room she had glanced into a large mirror, hanging upon the opposite wall, and had seen the face of an old woman with white hair and closed eyes, but it was the face of a dead women. Kate soon recovered from her fright, but it was months before she would enter the room alone after dark.

"One day after an unusual number of disturbances, I questioned my husband about the matter, and learned that he had lived in the house from his boyhood, and that things had always been happening, as he expressed it. He said that his mother had always called the house 'haunted,' but 'that is just like a woman,' he added with lofty superiority, 'Ghosts don't trouble me,' but I noticed there were some rooms that he would never enter alone after dark.

"One night I yielded to Kate's entreaty to share her bed for the night. Early in the morning I was awakened by the sound of voices. Although the voices were plainly audible, I could not distinguish the words, and had the impression that the conversation was being carried on in a foreign language, and I was greatly puzzled. After listening for several minutes I whispered softly, 'Kate, are you awake?'

"'Then you do hear it?' she asked excitedly.

"'I hear talking,' I answered, 'but I can't understand a word. What does it mean?'

"'Oh, I am so glad that you hear it,' was the answer. 'I have heard it every morning for a long time, and I was beginning to think that either my brain or my ears were going wrong.'

"'Can you understand what is said?' I asked.

"'Never a word. I think it is French.'

"I got up and looked out of the window which commanded an unobstructed view of the whole of that side of the house. The conversation which was being held, seemingly very near the window, still continued, but no one was visible. The glistening dew lay undisturbed upon the grass about the house, and save that mysterious conversation, and the singing of birds, all was silent.

"For days afterward Kate and I discussed this matter. We knew very little about Spiritualism, and strange as it may seem we made no connection between it and the phenomena transpiring around us. I had lost all faith talk, she would tell about a beautiful lady and in her baby way talk to her and carry her playthings. Kate had for a good while maintained that there were two classes of the unseen beings, one evil and the other good, but I would not accept her idea, because it did not agree with the theory I had formed, but what Kate had failed to do, baby Agnes succeeded in, and it was a great comfort to me to think that beings kind and helpful were watching over my child. Agnes talked to the lady a great deal and often insisted that I should talk to her, and once when I was weeping she insisted that 'the yady kied, too'; and with the knowledge of her love which I now possess, I can easily believe that she did.

"But there came a day when I laid my baby away in the desolate snow-drifted graveyard—laid her away without one hope of ever seeing her again. I went from that lonely little grave back to my desolate home and folded my empty arms across my aching heart and longed to feel the cold hand of death upon my own. I felt that I could no longer bear what I had been bearing. I shrank within myself and cried out in anguish against my daily life. My friends, there are some things that are harder to bear than death. To this day I cannot hear the winter winds go wailing about the house without thinking of that lonely farm-house upon that wind-swept hill, that little grave under the drifting snow, and those dark eyes when I thought that I was utterly forsaken.

"One night a few weeks after my baby's death, as I lay upon my bed unconscious of everything but my own misery, I was startled by a clear, ringing voice dropping, apparently from the ceiling. Never shall I forget the solemn majesty of that voice. Strength, purity, wisdom and love were all suggested by it. Only one sentence was spoken and I recognized it as prophetic—I understood the words but not their meaning. Looking back I can now see the wisdom displayed for not understanding the meaning of the words. I pondered over them and thus my mind was kept from brooding over my troubles.

"About this time I received a long letter from my sister Lucy, telling me of her experience. Shadowy forms had stood beside her and talked to her in audible voices, and one of these visitors had written upon the wall in letters of light. 'I am firmly convinced,' she wrote, 'that the dead are not dead, but alive, and I know they can and do come back and speak to certain ones when conditions are right for them.'

"With the sound of that majestic voice still ringing in my ears, I drank in Lucy's experience eagerly, for I knew very well that she would tell me nothing but the truth.

(To be continued.)

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in the Bible and the religion I had been brought up in. I tried to believe that death was the end of human existence, but there was always an inner consciousness which gave that belief the lie. I was now forced to acknowledge the existence of unseen beings of whom I had no previous knowledge, but that they had once been human beings I would not allow.

"About this time the crowning joy of womanhood was accorded me; I became a mother. The soft pink cheek that nestled against my own proved a solace for my sorrows, those dimpled little fingers clinging about my own thrilled me with strength and hope. My precious baby, my beautiful dark-eyed Agnes—I wonder sometimes if, in that bright world where she is being reared and educated, she knows how much her mother loved her."

Mrs. Austin faltered for a moment and Mrs. Grey took her friend's hand in a sympathetic grasp. In a moment she went bravely on:

"As my baby grew older and began to

PERFECT MEDIUMSHIP.

It May Be Constructive, Not Destructive.

The urchin gets happiness from the thought that he will one day proudly pace the classic university halls. Meanwhile he attends strictly to the business in hand, knowing that present application to present things is the only passport to the coveted goal. How does this compare with the Spiritualist medium, that springs, Minerva like, from the brain of Jupiter?

The medium toils not, neither does he spin."

For him there are no long years of laborious study. He graduates first, last and all the time. The spirits educate him while he sleeps. The Great Psychological Crime to the contrary notwithstanding.

This is all very nice for the favored medium. In mortal occupations generally there is very little perfection. The great oratorios are the only exceptions, and these took eons for accomplishment. The savage has perfected eyesight, but loses it in civilization. Forward steps nevertheless develop suggestions. From these theories are ground out. Experiment next follows. At last truth is ascertained.

Perfection is something advanced to greatest usefulness, fullness, security, absoluteness, elegance, finish, and due exercise void of fatigue and reaction.

Where is the standard mediumship perfection?

There is one instance recently demonstrated that comes near to it. It was in a lady Spiritualist lecturer and platform test medium. She will be heard from later. The words of the wise controling spirit were simply touched on the brain of this medium. She herself, while passive for the hour, remained as one of the audience. The education to the large assembly of people was hers as well. At the closing she was no more fatigued than if engaged in high-class conversation with mortals for the same period of time. When not passive for special occasions she is left as free from spirit interference as any other mortal. Indeed, she is more free for she has a strong, wise protection that prevents injurious, promiscuous tampering. In her own right she is an accomplished conversationalist. Her health has been improved. Her self control, individuality, general culture, wisdom and will, have all been strengthened and benefited in every way.

All along it has been the tendency of mediumship to advance from the unconscious to the conscious trance. That the advance will continue is far from being impossible. To condemn the early phases of mediumship would be as wicked and wanton as to decry Robert Fulton for not making the first little steam vessel he launched upon the Hudson the elegant palace she is to-day. What the whole mortal family may become in the distant future, is yet only a speculative theory. All may yet become so highly unfolded that each can see and talk with spirits. Even so; if then, an audience of ten thousand people desired to be entertained and instructed by some one very great and wise spirit, a medium would be demanded for the purpose.

That mediumship, per se, is constructive and not destructive, Almighty Nature herself will declare. That there are perverted instances was inevitable. That spirits as well as mortals are responsible for it, is sadly true. Neither they nor we are blamable. All alike were ignorant. Happily the right knowledge is increasing. Should the perfecting of mediumship be left wholly to the spirits it would be greatly unfortunate. The spirits need our thought and insight along with their own.

It is fashionable to laugh at and ridicule Christian Science. There is plenty of good reason for it. It is built on the false premise that "all is mind—there is no matter; all is health, there is no disease." Interblended with the absurdity it has elevated mind into such a curative agent as to make the old school doctors stagger with amazement. The Psychological Crime has builded on the equally absurd premise that mediumship is a destructive principle in natural science. Interblended with this it has made suggestions that will arouse a new and healthful impetus to the best growth of mediumship. "Christian Science" and "The Great Psychological Crime" are fit companion pieces.

Madison, Wis. E. W. BALDWIN.

W. W. ABER.

Account of Materializations at His Home.

To the Editor:—In your issue of Dec. 26, I have just read an experience of H. B., with Farmer Riley, at Riley's own house. I wish I knew the H. B's. other name, for those are my own initials; but the readers of The Progressive Thinker need not be confused, for they will readily distinguish the difference between my uncultured pen and his able article giving his experience at and with Farmer Riley.

My experience was at Kansas City, with W. W. Aber at his own house. I called on Mrs. Connoley, a very fine medium I had met in Kansas City a year ago last October, and learned from her that Mr. Aber resided only a few blocks from there, so I telephoned him and asked when he would have a materializing circle, and his reply was, "To-night." Being an old acquaintance, I was anxious to see him and his work, so engaged four seats, and eight o'clock that evening found us all there, Mr. and Mrs. Connoley and Mrs. Connoley's mother, all ardent Spiritualists, and neither of them had seen a materialization.

Mr. Aber has an upper room fitted up for the purpose, a room with two outside windows and one door which we came in it. His cabinet consisted of a black cambric curtain across one corner of the room, the curtain being about eight feet long and reached from the ceiling to the floor, and there was another curtain fastened to the wall to make everything dark within. When everything was ready he asked us to examine the cabinet, and we did so thoroughly and found there was nothing in there but a chair. We examined him and found he had nothing white about him. Then he took his seat and asked Mrs Connoley to come in and sew his pant legs to the carpet, and sew his coat sleeves to the knees of his pants, and his coat collar together at the neck, all then he called on me to fill his hands with oatmeal, and I did so; then there was a light in the opposite corner of the room with a thin red tissue paper around it and then the electric light was turned out and we could distinguish everybody in the room who sat in a circle facing the cabinet about ten feet from same. Then the music box was started and in about five minutes a white form came out through the curtain and the one on the extreme right of the circle was called for, and he went up and recognized his wife who had been dead many years. He introduced her to the circle, and then a little boy, his son, came out, who was about three feet tall; then the wife went back into the cabinet and the boy went down into the floor. Then two other men, members of the circle, went through the same routine, their spirit friends were plainly seen by all of us.

Then Mrs. Connoley's mother was called up and a very affecting scene occurred. When her mother died she left an infant girl whom she had raised as her own and very tenderly, and the spirit mother wished to thank her. The Connoley friends, some five or six, came out and we all saw them plainly. All ladies came out in pure white. Mr. Connoley recognized an old comrade of his who had lost an eye and the lid was even closed.

Then my wife called me, and I went up and she put her hand on me and talked. Then my mother, who passed into the higher life in 1855 came up to me and I said, "Mother, is this really you? Put your hand on me." And she did, and patted me on the shoulder so that all in the room heard it. Then I said, "Mother, do please come near me if you can," and she came up and put her arm across my shoulders and then backed up a little and there stood. Some little old lady in appearance came out, and I said "Who can that be?" and my mother said, "It is mother." "Why, yes," I said, "it is Grandmother Russell;" and she bowed her head three or four times, stepped around the other side of mother and bowed to the rest of the circle and all went back into the cabinet, and my brothers came out, and I said: "Charley, you know my heart's desire is to do good and enlighten the people." And he said: "Homer, don't cast your pearls before swine."

Then my sisters came out and patted me on the shoulder and stroked my whiskers. All this was seen by the whole circle; then my father came with his red hair and heavy whiskers and put his hand on my shoulder and talked so loud and plain that all heard him. There was more, but this enough.

When we were through we examined the cabinet and found Mr. Aber just as we left him sewed up and down to the floor and the meal still in his hands, tired and weak from two hours' sitting.

HOMER B. AUSTIN.

Beatrice, Neb.

THE STATION DESPAIR.

We must trust the conductor, most surely;
Why millions of millions before
Have made this same journey securely
And come to that ultimate shore.
And we, we will reach it in season;
And ah, what a welcome is there!
Reflect, then, how out of all reason
To stop at the station Despair.

Ay, midnights and many a potion
Of trouble and sorrow have we,
As we journey from ocean to ocean,
From sea unto ultimate sea,
To that deep sea of seas, and all silence
Of passion, concern, and of care,
That vast sea of Eden-set islands;
Don't stop at the station Despair!

Go forward, whatever may follow,
Go forward, friend, led or alone;
Ah, me, to leap off in some hollow
Or fen, in the night and unknown,
Leap off like a thief; try to hide you
From angels, all waiting you there
Go forward, whatever betide you,
Don't stop at the station Despair!

—Joaquin Miller.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.—Rochefoucauld.

This Will Set You Thinking.

We take Pleasure in Introducing to our Readers Nora Batchelor, whose views are the result of actual experience in connection with obsession, and which will make a deep impression on every thinking mind. The question of obsession or demoniac control has been ignored by the great mass of Spiritualists, fearing it would injure the cause if forced to the front. It is now to the front, however, and will become, as it should be, a leading factor in Spiritualism. From Miss Batchelor's standpoint she lucidly demonstrates the existence in obsession of a Great Psychological Crime, and positively states, "There is Danger in Mediumship." She explodes, from her standpoint, the idea that an evil spirit can not approach a pure-minded person. Her communication will be read with deep interest.

NOTES AND COMMENTS ON THE SYMPOSIUM.

Not having been able to respond to the editor's invitation anent the Symposium, I may be pardoned for offering a few observations on the same.

Is the "fundamental principle in mediumship" destructive of individuality, or is it not? On the two sides of this question we have the writers in this symposium drawn up in battle array, each positive that his own view is correct. Which side is right? Which has the truth?

Here is a significant fact. Those writers, like Hudson Tuttle, Mrs. Richmond and others, whose psychic experiences have been of a helpful, inspiring and beautiful nature, unqualifiedly endorse mediumship and condemn the teachings of the Storm Center book. On the other hand, those who have had the misfortune TO FALL INTO THE HANDS OF UNPRINCIPLED OR VICIOUS SPIRITS, AND WHO HAVE SUFFERED IN CONSEQUENCE, OR WHO HAVE BECOME ACQUAINTED WITH CASES OF SUCH SUFFERING, UNQUALIFIEDLY CONDEMN MEDIUMSHIP AND ENDORSE THE BOOK.

Here is another fact which attracts attention. Those writers who condemn mediumship are without exception acquainted, apparently, with only one phase of mediumship, i. e., obsession. Their whole argument is based upon facts drawn from this one lamentable phase. Their entire investigation has been directed to CASES OF OBSESSION AND TO NOTHING ELSE. For example, take the article written by W. E. Morgan, a Chicago physician. This gentleman says he has investigated about twenty cases of mediumship, "each and every one of which was under the complete control or partial domination of a spirit or spirits." "The one thing above everything else to attract my attention," he continues, "is the fact that in every case the control or influence, however induced, has been of the most degraded character and action." From the twenty cases, every one of which is a case of demoniacal possession, the gentleman draws his conclusions. And what are they? "I cannot make it too plain or too strong that there is danger, great danger, danger to body, mind and soul, in giving or in attempting to give yourself into the keeping or to the control of man, devil, angel or god, incarnate or decarnate."

Now, look at this argument. To give yourself into the control of a devil is dangerous; an angel is not a devil, therefore to give yourself into the control of an angel is likewise dangerous. This writer has not investigated a single case in which the controlling influence was of an exalted or angelic nature, yet these sweeping conclusions. This is the sum and substance of the argument, put forth in favor of the Storm Center book. The simple fact is, every writer who thus upholds the book and condemns mediumship, has based his argument upon INSUFFICIENT DATA, and DRAWN CONCLUSIONS NOT WARRANTED BY HIS PREMISES.

Let these mistaken friends turn their attention one moment from cases of obsession to a study of the lives and work of the truly great mediums in the ranks of Spiritualism. Let them interview our inspirational speakers and writers, or our high grade phenomenal mediums, and secure their testimony concerning "the great danger to body, mind and soul" in submitting themselves to the control of their spirit guides, before rushing into print with hastily drawn conclusions.

The trouble is, good friends, you have decided this case before hearing all the evidence. When the testimony is all taken, that of the highest and most exalted mediumship, no less than that of the lowest and most debased, you will be compelled, if I am not greatly mistaken, to render a change of verdict.

No, when all is said and done, when all facts are gathered in, all experiences made known, this truth will, I believe, shine forth as the result of all this discussion and argumentation: MEDIUMSHIP, TO THE INDIVIDUAL, IS A BLESSING OR A CURSE ACCORDING TO THE NATURE OF THE INFLUENCES WHICH SURROUND HIM. That is, if the influences are of a lofty, pure and noble nature, the individual is lifted up, strengthened and immeasurably benefitted by them. If of a low, vile and vicious nature, the individual unless possessed of extraordinary will power and nobility of character, will be dragged down, weakened and hopelessly injured. Whether the results be good or ill depends entirely upon the character of the medium and the nature of the surrounding influences. The control of a pure and lofty intelligence is never injurious. The control of a vile and vicious spirit is never anything else.

It may be said that the breaking down of the individual's power of self-control is the same in either case. It is not the same. An exalted spirit will never seek to control against the wishes of the medium, nor to undermine the medium's power of resistance. He rather seeks to build up, to strengthen, to fortify the character in every possible way, and to inspire the mind and soul with the highest ideals and noblest aims and purposes. An evil influence, on the contrary, does seek to UNDERMINE THE MEDIUM'S POWER OF RESISTANCE AND OF SELF-CONTROL.

He labors incessantly to that end.

His purpose is complete domination.

He seeks to weaken, to destroy the individuality, to dethrone the rightful sovereign of the mind and seize the reigns of government himself. To what end? To the end of gratifying through the organism of his unfortunate victim his own low propensities, his own physical appetites and passions.

The influence of these unseen powers of darkness is harmful in the extreme, and it is little wonder that those who have suffered from it, take a pessimistic view of mediumship. It is little wonder that they rush to the other extreme and denounce the whole system. Yet this is entirely unnecessary, and a very foolish thing to do. Because we have been struck by a thunderbolt and almost killed, shall we thereupon mount the rostrum and denounce in stentorian tones the use of electricity? Or rush into print with a sensational book warning all good people against the telegraph, the telephone and the electric car? Good friends, let us exercise a little common sense. Let us study this subject of mediumship in calmness and in candor, neither refusing to acknowledge its blessings on the one hand, NOR IGNORING ITS DANGERS ON THE OTHER.

There is danger in mediumship.

Obsession is an awful fact in human nature. I was especially interested in the articles written by Chas. R. Hamsley and wife; also in that of "J. L. C.," of Brooklyn, N. Y., because their experiences SO NEARLY PARALLEL MY OWN.

I know what it is to do battle with these unseen powers of darkness.

I know what it is to fight to the utmost limit of endurance for the control of my own organism.

I KNOW WHAT IT IS TO SPEND NIGHTS OF HORROR AND DAYS OF UNSPEAKABLE TORMENT.

I know what insanity is.

I know what desire impels the suicide, for I have been to the very verge of the precipice; and yet do I renounce mediumship, and the help, the inspiration, the exalted states of mind which it brings? NO! I will not throw away a shell which contains a priceless pearl, because a little poisonous viper lies coiled therein. I will dispatch the intruder with all possible speed, and retain the pearl for my everlasting joy and satisfaction.

This is what every medium must do, throttle the obsessing influences at their first inception, and keep his face ever turned TO THE PURE AND BEAUTIFUL, the exalted influences from the higher realms of spirit life.

There is a great work which Spiritualism has to do, a work not yet begun, the work of enlightening ignorant humanity upon the subject of UNSEEN AND UNSUSPECTED SPIRIT INFLUENCES, and the part they play in human life and human society.

On this subject of obsession many Spiritualists are as yet woefully ignorant. Those who understand are for the most part afraid to speak. For a theory has been advanced (by those unacquainted with the facts) and has gained much credence, that evil influences will not trouble a person whose motives are pure and noble, and whose character is above reproach; that it is only the evilly disposed, those of impure lives, low motives, vile passions, who bring around them the powers of darkness. "Like attracts like," it is said. "If you are annoyed by depraved and vicious spirits, it is because there is something wrong in your own life and character. You may be thought a pure and lovely soul by most intimate friends, but in reality, hidden down deep from view, you possess some very wicked traits, or you would never attract such evil influences!"

WHAT AN INSULT IS THIS! How utterly CRUEL AND HEARTLESS to tell a refined, sensitive, tormented and persecuted medium that she has "attracted" the vile fiends into whose clutches she has had the misfortune, through ignorance, to fall! It is little wonder that dense ignorance and darkness on this subject exist, when such idiotic ideas prevail. It is little wonder that mediums whisper their experiences only to one another, and then with the utmost secrecy and many admonitions, fearing lest others may hear and condemn. Away with this opinion. IT IS UTTERLY FALSE.

In the last issue of The Progressive Thinker there is a statement something like this: An evil spirit cannot endure the psychic atmosphere of a good and pure person; cannot approach or do him harm. Now, this is a bald assumption, a mere theory, without a SINGLE FACT TO SUPPORT IT. I could name, if I chose, no less than nine of my personal acquaintances, as good and pure women as ever walked this green earth, WHO HAVE BEEN ANNOYED AND TORMENTED BY THESE UNSEEN POWERS.

The sooner we explode this fallacy the better. It bars the progress of investigation; it keeps the facts from view; it is the cause of withholding knowledge which young and undeveloped mediums imperatively need, FOR THERE IS DANGER IN MEDIUMSHIP. There is untold and incalculable danger in ignorant mediumship. INNOCENCE AND PURITY ARE NO BAR TO THE APPROACH OF FIENDS INCARNATE; neither are they a bar to the approach of fiends decarnate. A sensitive instrument can be played upon by an angel or a demon, and until the instrument is sufficiently developed psychically to distinguish between the two, he or she is as liable to fall into the hands of one as of the other.

Herein lies the danger. An undeveloped medium, in whom the psychic powers are just beginning to manifest, may be deceived for weeks and even months by a wily unprincipled wretch in the unseen, who poses as an unknown friend who has come to aid development, and who is ostensibly acting as instructor in the art of control to the nearer friends and relatives. THE SLYNESS, THE SUBTLETY, THE CUNNING OF THESE IMPS OF DARKNESS is almost incredible. Their game is invariably well played. The medium, conscious of the purity of her own motives, secure in the belief that "like attracts like," happy in the hope of soon reciving loving messages, instruction, knowledge, inspiration from the higher realms, yields herself a willing instrument to the unknown power, which day by day gains greater and greater control of his unsuspecting victim.

BUT SOME DAY THE REVELATION COMES. The discovery is made, but, alas! too late. The unhappy medium wakes from her dream of bliss to find herself in the clutch of a merciless fiend who has gained almost complete control of her organism, and who will not yield an inch. Prayer, entreaty, supplication is of no avail. Moral suasian is of no avail. Nothing remains but to summon one's powers and begin the fight to regain what is lost. THEN THE TORMENT AND THE PERSECUTION BEGIN. NO PEN HAS EVER DESCRIBED THE HORROR AND AGONY OF SUCH A STRUGGLE. NO PEN EVER WILL DESCRIBE IT. ONLY THOSE WHO HAVE PASSED THROUGH IT CAN KNOW OF ITS TERROR, ITS DESPAIR, ITS EXCRUCIATING AGONY, WHEN TO LAY DOWN CONSCIOUS EXISTENCE, WHEN COMPLETE CESSATION OF THE POWER TO THINK OR TO FEEL, SEEMS THE GREATEST BOON THE TORTURED SOUL COULD ASK.

"Evil spirits have no power to harm the good and pure?" It is not true—it is the most damnable falsehood that ever afflicted Spiritualism.

It is true that no medium need accept the evil suggestions of an unseen power. It is true that he is at all times responsible for his own acts But it is not true that a diabolical influence cannot approach him, cannot annoy, torment and persecute him unless there is evil in his own life and character. This is a point I want understood. Reiterated falsehoods on this subject have done and are doing much harm. Goodness and purity are no bar to the approach of such influences when the medium is unsuspecting. They ARE a bar to the carrying out of the evil intentions of such influences. They stand like a granite wall between the desires of the unseen villain and his intended victim. The victim may writhe in the grasp of the evil power, but cannot be made to do its bidding. Over his defenceless head may break the insane fury of a foiled demon, but that wall of character will stand intact. No medium need be drawn down to sin and degradation unless he so chooses. He may suffer unspeakable torture, mental and physical, but he will win in the end and come out of the struggle with all the purity of soul with which he entered it, IF HE SO WILLS.

There will be suffering, but suffering will have an end. The physical health may and doubtless will be undermined, but this can be regained. The moral nature will come out of the conflict untouched and unscathed, for there is no power in this world nor any other that can corrupt an incorruptible soul. To the strong in character and the pure in heart there is no danger whatever, from the moral standpoint, in such an experience. But to the weak-willed and those whose ideals are not of the highest, there is incalculable danger.

The world little knows of the wickedness, the depravity, the countless crimes that are directly attributable to the unseen powers of the air. Many a weak willed, ignorant, unsuspecting wretch is dragged down to infamy and shame because the possession of psychic powers renders him an easy tool in the hands of vicious and criminal spirits on the other side of the grave.

Is Spiritualism responsible for this condition of things? NO! It has merely discovered the fact that such conditions exist. Is the practice of mediumship responsible? NOT AT ALL. These conditions exist where mediumship never was practiced, and its very name is a thing unknown. The simple truth is, that the practice of conscious, voluntary mediumship HAS BROUGHT TO LIGHT THE FACT OF OBSESSION, a condition which exists everywhere in human society, irrespective of religious belief, or of a knowledge of the spirit world, or of the fact that its inhabitants can and do communicate with the inhabitants of this.

Spiritualism is not responsible for the existence of evil beings in this world. It is not responsible for their existence in the other. It is not responsible for the fact that evil spirits, no less than the pure and good, can and do make their influence felt in mortal lives.

It is a fact in nature that one human mind, incarnate or decarnate, can influence and oftentimes control another, when that other makes no resistance, through ignorance or otherwise, to such control. The practice of mediumship, together with the practice of hypnotism, has brought this fact to startled man's attention. In these two manifestations of psychic power, we find, developed and intensified, a power and a susceptibility in the human mind, of which we little dreamed, the power to give and receive suggestions.

Until recent years man has lived in utter ignorance of the mighty power of the thought currents surging and circling round him. Because unseen, they were imagined to be without force, without effect. But the world is learning better. To hypnotism we owe many thanks for discovering to us the power of incarnate man. To mediumship we owe still greater thanks for discovering to us the power of decarnate man. Where ignorance prevails there danger lurks. Where knowledge reigns, there safety abides.

It is well that this subject has been brought up for discussion. It is well that the Great Psychological Crime has been written. Though wrong in its conclusions, it is a work that will do good. It has brought to light a condition which many Spiritualists, very foolishly and very wrongly, have sought to hide. It will be a danger signal to young and inexperienced mediums, a signal which Spiritualists themselves have been loath to hoist.

OUT OF THIS DISCUSSION MUCH GOOD WILL RESULT, NOT ONLY TO THE CAUSE OF SPIRITUALISM, BUT TO HUMANITY AS WELL, AND THE PROGRESSIVE THINKER DESERVES GREAT CREDIT FOR THE PART IT HAS PLAYED IN THUS GIVING PUBLICITY TO AN IMPORTANT SUBJECT HITHERTO TABOOED.

NORA BATCHELOR.

Ashland, Ore.

Mr. and Mrs. Anonymous Considered.

Dr. Phelon Stands at the Head of the Hermetic Brotherhood in America. He is an author, a lecturer and an unconscious Trance Medium, and his views will be read by Spiritualists with deep interest, as presenting one of many kaleidoscopic opinions. We take pleasure in again introducing him to our many readers.

Is the latest departure on the line of adverse criticism upon spiritual power and activity. The book is a fine specimen of the art typographical. Its page make-up is just enough out of the beaten track to be novel, without annoying incongruity. Its binding is neat, nice and of good quality. All promise well from this point, for a reader seeking entertainment or instruction.

We open the introductory pages to ascertain the author's name. After a careful search we find that most important feature of every book has not been given. There is no guarantee that the writer's brain is of sufficient calibre to handle the subjects of which the table of contents talks. We always like to hear our friends talk—our enemies, sometimes. But it is rarely that either Mr. and Mrs. Anonymous carries much weight with his readers, either first or last. To compensate in part for this handicap, the publishers have put forward the name and reputation of a brilliant and interesting writer as the editor. They thus concede the anomaly of an author claiming to be able to grapple truthfully and understandingly with one of the mightiest problems of the universe, who cannot edit his own book. Is that a trick of the trade, or like statement of facts, definitions, and sophistical assertions of the plan on which the book is written, and the honesty of the author, in seeking to answer the question, always pertinent, but seldom answered at the start: "Why is this book written?"

The writer's definition of hypnotism is: "The slavery of the human soul." If we only knew what was meant in this definition, by the term, "human soul," we could better judge of its truth. But of all metaphysical phrases, "the human soul" is the most obscurely, contradictory defined, and the least understood of any that belongs to the "New Thought." To me it seems that such slavery amounts to very little in the economy of the Ego.

The thing with which we deal is the body or manifestation of the thought of the spirit. We know so little of the work, power or appearance of the spiritual conditions or accomplishment of this, our real self, few are not able to say: "I know and can fully demonstrate on the material plane. If believers in the truth and reality of spirit existence beyond the limitation of the body are satisfied with the proofs offered to themselves, it really would seem they have as much right to rest quietly in their proofs, as any other person who may deny the possibility of spirit activity after the transition period. In the common parlance, one man's word is as good as another's until the facts are proved." Thus I offer my assertions, against the assertions of the author, with equal confidence of their truth and correct statement.

When we have completed the elaborate and dogmatic exposition of hypnotism, occupying 128 pages of the book, it can be summed up in this: "Hypnotism is the influence of spirit upon spirit, and is a constant activity, either voluntary or involuntary. We are thus moved and influenced from our birth to our death, by the projected thought of others. Like everything else diffusive and intense in its ordinary manifestation, it may become disastrous under the working of concentration."

Man receives his supplies of water from the heavens and the earth, and it must be constant for his best good. Occasionally, he receives from natural causes a concentration in a flood or storm of some sort, and he is a great sufferer thereby. Or he builds an immense reservoir and it breaks away, and he suffers from the sudden letting out of waters. So nearly as a material thing can represent a spiritual condition, the state we name hypnotism, represents accruing spirit power which has no lasting effect beyond the body. As the text states, no person can be hypnotized, unless he wills the surrender of his body, not himself, to the concentrated spirit potency of the hypnotizer. In reviewing commercial hypnotism we must give due weight to the "fakism" that has prevailed. When that is eliminated the remaining evil dwindles down to a much smaller magnitude than this writer would have us believe. So long as man remains twofold, spirit and body, so long will hypnotism manifest itself. But we are masters of our bodies, to receive or reject any inward effect of a concentrating or focussing force upon ourselves. It is never wise to play with fire, nor are we forced to do it, at any time nor place.

The teachings of the masters of Spiritual Science, whether in the body or out, is always that we shall strive to understand the laws by which movements take place on all planes. When our knowledge by experience has crystallized into wisdom, we are prepared to handle the potencies which in the seen, produce effects. We are also told these effects concern only the physical conditions, which are like the foam churned up by the tireless rocks, and nearly as evanescent. Let us understand, too, that in all cases, whatever is used as a setting for any display, by its disappearance destroys that phase of activity, but does not destroy the potency that produces the display. Consequently, all physical changes, resulting from spirit influence, can last only until the body dssolves. At the worst then, hypnotism is of the earth only.

In the division in which mediumship is treated, the allegations adduced against hypnotism are wielded with all the force possible to overthrow its reliability. The method by which a psychic is "developed" by departed spirits is described with great attention to detail. The whole process is similar to the methods used for obtaining like results on the earth plane. For a person who declares he has no gift, belonging to the psychic realm, to penetrate its mysteries, it is, to say the least, very peculiar. Is it possible that a spirit still in the human form, can thus fully and accurately discern the minutiae of any spirit action, even if it did concern the mortal form?

The author in no way hints that the change of worlds has changed the outgoing entity in any fashion. On the contrary, the statement is confidently made as a matter of knowledge, that the disembodied work constantly for the detriment of those in the earth-life, without any restraining power from the All-Good, to prevent the anarchistic horror that would ever brood over the spirit realm. Finally, there is no "Retributive Justice," for something that does not exist. Thus I join issue with anonymous' statement and declare it is not so. More than that, I do not believe that God the Father of Spirits would for an instant permit such a condition of affairs. The whole motive of the book savors too much of the swampy muck of earth.

I believe fully and partially know, they who are gifted to come in contact with the invisibles, have only to agree with those with whom they choose to work, for the self-action and action by proxy to be distinct and not mixed, to be able to do away with all the matters complained of. As we do for those we love while upon earth, so mediums represent the invisible side of life. All living, to a greater or less degree, feel the spirit force of the invisible entities. Those who are SPECIALLY sensitive are very few. May the spirit world forgive this attempt to bring an infamous obloquy upon the workers in the unfolding of that which is really the all of us.

W. P. PHELON, M. D.

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Two Thoughtful Persons Present Their Views.

A Personal Experience—Condemning the Subjective Control.

Dear Mr. Editor:—Seeing that it is your intention to issue a special edition of The Progressive Thinker for the discussion of "The Great Psychological Crime," I shall be glad to contribute to the same a little of my own personal experience with regard to mediumship and the definite conclusion arrived at. Being of an exceedingly sensitive, impressional temperament, I came very considerably under psychic influence during my earlier years, and at one time came very near the TRANCE CONDITION through spiritual control, but my soul gradually awakened to the fact that mental domination, either from those in or out of the body, would be disastrous to the freedom which intuition taught was my spiritual birthright. As that fact became emphasized upon my mind I realized more clearly that a positive mental attitude was necessary to build up an arena around myself, which would keep out intruders during my passive hours, and for that purpose I must conserve the animal magnetism generated in the physical organism, and to the extent that it was drawn from me so long, would clear, self-consciousness be delayed, noting from experience that after each sitting in a passive condition I was more or less physically depleted.

As the author of The Great Psychological Crime clearly states, SELF-CONTROL is the first great law which every human soul must obey or reap the disastrous consequences; so while the battle often raged fiercely, I am today, through that recognition, stronger PHYSICALLY, MENTALLY and PSYCHICALLY, and while I have the greatest respect for Spiritualists as a body, I cannot but state from experience that I believe subjective control to be an insidious process which robs the soul of the power of concentration which is necessary to individual upbuilding.

ELSIE J. LOLE.

Providence, R. I.

He Commends the Book.

My professional work here leaves me no time to write a review of such a book as The Great Psychological Crime. I will say but a word concerning my interest in this work. I ENDORSE THE BOOK FROM BEGINNING TO END. I know both the author and the editor of this second volume of the Harmonic Series. It was through this personal acquaintance that I learned the nature and the danger of certain psychic experiences of my own. By the author of The Great Psychological Crime I was taught the lesson of self-preservation and of self-development, under the higher laws of Independent Development. Though I am but a student, and with little opportunity for the technical work of the School of Natural Science, I have gone far enough to satisfy myself that it is founded on the eternal principles of equity, justice and right. My three years of instruction and my own experiences satisfy me that I am on the right road. Reason and conscience have approved every step of the way. The author of The Great Psychological Crime has come to do a great work, and I recommend this book to every man and woman interested in Spiritual laws and moral philosophy.

More especially do I commend it to the closest, most careful study by those who are known as Sensitives. To these I would say, Do not delude yourselves that your experiences are either safe or reliable, merely because they come from an invisible source. This is indeed the very reason you should know the laws governing these things.

The author of this book knows these laws; but knowledge is best proved by the daily lives of those he calls his students, those who are living their lives, making his philosophy their own.

I sign myself a student in the School of Natural Science.

FRANCES A. DENSON.

Los Angeles, Cal.

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ECHOES OF THE SYMPOSIUM

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MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

My Dear Mr. Howe:—Along with proof sheets of your delayed No. 4 comes a courteous suggestion from the editor that we hereafter confine our letters to a single column. I shall be glad to comply with the suggestion, but since you have the initiative in the discussion, I shall have to crave some indulgence until I have replied to your last four-column letter. I will do so as briefly as the subject will permit, and will then follow you in an effort to shorten our letters

To clear the field of controversy as far as possible, I am quite willing to submit to our judges without further argument, the following points of difference.

1 Whether the kind of "Independence" you have been discussing is not entirely foreign to the subject matter of the book, as well as to the purpose and intent of the author, and therefore irrelevant matter

2. Whether Mrs. Richmond or any other person who is used as an automatic mouthpiece by spiritual intelligences who are unknown to and unidentified by the public, is consistent in attacking the book on the ground that its author is unknown.

3. Whether spiritual intelligences who for many years have been preaching the doctrines of Spiritualism to the world from "behind a woman," are consistent in offering such a criticism of the book, when every utterance to which they have given expression through the lips or the hands of a medium under control, is open to the same criticism.

4. Whether you or any other person who calls himself a Spiritualist, can maintain such an objection to the book, without at the same time and with equal force attacking the verities of Spiritualism itself.

One of the most interesting statements contained in your last letter is this: "In the 50 years that I have been associated with mediums in a large variety of phases and under many varying conditions, I have NEVER MET WITH ONE SUCH CASE." You are here referring to cases which illustrate the destructive effects of the subjective process.

What I have to say in reply is not meant to question your integrity nor your sincerity, but your words do not in the least alter my own convictions on the results of subjective mediumship such as the author defines. Let me explain why this is so.

1. Nearly all my life—and I have been out of my "teens" for some years—I have been in touch with Spiritualists and in position to study the question carefully, for I have many warm personal friends who are not only Spiritualists but mediums also.

Among all the mediums I have ever personally known there is not one but has sustained either physical, mental or moral injury as a result of the subjective process. In a number of instances the injury has been marked in all three directions.

2. Among the contributors to the symposium are a number of such persons who have given to our readers brief, voluntary statements of some of their subjective experiences as mediums and the disastrous results, although not one has given the worst side of his or her experience. These are not fictitious characters, "manufactured for the occasion," as some of the critics of the book have insinuated concerning the cases therein cited.

All of these have signified their willingness to reassert what appeared in the Symposium, or to answer any courteous communications, concerning these personal experiences.

Estelle Metzger-Hamsley, Lafayette Hotel, 12 Harrison street, Chicago. Mrs. Hamsley was at one time a subjective medium, pastor of a large Spiritualist church, where she spoke under control, and a prominent worker in the N. S. A.

Mrs. Hamsley speaks not only from personal experience and a personal sacrifice, but her position as an ordained Spiritualistic minister, and as a "psychic reader" and as a developer of other mediums, gave her for several years the best opportunity for knowing the destructive effect upon other people.

Chas. R. Hamsley, same address. Mr. Hamsley was developed as a subjective medium under the instruction of Miss Metzger, who afterwards became his wife.

Anna Rose McIntyre can be reached with a letter addressed in my care, or in care of the Indo-American Book Co. Address Henry W. Schimpf, 815 Walnut street, Chicago.

Without specific authority, I believe I am not violating a personal confidence when I add the name of Mrs. L. Meyer (Moreau), 133 Pacific street, Brooklyn, N. Y., and Mrs. Meyer's sister may be reached through her.

Dr. E. W. Morgan, who can be reached by letter, addressed in care of Editor Francis, is the one and only regular physician who has gone far enough under "the Author's" independent method to be able to intelligently and safely diagnose and treat these cases of obsession and pernicious control. The history of these cases, as the sufferers come for relief, makes a hideous background for the mediumistic process.

It does not matter how the victim fell into the hands of his invisible tormentors, the results are, generally speaking, the same. The subject may have been a "professional" or a "home circle" medium or a solitary experimentor, or a religious devotee, or the unseen enemy may have merely taken advantage of a physically depleted state, or of what we know as a negative mentality.

When Dr. Morgan adds his treatise on the great psychological crime to the science of medicine, one more step will have been accomplished toward the abolition of human slavery. It is to be hoped that the regular school will appreciate his labors and profit by his great courage, for the acquirement of this independent power in the midst of an enormous daily practise, is a gigantic physical, mental and moral task.

I could refer you to a long list of others, except for the zeal of a personal confidence which honor forbids me to break.

3. Since the book was published I have received letters from all sections of this country and Canada, and some from England and Australia, from MEDIUMS who write to tell me the book is TRUE and that they have demonstrated the destructive nature of the subjective process.

Many of them write asking for help to free them from the torturing and ruinous conditions into which they have fallen as a result of subjective mediumship. Others write asking help for relatives and friends who have gone down under the paralyzing effects of the same process. A number here in Chicago have come to me personally in search of help to release them from their "Controls."

If I had ever entertained a doubt as to the destructive nature of the subjective psychic process (as the author of the book has stated it) these letters and experiences alone are enough to convince me that he has declared a great truth which all the world will be compelled to admit, sooner or later.

4. Among the most prominent mediums who have recently come to me for help, at least three know you personally and tell me that THEY ARE WELL KNOWN TO YOU.

With these FACTS before me, however much I respect your integrity and sincerity, your statement only serves to convince me:

1. That you have not made a careful study of the subjective psychic process for the specific purpose and with the definite thought in mind of determining its effects upon mediums themselves.

2. That possibly you have been so preoccupied with the PHILOSOPHY of Spiritualism as to have given little or no attention to the PROCESS involved in subjective mediumship.

3. That mediums evidently have not made you a confidant in matters which pertain to the nameless tortures they have endured as a result of the subjective process

This last suggestion comes to me with added force, since I have come to know the nature of the suffering which many mediums endure. They suffer in silence and humiliation for years rather than disclose, even to relatives or friends, the nature or cause of their affliction. This I know is true of a number of cases that have come to me very recently, in the hope of obtaining relief. And I can understand how any WOMAN (at least, of normal refinement and moral sensibility would suffer death a thousand times over rather than disclose the facts to any man, unless she knew him to be a specialist and consulted him as her physician in the hope of obtaining release.

The mediums among your acquaintances, to whom I have referred, have not taken you into their confidence, and after having heard a recital of their unhappy experiences I do not wonder that you remain in blissful ignorance of their real condition or of the battle they are making for self-control. But the publication of the book gave them hope, and they have come to me and asked me for help. And they say to me from the depths of their humiliation that "The book is true from beginning to end," and that they have proven it.

With these facts before me, though your statement be honest and sincere, it does not in the least alter my conviction, because I can see and understand why the facts have not come to your attention. I hope you will believe me when I assure you that this is not intended to reflect upon your intelligence or your honesty in the least.

In my last letter I stated in effect that the author has not been considering ultimates in his work. You take issue with me and select a quotation from page 286 to prove your point. This very quotation, had you been searching for the author's meaning, proves your error. The phrase, "so far as science knows," is a very common one used by scientists to indicate that the subject under consideration is beyond the known facts of science.

At page 308, referring to the same subject, the author says:

"The exact scientific significance or meaning of this spiritual or second death IS NOT YET KNOWN WITH ABSOLUTE CERTAINTY."

At page 312, in outlining the position of science, he closes the second paragraph with these words: "But it (science) dares not dogmatize CONCERNING ULTIMATES."

At page 331, he again says: "It is not the province of science to speculate nor dogmatize concerning ultimates. NATURAL SCIENCE DOES NOT CLAIM NOR ASSUME TO HAVE SOLVED THE GREAT PROBLEM OF THE SOUL'S ULTIMATE DESTINY."

At page 334, he emphasizes his position as follows: "What the scientific significance of this second or spiritual death may be is, as yet, THE GREAT UNSOLVED PROBLEM OF NATURE. SO FAR AS SCIENCE KNOWS, this means the death of the soul."

Here again we have the same phrase, "so far as science knows," upon which you rely to make your point. You seem to interpret this as a declaration that science does actually claim to KNOW, when, as a matter of fact, the plain intent is to indicate that the subject matter is beyond the limits of scientific knowledge. In a recent letter Prof. Edgar L. Larkin, director of the Lowe Observatory, California, makes use of this identical phrase, and in exactly the sense the author has employed it.

At page 393, referring to the disappearance of animals from the spiritual plane, the author says: "The natural inquiry of every intelligent mind is, what becomes of them? The inquiry thus far remains unanswered, so far as science is concerned The Wise Men of both the physical and spiritual planes of life have brought to bear upon the problem all the knowledge and intelligence they possess. Thus far, however, the scientific demonstration LIES BEYOND THE LIMITS OF THEIR UNDERSTANDING."

He then says: "With a view to its possible solution, however, the following widely different HYPOTHESES have been made the basis of their study and investigation. FIRST HYPOTHESIS. It is assumed that the disappearance is but a transition in the upward movement of the individual ego, or entity, in its evolutionary progress toward a higher state of individualized intelligence and being."

(And just here let me call attention to the fact that it is upon a similar HYPOTHESIS that you base your conclusion that there is no such thing as a "Destructive Principle of Nature in Individual Life.")

At page 397, under the head of THIRD HYPOTHESIS, referring to the disappearance of man from the lowest plane, the author again says: "Under the opposite principle and process of destruction or devolution he also disappears in a manner which corresponds in every essential particular with the disappearance of the animal

"The question of his destiny as an individual intelligence, in this case, is a matter of even more absorbing and vital interest to those who have undertaken its solution, than is the destiny of the animal.

"But here again Nature seems to hold a secret which defies the detective powers of the wisest intelligences of both planes of life. NO SATISFACTORY SOLUTION OF THE GREAT PROBLEM HAS YET BEEN WROUGHT OUT."

With these words of the author before our readers, I am willing to submit to them whether you have not endeavored to fix in their minds a meaning wholy unwarranted by the context of the book.

And now once more, as to the Destructive Principle of Nature in Individual life. For the first time, I think I grasp your meaning. If so, then there is no room for any dispute between you and the author on this point.

You admit that there are destructive agencies and processes, but hold that they do not apply to nor affect INDIVIDUAL LIFE. You base this conclusion upon the HYPOTHESIS or theory that there is no such thing as ULTIMATE destruction of individual life.

The author admits that he does not know whether this theory is correct or not. But he does not admit it as a demonstrated FACT. Without the least thought of reflecting upon your knowledge, I do not believe you KNOW any more about it than the author. You have advanced a THEORY upon the subject. The theory is an old one. The author recognizes it as such. But until that theory has been proven by you or some one else to be a fact, it is still an "open question," just as the author says. And so it appears by your own statements that it has not yet so "turned out." You have advanced a THEORY, and with that theory as a basis have made a magnificent argument; but until it "turns out" that your theory is a FACT, your splendid argument is without scientific value.

The very fact that the author admits his ignorance of the ultimate destiny of the soul, and does so in almost every conceivable form of expression all through the book, ought to convince any unprejudiced reader that the ultra meaning you attach to the term, "Destructice Principle of Nature in Individual Life," is not that which the author had in mind and intended to convey.

There is that in nature and in individual life which, if permitted to operate unhindered by man's better nature, will lead him in this life backward and downward to physical, mental and moral ruin. We all recognize it and we all understand what the author means when he calls it the "Destructive Principle."

He tells us that the same principle operates in the spiritual life. We all understand what he means. He says that if it is permitted to operate unchecked by man's better nature in that life, it leads him backward and downward both spiritually and morally until he disappears from the spiritual plane in a manner which is analogous to the disappearance of the animal. We all know what he means. He does not attempt to say what is the meaning of this disappearance, except to indicate that the process is undesirable and destructive in its nature.

We all recognize this backward and downward tendency of man as most undesirable in this life. We know what he means when he tells us that it is equally undesirable in the spiritual life.

It appears to me, therefore, but a hair-splitting discussion for us to engage in a dispute which is only calculated to confuse our readers. I do not believe that either of us is up to our best level as central figures in such a performance. Let us get to some phase of the subject which has at least the merit of being a material issue.

In your former letter you narrated an experiment by which you tested the power of your controls to hold you prostrate upon the floor. They succeeded. You admit that the reason was because "I could not try."

I said in my last letter, and I repeat it, that in that simple sentence you have stated the case simply and plainly. You COULD not. If this means anything, it means that your POWER was gone. It is quite a different thing from saying you have no "desire" to rise. Had it been a mere matter of "desire," you would have said, "I did not wish to rise," or "I did not want to rise," or "I had no desire to rise." But you stated the simple fact when you said you COULD not. This, therefore, by your own words was clearly a case of control of your "voluntary powers."

And in this connection I should like to know, for my own satisfaction, what is your own idea or judgment as to the desirability of such a relation or state of being as that which existed during the period while your voluntary powers were subject to the will of your controls? Do you regard it as a "normal" relation or state of being? Do you regard it as a desirable relation or state of being to cultivate or encourage? Do you look upon it as a morally healthy and proper relation or state of being which you could recommend to others for their improvement? Do you believe that any person while in a state of such complete subjection to the will of another is himself personally responsible or morally accountable for what he does during the period of such subjection? Is that the kind of "DEPENDENCE" to which you refer when you say, "Without qualification or reserve I believe in the ABSOLUTE RESPONSIBILITY OF EVERY HUMAN SOUL, and this not because man is free and independent, but because he is NOT FREE AND IS ALWAYS DEPENDENT?"

Is this the kind of DEPENDENCE that, in your judgment, makes a man personally responsible, or morally accountable? If so, then there is indeed a vital issue between you and the author.

In this connection your illustration of the watch seems to me to have its most fitting application. The one central power which starts the machinery and keeps it moving in such manner that the hands accurately indicate the time, is the mainspring, just as you have said. So long as the machinery is in good repair and properly adjusted, the watch will do its work with integrity and reliability, provided the central motive power, the mainspring, is not disturbed nor interfered with. But let anything whatsoever deprive this mainspring of its power or interfere with its normal action, and what is the result? The watch is no longer a reliable time-piece. Its integrity is gone. Its value as a watch is destroyed.

JUST SO WITH THE CENTRAL MOTIVE POWER BY WHICH EVERY HUMAN BEING EXERCISES HIS RIGHT OF SELF-CONTROL. DESTROY THIS AND YOU DESTROY HIS INDIVIDUAL VALUE AS A MAN. HE IS NO LONGER INDIVIDUALLY RESPONSIBLE FOR HIS ACTS.

You say, "There are many ways in which one may be 'influenced' by his fellow men to a degree that may absorb the independent processes of the mind without any direct HYPNOTIC CONTROL."

If you mean by this that there are other psychic processes than hypnotism or mediumship which are sufficiently potent to lead men to the commission of crimes, I quite agree with you. The author also acknowledges this fact, for at page 330, he says:

"Hypnotism and mediumship are not the only psychological crimes possible to individual intelligence. Indeed, they exemplify but two of the many methods or processes by and through which man may subject his fellow man or be subjected to the operation of Nature's Destructive Principle in such manner as to invoke the penalties which Nature prescribes therefor.

"The scope and purpose of this volume, however, are such as to preclude the consideration of other subjects and limit us to an examination of Nature's Destructive Principle in individual life, AS IT EXEMPLIFIES ITSELF IN THESE PARTICULAR PROCESSES OF PSYCHIC SUBJECTIVITY AND PSYCHIC CONTROL.

If I have caught your meaning, it would appear to me that there is one important element of the author's definition of hypnotism that you have overlooked. By reference to it again you will observe that he holds that it is a specific process which enables the hypnotist to obtain, hold and exercise control of (1), the will; (2), the VOLUNTARY POWERS; (3), the SENSORY ORGANISM of the subject. This third elment is the one you seem to have overlooked.

All you say of the force of environment, or even of the action of one mind upon another, might be granted without disturbing the author's position under this definition. To grant all you claim would only mean that there are other processes by which one mind may influence another to a point which you term "control."

It seems to me that your chief misinterpretation of the author's position from the outset arises from the fact that you have unintentionally and indeed unconsciously substituted your own ideas concerning hypnotism and mediumship for his definitions, and have as a result read into his words meanings of your own which are wholly at variance with the author's intentions

I verily believe that if you will take his definitions of these terms and carefully note their specific limitations, and then remember that wherever he uses these words he does so in the LIMITED sense of the definitions, you will obtain a wholly different idea of his position.

I am convinced of this, not only from your own letters, but from the manner in which other writers among the contributors to the Symposium have expressed themselves. For instance, Mr. Tuttle speaks of the fact that he recognizes the advantages of that kind of mediumship in which there IS NOTHING BUT "CO-OPERATION" BETWEEN THE MEDIUM AND THE SPIRITUAL INTELLIGENCES. This is exactly what the author is contending for. But under his definition this IS NOT "Mediumship" at all. Moses Hull also speaks of the "Higher Mediumship," as he terms it, and says that it DOES NOT INVOLVE CONTROL AT ALL. This sort of "Higher Mediumship" to which many of the critics of the book have referred, is not Mediumship at all under the author's definition.

I believe if you will go back over the careful ground work of the book, get the author's definitions carefully in mind, and then read the book through from that viewpoint, you will find that many, if not all, of your most vital objections will disappear from your own mind.

Your remarkable subtlety in the use of words, and your interesting but indirect method of treatment are calculated to confuse your correspondent as to your real meanings and to mislead our audience as to the actual contents of the book.

It is a fact well known to all authors and lovers of literature, that the easiest thing in the world is to so "review" a book as to entirely obscure its real purpose, garble its meanings, and give to it an entirely different tone and quality than its author intended. The Great Psychological Crime, which is the record of a personal instruction, a personal experience and a knowledge of the facts stated, was intended as a text book for students. It was, therefore, written in the simplest and most explicit and least technical style possible to so difficult a subject. To my mind it seems impossible that any reader could tangle its clear statements or misunderstand the limitations of its definitions. I of course realize that you have been forced, as it were, into the position of a critic and opponent which naturally stimulates the impulse to condemn the book, which fear me little to do except to see that interpretations and meanings not intended by the author are not read into it.

If The Great Psychological Crime has a real value it lies in the fact that its author received a most unusual instruction and under a definite method has been able to personally and individually make a study of the related lives and related moral conditions of men both in the physical body and out of it.

It is a simply stated body of fact, a clearly described world of conditions, and its hold upon thinkers, scholars and investigators must lie in its coherence and sanity, its consistency with known science, and its reflection of and coincidence with the spiritual intuitions and personal experiences of its individual readers, and with the observations of trained students of psychology.

This is the kind of book that demands a careful personal reading and study before any radical opinion should be entertained as to either its merit or demerit.

Your graceful but entirely vague treatment of the nature of evil doing and of remedial efforts, and your incomprehensible philosophy of personal responsibility, as far as you have given me the benefit of it, leave you in a position to deny any inference I might draw from your mere words.

For that reason I am going to ask you to give me a definite and specific answer to the following questions:

1. What is your own exact definition of "Personal Responsibility?"
2. On what does it depend?
3. Is crime a necessary factor in or aid to the evolution of man as an intelligent soul?
4. If so, in what manner, and to what extent?

With best wishes for your health and happiness during the New Year,

Cordially and sincerely,

FLORENCE HUNTLEY.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Augustus F. Stockwell: Q. Did people in the days of the Apostles when they spoke of God as Infinite, Omniscient, Omnipresent, understand these terms as we understand them to-day?

A. It would be difficult for those who say they believe God endowed with these attributes, to-day, to define the meaning they attach to these words. As infinitude is beyond human understanding, to say God is infinite, is equivalent to saying that he is beyond our knowledge. The savage comprehends the infinite, as well as the philosopher, for although the latter has vastly greater reach of thought, the difference, compared with the infinite, is as nothing.

There is no doubt the ancients had a very different train of thought awakened by these names of the attributes of God, than is entertained at present. Every one has ideas peculiar to himself or herself. Everyone has a god especially his own, the projection and personification of his own personality.

C. L. Waffle: Q. Was the loss of the ten tribes spoken of in the Bible a reality?

A. These "ten tribes" have been a source of perplexity to Bible students, and learned commentaries, too ponderously profound to be read, have been written thereon. The early settlers of this country were sure they had found the descendants of these tribes in the Indians. Poor Lo has much to answer for, but not the sin of having descended from the "lost sheep of the house of Israel." Beyond the meager statements of the Bible, there is not the least evidence of the existence of these tribes. History is absolutely silent. In no nook or corner of the world, has any tribe or race been found which by any stretch of imagination can be said to belong or ever to have belonged to the Jewish race. If such tribes existed they were almost identical to the roving bands of bedouins, as their customs and methods of thought as expressed in the Bible narrative shows, and their absorption into other nations, a blotting out by their enemies, would have no influence on the history of the world. From that day they have been unheard of, as though the earth had swallowed them and their flocks.

Robert McHenry: Q. A Harvard professor makes some startling prophecies about the draining of Lake Erie, and submergence of Chicago by the rising of Lake Michigan. On what foundation does this forecast rest?

A. It is the supposition that scientific men are above the vulgar eagerness for notoriety, and rather shun than court publicity. The real student of science is so overshadowed by the unknown; so overwhelmed with a consciousness of the narrow limits of his knowledge, that he shrinks from being heralded as having made extraordinary advances. Of late, however, there has been a strife for cheap notoriety which can be gained with far more ease through the press than by investigation and study. So insatiable is the press for news, that it makes no difference how bizarre and unsupported the crass theories may be, reporters are ready to publish with startling headlines, and the public are amused until another aspirant claims attention. All that is required to gain notoriety, and be "featured" in the newspapers, is a reporter capable of writing up "hot stuff."

There has been a series of these "wonderful scientists," "German professors," and "French savans," who have discovered certain disease germs, and anti-toxins. Several have been heralded as having solved the air-ship problem. Airships to carry thousands and thousands of tons of freightage, that cannot raise themselves off the ground!

Every now and then Edison descends to this charlatanry and fills a greedy reporter with "hot air," about some miracled invention he has nearly completed, which being published is never heard of afterwards.

Now comes this Harvard professor, with his conclusions from geological research, and it may be said in passing if such be a specimen of the knowledge taught in the oldest and most distinguished university in this country, it is most pitiable.

It is as plain as geological evidences can make it, that when all the Great Lakes were practically one, and the waters extended far beyond its present limits, the outlet was by way of the Mississippi River. The bluff deposit of the valley of that great stream is secondary evidence of the vast flood which poured to the Gulf.

At that time the land between the Lakes and the river must have been lower, and that at the present outlet at Niagara higher. It is the change of these levels which has wrought the change. These are well-known facts, and the inferences therefrom are old. The Harvard professor would not, probably, claim them, yet he allows the reporter to make him the wonderful genius who alone has solved the problem of the Great Lakes, and like a Jeremiah, wails a doleful prophecy of disaster. There has been great anxiety about the depth of the Lakes, and Chicago had a narrow escape with her drainage canal, because it would lower the level. If the prophet professor's words are true, the government should assist in broadening this channel against the time of need. The professor has it that if the land on which Chicago is built, has been raised up, it can be let down, and that it will be. As for Niagara, that may be jigged up or down, it will not change things for the falls in eating their way back and will soon drain Lake Erie, and the cities along its border will be left far inland, a river flowing through the deepest channel.

For all these assertions prophetic there is not one fact in support. There has been no measurement of the rise or fall of the land at Chicago or Niagara. While it is presumable that the land at the west of Lake Michigan has been slightly elevated, there is every assurance that it has been stationary at least, and apparently there has been a slight elevation, but this has not been measured.

One thing can be determined as accurately as most great world changes, which extend over millions of years, and in which a year or a thousand are as a day.

When the change came, and the outlet set the current to the Atlantic instead of the Gulf, the great torrent, flowing down Niagara river poured directly over the precipice into Lake Ontario. This appears to have happened before the Drift Age, for the first channel worn by the river is filled with drift formation, which by obstructing the flow directed the river into its present course. Plunging over the precipice, it wore its channel from Lake Ontario to the present site of the falls. The present rate of wear has been stated as one foot in a year, but more careful observations, of the rock through which the channel is cut place the wear at one inch in a year, or eight and a half feet in a century, which would make the time of wearing out this channel at 380,000 years. There are eighteen miles more to cut before Lake Erie is reached! And then there is no assurance of the drainage predicted. Chicago real estate will not decline in value, and there will be continued building of vessels. A million years after this Harvard professor has gone to his reward, and his Jeremiad has been forgotten, the Great Lakes will wash their present shores, unchanged.

AN ECHO.

"The Great Psychological Crime."

Heydey! gentle loving spirit
Who comes rapping on my chair,
Will you lead me to the mad-house?
Sink my soul in wild despair,
Lower, lower, bit by bit,
Down through sheol's darkened pit
Till I'm wasted every whit?

Oh, thou shade of my dear mother
Who so lovingly did care
For my feeble, helpless childhood,
With your love so pure and rare,
Will you lead me quite astray,
From the just and virtuous way
Where you taught my feet to stay?

Has your purpose so much altered
That from guiding toward the light
You would plunge my soul in darkness,
Cast it into utter night,
Where on waves of folly tossed—
By the blight of freedom crossed,
Waste and weaken it till lost?

Ah, thou messengers returning
From the realms of life and light,
Seek ye sensitives and media
But to strike them with a blight—
Wayward, like some cruel elf,
Quite disrobing them of self
Hurl them to destruction's shelf?

No! I can't accept such teaching
Though bolstered mountains high
With statistics that are gathered
From the school that's in (his) eye.
When we cross "the great divide,"
There—unless my guides have lied—
We'll try and do some better
Than when anchored on this side.

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Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: **"The Religion of Man and Ethics of Science,"** by Hudson Tuttle, and **"Seers of the Ages, or, Spiritualism Past and Present,"** by Dr. J. M. Peebles. Both exceedingly valuable, and though widely different, each one fills an exceedingly important niche in the literature of Spiritualism.

If you order only one book, and that one neither of the books mentioned above, the price is 50 cents.

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3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.
4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.
5—Ghost Land, Spiritualism, Occultism.
6—The Next World Interviewed.
7—The Occult Life of Jesus.
8—A Wanderer in the Spirit Lands.
9—The Religion of Man and Ethics of Science.
10—Seers of the Ages, or Spiritualism Past and Present.

Read This Carefully Before Remitting.

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These ten books, substantially and elegantly bound, and printed in the neatest style of the printer's art, will be furnished to our subscribers for $3.10, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

In conclusion, bear in mind that the postage on these ten premium books is about ONE DOLLAR, leaving this office only $2.10, illustrating the great bargain you are getting—a bargain the like of which was never known before on this material plane.

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To Clubs of ten or more we offer the following terms to each one: The Progressive Thinker one year, and ONE of the following books, $1.15: "The Religion of Man and Ethics of Science"; "Seers of the Ages, or Spiritualism Past and Present"; "A Wanderer in the Spirit Lands"; "The Encyclopedia of Death, and Life in the Spirit World," Vol. 3. The one who gets up the Club will be entitled to the paper one year free, and **any two of the books he may select among our list of premiums.**

Man and the Spirit World as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.10.

Bible and Church Degrade Woman. By Elizabeth Cady Stanton. Comprises three essays on "The Effect of Woman Suffrage on Questions of Morals and Religion." Price, 10c.

Man the Microcosm. His Infinite and Divine Relations. Intuition—The Light Within. By Giles B. Stebbins. Price, 10 cents.

Father Tom and the Pope, Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

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☞ If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

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SATURDAY, JANUARY 16, 1904.

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The Price of The Progressive Thinker per year to foreign countries is $2.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of a revised edition of this book? If so, by subscribing for it now, you will receive a copy at less price than it will be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

320 octavo pages, finely bound in muslin.

Price to subscribers, $1, postpaid.

Address HUDSON TUTTLE, Berlin Heights, Ohio.

The School Question.

It is decidedly interesting to note that not all Catholics are of the same mind with Archbishop Quigley concerning the public schools. For instance, as voiced by the Chicago Citizen, the organ of fthe Ancient Order of Hibernians and the United Irish societies of Chicago, there is strong dissent from the position taken by the Archbishop.

It must be remembered, however, that the Romish church has peculiar potent methods of lashing balky churchmen back into the traces as docile bearers of burdens for the church.

After expressing admiration for the Archbishop's frankness in voicing "what many of the sacerdotal cloth feel, no doubt, but do not utter," the Chicago Citizen expresses the trust that this ever will remain a non-sectarian country. It continues:

"We believe in the American nonsectarian public school, and we believe in educating the youth of all races side by side, so that they may grow up as friends, trusting each other, not as enemies suspicious of one another. We believe it would be a fatal mistake to have the American public schools run, or controlled, by ecclesiastics of any creed.

"The supremacy of the state, with all due respect to the able archbishop, is not denial of God. The power of the state comes from the people and the voice of the people has been recognized from classic times as the voice of God. The deity makes the people his oracle, and woe to the people who place any church above the state. The glory of America is that there is no state church—that abomination of true religion—within its borders—no sectarian college of any kind maintained at the expense of the national government

"Why should the state be expected to divide up the school tax fund between fifty or more denominations? Where would this thing end? It may be argued that Roman Catholics pay a large proportion of the general tax, which is true, but so do Protestants, Jews, and others. None of the denominations is asked to double tax itself for purposes of education. All such action is purely voluntary, and if state aid is to be extended to sectarian schools the demand would not rest there, but would extend also to all other sectarian institutions.

"The Roman Catholics, although the largest individual denomination in the United States are hopelessly in the minority in proportion to the non-Roman Catholic population. In a close vote they might hold 'the balance of power,' but such conditions do not often arise. Any bill formulated on the ideas advanced by Archbishop Quigley would be overwhelmingly defeated in the state legislature, and, even if passed, would raise such a feeling of bitterness in the non-Roman Catholic mind as to utterly neutralize any sectarian good it might accomplish. The American Protective Association, which has perished of its own venom, would be stirred to life again and flourish much more vigorously than before.

"'The little red schoolhouse' would be flaunted in the faces of Roman Catholics, who would be accused of being under the temporal as well as the spiritual sway of the pope, and, we are compelled to admit, not without some show of reason. Bigotry always is developed by aggressive sectarianism, no matter from what quarter the aggression may come."

In conclusion the organ of the Irish organization states its belief that the state cannot constitutionally support Roman Catholic, Protestant, or other sectarian schools, and adds:

"We wish to see the Roman Catholic church flourish, but not at the expense of American institutions."

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

A New Year's Greeting to The Progressive Thinker.

"The model paper of the cause,"
That everywhere doth win applause,
Deserves a tribute high and grand,
Of better words than I command.

But I will do my "LEVEL BEST"—
And let a better do the rest—
Our worthy standard high to raise,
And give it due and fitting praise.

It is a large, a double sheet.
Whose columns stretch an hundred feet,
With print so clear and large in size
'Tis easy read by weakest eyes.

Its contents are of varied kinds,
To fill the needs of many minds,
Though not of bigots, nor of fools,
Who blindly bow to olden schools.

"PROGRESSIVE" is its given name
That well befits its growing fame;
It never lags, nor is it late,
But wide-awake and "up-to-date."

"The Thinker," too, doth well befit
A paper that in truth is "IT."
'Tis full of thought as it can hold,
Which sets to thinking young and old.

Free thinking also it demands,
As one of Heaven's high commands,
And every week it goes the rounds
To help destroy thought's metes and bounds.

For moss-grown creeds it sees no use,
And tears them up without excuse,
For all will truth more quickly see,
Who are from creeds and dogmas free.

Of wily priests it is the foe—
Their tricks and frauds 'tis bold to show;
It knows they are the foes of truth
So it pursues them like a sleuth.

Of truth it is a champion bold,
No matter whether new or old;
It takes it in where'er 'tis found,
"On heathen or on christian ground."

But most it heralds truths new-born,
The truth that gilds the glorious morn
Of this New Era, great and grand,
Whose light now beams o'er every land.

Its columns swell with "Newest Thought."
From spheres above by spirits brought,
And far and wide its teeming press
Dispenses it, mankind to bless.

Symposiums are its special forte,
With columns then an Open Court
It asks of all ere they decide
That they shall hear the Other Side.

The reputation thus it earned
Of being fair to all concerned—
Its friendships, therefore, wide extend
For every reader is its friend.

The plan, its maker calls "Divine,"
Of giving books to all who sign,
Has proved to be a great success,
For 'tis a gift that twice doth bless.

Had I the time, and it the space,
Its other virtues I would trace,
But what I've writ must now suffice,
Lest too prolix should be my vice.

BENEDICTION:

May our great THINKER live and thrive
Till Error's reign it shall survive;
Truth's kingdom may it help extend
Till of its reign There Be No End.

DEAN CLARKE.
7 Winthrop St., Roxbury, Mass.

What Is the Matter With Spain?

Mr. Wm. E. Curtis contributes a graphic and highly instructive account of the condition of the country and people of Spain, as published in the Chicago Record-Herald. A study of his facts, figures and conclusions will repay the student of economic and religious affairs, as well as the statesman and the common people. Says Mr. Curtis:

"If you will compare the area of Spain under Charles V. with that under Alfonso XIII., the present king, you will see the consequences of religious intolerance, and the fate of a government which has endeavored to control its subjects' consciences and compel them to accept creeds in which they did not believe. It has often been said that no nation with only one religion can survive, and history seems to prove the proposition. It is not a question of faith, however, so much as practice. When the Spaniards began to murder people and burn them at the stake and rob them of their money and lands and expel them from the country because of differences of opinion as to the proper way to worship God the decay of Spain began.

"Nearly one-half of the 19,000,000 population in Spain, or, to be exact, 8,727,519 persons, according to the last census, declare that they have no occupation, and they are proud of the fact. Probably many of them lied about it, and claimed to be idlers when they are actually working for wages. That is enough to explain the poverty of the country, and why the streets are filled with idle young men, who receive small allowances from their fathers and spend their time in dissipation and vice. According to the same census, there are 97,257 persons in the employ of the government, 64,002 retired military and naval officers, 91,600 lawyers, 68,916 doctors, 43,258 priests and only 41,654 school-teachers. A little calculation will show you that there is one priest to every 400 people, and if you will include the 50,933 monks and nuns, which is a very low estimate, you will find that there is one to every 200, while there is only one teacher for every 460 of the population and a schoolhouse for every 2,200. No one believes more sincerely in religion than I, but, as the old yankee lady said, it is not a good thing unless it is lived up to, and empty churches are a very bad sign, particularly if they are large and splendid and cost a lot of money to maintain. Throughout Spain there are too many priests and too few worshipers. In Toledo the other day I counted fifty-eight priests and attendants engaged in the service and only four worshipers. At the same moment in a chapel of the same cathedral eleven priests were chanting another form of service with only two worshipers, and they appeared to be tourists. At Cordova nineteen priests were present, and two old women knelt near by the choir.

"Schoolhouses are very scarce in Spain. More money is paid to support bull rings than the schools. It is estimated that more than $5,000,000 is expended on bull fights during each year, while in 1901 only $1,617,314 was expended for public education. There were more students in the University of Salamanca alone 400 years ago, during the reign of Ferdinand and Isabella, than are enrolled in all of the nine universities of Spain to-day, and, by the census of 1896, more than 68 per cent of the population is illiterate. The exact figures show that 6,104,470 can neither read nor write, 8,417,855 can read a little, while 2,686,615 can read and write a little.

"The act of July, 1902, requires a school for every 500 population, and the minister of education is required to examine teachers to see that they are qualified, and to inspect the schools for sanitary reasons and for discipline, but the law is not enforced, and a few days ago Senor Silvela, recently prime minister, in explaining his retirement from political life, declared that he had reached the melancholy conclusion that his country was not interested in agriculture, industry, trade, public works or public instruction."

THE GREAT PSYCHOLOGICAL CRIME

It has created an agitation in the ranks of Spiritualism that will result in great good. The discussion has awakened new thought along new lines, and it has stirred up a veritable Storm Center. In England and Australia an interest has also been awakened that will not subside for a long time. The fact that spirits can and do communicate with mortals, has received no set back; on the contrary the same has RECEIVED AN IMPETUS that will keep it advancing continuously, and great good will result. The Independent Method of seeing and talking with spirits has been demonstrated in the case of a leading physician on the South Side, and his experience has been most wonderful.

Now the discussion will be closed for a time, with the exception of the one carried on by Lyman C. Howe and Mrs. Florence Huntley. Mr. Howe has exhibited remarkable talent in his attack on the book, while Mrs. Huntley's vigorous manner in defending her side of the question shows that she is a lady of brilliant intellect. The interest in the discussion remains unabated.

Only a Matter of Time.

The churches may continue their hostility to the teachings of Spiritualism; they may band against it, denounce it, influence legislation to its prejudice, and even persecute and possibly imprison its votaries; but the fact of spirit communion with mortality will remain unshaken. The thunderbolt has not been forged that can singe a hair of Truth. The glorious development will go on; churchmen one after another, will embrace it; the clergy will universally proclaim it, as many of them now do in their funeral discourses; and, ere the world is aware, the belief will become a part of the Christian creed. Then its present opponents will maintain it was always a cardinal feature in their faith, and that the modern movement was a cruel attempt to steal their thunder.

"Healing, Causes and Effects." By E. P. Phelon, M. D. Price 50 cents.

Science of Religion.

The late lamented Joseph Mazzini Wheeler, of England, wrote the following, which we commend to the consideration of the thoughtful:

"There has grown and is growing a science of religion; a science which treats no faith as infallible and divine, but compares and considers all in relation to their environment and to one another.

"The past century has done much to make possible a science of religion. It has opened up the faiths of the East. Egyptian, Babylonian, and Assyrian inscriptions have been deciphered. The sacred books of the Buddhists, Brahmans, Taoists, Parses, Sikhs, and Confucians have been translated, with the result of showing that Christianity is but one religion among many more.

"Much is gained when a person is induced to recognize this, and to inquire into the grounds and reasons of his own faith in the same calm spirit in which he would investigate another religion; for then already is dispelled that blind worship of inherited beliefs which is really but a form of idolatry. 'Whoever,' said Bishop Watson, 'is afraid of submitting any question, civil or religious, to the test of free discussion seems to me to be more in love with his own opinions than with truth.'"

As science is only demonstrated knowledge, what other system of faith in a future life can furnish the test required to class it with a Scientific Religion equal to the Spiritualists'? All other systems are built on faith in traditions. Ours is built on positive knowledge; therefore it is in fact a scientific religion.

A Little Off.

That man, Robert Blatchford, who wrote the following, must have been a little off in his orthodoxy. We quote:

"Miracles are gone. As Matthew Arnold says, 'they do not happen now.' The modern spirit of science prevents their occurrence. The very atmosphere we live in kills such a belief. The question of evidence does not arise. If I thought I saw a cow jump over the moon, or a man rise from the dead, and float away in the air without artificial aid, I should not hold a solemn inquiry. I should take physic."

That idea agrees very well with the diagnosis and advice of a revivalist, given in a neighboring city some forty years ago, at the conclusion of his evangelical labors at that place, to his new converts. Said he:

"If you get discouraged, feel God has deserted you, and has given you over to the devil, while everything goes wrong, and you think even your friends are deserting you, and that you are destined to endless woe, don't despond. Cheer up. Your liver has become clogged It is inactive. You need a cathartic at once. Be sure to take one, and you will be astonished to see how quickly the black clouds will roll away, while hope will be in the ascendant again."

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"Koradine." By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

OUTSPOKEN WORDS OF A PROMINENT SPIRITUALIST, ON "THE GREAT PSYCHOLOGICAL CRIME."

THE DISCUSSION HAS BEEN HOT.

The writer of the following, an exceptionally prominent Spiritualist, reprimands in unmistakable language those who have been—from his standpoint—a little too severe on the author of The Great Psychological Crime. While we would have greatly preferred to have the discussion conducted with Chesterfield politeness and mutual forbearance, the same that characterizes the discussion between Mr. Howe and Mrs. Huntley, we must remember that one of the superstructures of Spiritualism, "subjective mediumship," has been severely arraigned before the public, and in such a manner that could not help, figuratively speaking, stirring up a veritable "hornet's nest." Gradually, however, the great excitement that followed the introduction of the book to the ranks of Spiritualism, has somewhat subsided, and the general opinion now among leading Spiritualists is, that the book and discussion will in no way injure Spiritualism, but that the Independent Method of conversing with spirits, having been fully established in Chicago, cannot fail to do good, and eventually greatly promote spirit intercourse over the entire world.—Editor.

THE VIEWS OF A FAIR, TRUTH-SEEKING SPIRITUALIST.

Seldom do I trouble you, Mr. Editor, with communications for your ably-conducted journal, and the only one independent enough to give all sides to the public, relating to the stirring BURNING QUESTIONS OF THE AGE. For this magnanimity of soul, coupled with your sublime confidence in the truth, thousands thank you. Long may the progressive thinkers' flag float.

Carefully reading the conflicting views of Spiritualists relative to this epoch-producing book, "The Great Psychological Crime," I could but exclaim, WHAT A MUX, WHAT A MEDLEY, WHAT A SEA-SURGING CHAOS OF OPINIONS, theories and differentiating dogmas characterize this body of people known as Spiritualists, their Spiritualism coming, so they state, straight from the spirit world through its recognized mediums.

Somebody a while ago wrote a pamphlet entitled, "The Contradictions of the Bible."

The contents were thrillingly telling!

Now, supposing someone should write a book upon "the contradictions of Spiritualism." What rich nuggets, what rare pickings and pasture lands of conflict would they not find? The volume might be named "The Curiosities, Erudities, and Conspicuosities of Spiritualism," or "Spirit Teachings Through Mediumistic Tunnels, Trumpets and Tripods During the Past Fifty Years." The sale of such a book would be a bonanza.

Mrs. Richmond's guides teach that there are no "evil spirits," while A. J. Davis wrote of tricky deceiving diakka, and the Hulls and Tuttles, and Peebles tell of evil-minded spirits exerting deleterious influences upon mortals, and especially some mediums. They also teach the prevalence of obsessions.

With churchmen belief in the Lord Jesus and the dripping, atoning blood does the soul-saving work, while some Spiritualists substitute death as a saving, transforming power. If this be true, the quickest way to get a wicked wretch into the summer-land of heavenly bliss, would be to shoot him or knock his brains out—blessed death!

Some Spiritualists, and among them Mrs. Richmond, teach and insist that there are a fixed number of souls in the moral universe as absolutely fixed as was the number of Calvin's "elect" saints; while Mr. Tuttle's guides teach that souls are being created or evolved now as they were in the past through the mighty, all-energizing law of evolution.

WHICH OF THESE TWO EMINENT LEADERS IS RIGHT?

Whose spirit guides are the most reliable?

Columns of The Progressive Thinker might be filled with similar contradictions, direct and pointed.

And while Spiritualists so differ, and often wrangle among themselves, showing at times "bad blood," a majority of them, just now, unite like Herod and Pilate, and the chief priests of old in crying, "CRUCIFY HIM," misrepresent him, belittle him.

Belittle who?

Why, the substantial author, the literary gentleman honoring the legal profession, the devoted believer in spirit communion, the writer of The Great Psychological Crime.

Just a thought right here.

If a man can commit a crime with his overcoat on, why may he not instigate or commit a crime with his overcoat off? The physical body is only a fleshly overcoat, a maternal wrapping thrown off at death. Hypnotism being a mental act pertains to the invisible as well as the visible world. Now dispute this fact.

But why THIS GALL AND BITTERNESS towards this author as unknown to the great body of Spiritualists as the clear-headed and critical Sar'gis, or as unknown as the unidentified spirits that reel off wildernesses of words and columns of oracular teachings, that need filtering before chemically analyzing and disinfecting before assimilating.

What terrible thing has the author of this book done?

SIMPLY THIS: HE HAS SO STUDIED, SO OBEYED, AND SO PRACTICALLY ADAPTED HIMSELF TO THE LAWS OF THE SPIRIT, SO GROWN UP INTO THE REALM OF THE CALM, THE SERENE AND THE SPIRITUAL, THAT HE CAN GET HIS TEACHINGS DIRECT FROM THE BEAUTIFUL GARDEN-LANDS OF IMMORTALITY INSTEAD OF HYPNOTIC-CONTROLLED MEDIUMS OF VARIOUS MORAL GRADES.

What a criminal this man is!

Is it not desirable for each mortal to grow and reach up into the spiritual?

Is it not ennobling to grasp and glow in the fervor of divine illumination?

If so, why condemn this man?

Why should this book arouse the ire of so many virtue-intoxicated Spiritualists?

Criticisms have gone from the Atlantic to the far-away Pacific coast. In the Philosophical Journal, Dec. 12, a leading eloquent Spiritualist lecturer, who has appeared everywhere on the rostrum, reputed to be something of an occultist, something of a Spiritualist, something of a Theosophist, of a metaphysicalist, of a mental scientist, etc., writes of the "oracular impudence" of this author. He continues thus: "The above bumptious unfounded assertions (referring to the author of the book that has caused the 'Storm Center'), can only excite the scorn and the pity of intelligent investigators," etc.

What a sweet, tolerant spirit!

Really is this an exhibition of the moral influence of Spiritualism? With all the persistence of an attorney and the independence of a free-thinker, I would suggest that this speaker take lessons of modesty from J. J. Morse, and lessons of fraternity from Lyman C. Howe, and others.

It must have been observed that all through the discussions and interchanging of opinions upon The Great Psychological Crime," those writing against it have shown the most nervous irritability, the most acrimonious spirit. THIS IS AN ILL OMEN. It would seriously count against the complainant in a case at law on trial. TRUTH IS TRUSTFUL AND FORBEARING. IT KNOWS NO FEAR. IT COURTS BOTH INVESTIGATION AND ELUCIDATION.

A FAIR, TRUTH-SEEKING SPIRITUALIST.

Worthy of Emulation.

When the great Protestant Reformation, led by Martin Luther, had gained considerable prominence, and multitudes were leaving the Roman hierarchy, and were identifying themselves with the new movement, each accession brought with him some favorite feature of the old faith which he wished engrafted on the new. The result: a bitter feud seemed imminent. Zwingli, a Swiss reformer, one of the noblest and bravest of the leaders, at the close of a speech in which he labored to reconcile antagonistic parties, said:

"Let us confess our union in all things in which we agree, and for the rest let us remember we are brothers."

Noble words! We commend them to Spiritualists everywhere.

LOOK OVER OUR PREMIUM LIST CAREFULLY.

A MOST REMARKABLE OFFER.

The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books. Just think of it, ten books—standard works—elegantly bound in cloth—printed in plain type, on excellent paper, sent out for $3.10, postage prepaid, leaving only $2 for us. Never before on this green earth has such a work been done. Search your encyclopedias, your histories, ancient or modern, and you can find nothing that approximates this remarkable offer. It beats the world! We have been instrumental in starting a library in thousands of homes. Our work is pure altruism—humanitarianism in its broadest sense. Call your neighbors' attention to our great work. This Divine Plan may cease with us. No one in the ranks of Spiritualism tried it before we did. Will any one continue it along the same lines after our departure to the spirit realms? Now is the time to take advantage of our offer! Read over carefully our premium list, and then obtain a new subscriber for the paper.

TWELVE, THAT IS THE MAGIC NUMBER.

NOW IS THE TIME.

This paper from beginning to the end will interest you. Twelve pages chockful of reading matter—they will hold your undivided attention, and be of value to you. The Spiritualistic world has never seen the like, in matter and size. Now is the time to send in your subscription.

MISSIONARIES' MONTHLY REPORT.

During the month of December, 1903, we held 30 meetings, visited 8 towns, organized 5 new societies and served 2 old ones, leaving 7 societies in working order. The eighth town is now organizing, and we will soon return to complete it.

The work of preparation for the state convention is progressing nicely. The convention will be held at Anderson, Ind., in the beautiful Madison avenue Spiritualist Temple. It will probably be called for the latter part of February. The date will be announced soon. Every society in the state is requested to send a representation of delegates to that convention.

Each local society will be represented on the basis of one delegate for its charter and one more for each ten members of the society.

Everything looks bright and encouraging for the success of this convention.

We want to hear from every society in the state that we have not yet visited, or are not in correspondence with, and from every locality where there is a prospect of organizing one. Address me at Rochester, Ind.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

PLATFORM WORK.

To the Editor:—Kindly permit me to announce to the Spiritualists of America that I am now free to accept platform engagements for week evenings and Sundays, upon reasonable terms. I shall be pleased to correspond with local societies, or write individuals desiring special work in communities where no local societies exist, with regard to dates. Special care will be taken by me to arrange my route with a view of reducing the expenses of travel to the lowest possible figure. By writing Mrs. Mary T. Longley, secretary N. S. A., Washington, D. C., arrangements can be made for my services as missionary of the N. S. A.

The transition of my noble-hearted, whole-souled friend, Frederic G. Tuttle, and my subsequent forced retirement from the Banner of Light caused a complete change in my plans, and makes it possible for me to make the above announcement with regard to platform work. My health is improving, and so long as I am as well as I am at present writing, I shall have to brave the rigors of a northern winter. Write me at once for dates, in care of my father, Levi P. Barrett, Canaan, Maine.

HARRISON D. BARRETT,
President N. S. A.

A Hopeful Outlook.

The Protestant Episcopal Almanac for 1904, tells its readers that there has been a falling off in the number of infants baptized during the last fourteen years, of 50 per cent.

Does this fact indicate that in another fourteen years the old-time habit of making Christians of babies before they have brains to think, will be a subject of "innocuous desuetude"? It hath that look.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

Another View of the Golden (?) Rule.

To the Editor:—I have read with much interest the comments of Messrs, Baldwin, Wimpey, and Prof. Loveland on the so-called Golden Rule. It embodies the most inherently vicious statement of a so-called moral truth that has come down the ages from a bookless, ignorant barbarism, that has ever challenged the attention of a thinker, and how its obvious crudeness could have escaped the searching scrutiny of the N. S. A. and its president I am unable to understand. As a statement of "infallible" divine truth it is a grotesque humbug; and more perspicuously to show it, Mr. Editor, permit me to quote the "Rule" hec verba, and then analyze it accurately as judges and lawyers analyze language and its meaning in construing the law. Here is the "Rule" (Luke vi:31): "And as ye would that men should do to you, do ye also to them likewise."

If Mr. Wimpey were a juror in the box, SWORN to do his duty, both to the state and to the defendant, "and a true verdict render according to the law and the evidence," and the defendant were one of these western outlaws who for years had killed sheriffs, robbed trains, etc., and in the particular case before the jury the crime of the defendant was shown to be one of exceptionally bloody cruelty and beastly heartlessness, the "Rule" as above stated would require Mr Wimpey to vote to acquit the defendant. The word "would," as language was then, and as it is now used means wish and cannot be given any other meaning; so, the "Rule" would require Mr. Wimpey and the other jurors to acquit the defendant murderer. Why? Because if Mr. Wimpey were the defendant he "would" (wish) that the jury would acquit him—without any regard to the question of guilt or innocence. If the Rule read, All things whatsoever that men ought to do to you, do ye also to them likewise, it would them embody a moral truth; as it is, it is much like the rest of the purblind "infallible wisdom" of the "blessed book." As given, it is the embodiment of stupid criminal selfishness; and if it were embodied into the law of the land, under the instructions of the courts, given to jurors in criminal cases, to construe the law according to the plain meaning of the language, and its common and obvious import, it would compel the acquittal of every criminal placed on trial.

N. B. FREELAND.

Anadarko, Okla.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

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"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

Prof. Alexander Wilder Steps to the Front.

The Discussion of The Great Psychological Crime by the leading lights of our cause, has proved an Object Lesson of great importance to Spiritualism. It has brought to the front the trusty defenders of the cause, and great good has been accomplished. Spiritualists are beginning to think along new lines, Prof. Wilder is well known in the East as an author and magazine writer, and his views will attract great attention.

The Great Psychological Crime.

The treatise bearing the title of "The Great Psychological Crime," is described by Mrs. Florence Huntley, its editor, as one of a series of publications intended as a bridge between the definite, demonstrated and recorded data of the historical Spiritual School of Science and the definite, discovered and published data of the modern physical school. The author himself, whose name is not given, explains further that "The central purpose of this volume is merely to erect guide-posts at the crossings and the partings of the ways which lead, upon the one hand, to Life, Liberty and Immortality, and upon the other to Bondage, Darkness, Disintegration and Death."

The first impression which the book makes is that it is chiefly a syllabus of postulates issued ex cathedra. This method would repel rather than attract the thoughtful, truth-seeking inquirer. We are in an arena, not in a kindergarten. Further examination, however, shows that the propositions which the author has laid down as axioms, are rather themes to be considered and passed upon according to their merits. Many of them, indeed, I have verified in my own observation and experience. When mesmerism was first introduced to notice in this country, I witnessed and took part in the experiments. I was not long in finding that the ENERGIES OF THE SOUL WERE IMPAIRED, and that a preternatural, and actually a morbid sensitiveness to the peculiar emanations and spiritual influences of others was produced.

Perceiving this, and the slavish subserviency which was likely to result, I broke my way out, incurring severe calumny and estranging many whom I had esteemed as friends. Yet I have been glad to be able to profit by what I had learned. When the public was startled at the appearing of "Nature's Divine Revelations," the book seemed to me easy to understand, and I thought that I was able to descry many of the sources of the various statements which it contains.

Bulwer-Lytton's two wonderful romances, "Zanoni," and "The Strange Story," also aid an intelligent reader in such investigation, and I regard them as classics. A very fair presentation of the subjects of which the book before us treats, is made by Mr. George MacDonald in "David Elginbrod." It is a work of fiction, but a fiction that is over-true. A person desiring to become well informed in this field of investigation will get from it a conception of "black magic," set forth in a simpler way than that of Bulwer. The mastery which Von Funkelstein exercised over Euphrasia Cameron, illustrates fairly the "psychological crime" which our author is describing. The charlatan by concentrating the energy of his will was able to make her go to and fro at his pleasure, and to compel her by suggestion and command to open a casket and purloin certain of the contents. Finally she is made able to free herself from the execrable bondage. But her case is similar to that depicted by Holmes in his story of the girl participating of the snake-nature. The life-forces had become so interblended with the occult evil influences that the separation was soon followed by death.

The present volume is an explanation upon scientific lines of treatment.

The book is divided into three parts: I. Modern Hypnotism. II. Spiritual Mediumship. III. Retributive Justice. There is also a supplement containing "Theories of 'the Wise Men,'" and an Editor's Postcript, defining her purposes and views.

The first part opens the subject with three propositions:

"1. A Psychological Crime is a crime against the intelligent Soul or essential Entity of Man.

"2. A Great Psychological Crime is such a crime against the intelligent Soul of Man as deprives it of any of the inalienable rights, privileges, benefits, powers or possibilities with which God or Nature has invested it.

"3. The Great Psychological Crime is that crime against the intelligent Soul or essential Entity of Man which constitutes the central theme of this volume, wherein it is defined, analyzed, illustrated and elucidated."

Hypnotism is described as a special branch of Mesmerism, and is defined as the process by and through which one person obtains, holds and exercises control of the will of another; also the psychic relation existing between the two persons during the hypnotic process.

The late Thomson Jay Hudson, in his work on "The Law of Psychic Phenomena," insisted upon the "utter impossibility of victimizing virtue and innocence by means of hypnotism." This, to say the least, is a surprising statement. Professor Quackenbos, in his treatise on Hypnotism, also declares that "will-power has nothing to do with hypnotic suggestion," and that the hypnotic subject "is in no degree subject to another will." Yet in the same book, before making these assertions he had already laid down dogmatically the proposition: "Hypnotism, or hypnotic sleep, implies a mind-condition in which the mental action and the will-power of a sensitive subject are under the control of an operator who has induced the state."

THE GREAT DANGER OF HYPNOTISM.

Other writers of equal authority are cited who abundantly confirm this proposition. They set forth that "hypnotism may be induced by impressing profoundly the mentality through all the senses"; that the operator shall concentrate his energies and earnestly Will"; that he should act with a cool, collected mind, and a firm Will, while the patient is perfectly passive; that "the simple will can profoundly overthrow the physical, intellectual and moral organization of another man;" that "the hypnotized subject will become physically blind at the operator's will"; that he can be made to "sign a promise, draw up a bill of exchange, or any kind of agreement, write a pelographic will (which would be legal in France) and fulfill minutest legal formalities with a manner which would deceive the most expert law officers."

More than this. Many can be hypnotized against their will who had never been operated upon before; and it is added, that a person so affected "will ever afterward be your subject."

TOTAL RUIN OF THE SUBJECT.

Examples are given to verify these statements, in which the results were the total ruin of the subjects morally and mentally, insanity and suicide.'

The author gives a theory of the process, by setting forth the "two organisms" of man, the physical and spiritual, and quoting the mistranslated passage: "There is a natural [Greek, psuchikon, psychic] body, and there is a spiritual [pneumatikon] body." In the Bible it may be remarked, the soul or psychic entity is considered as the individual selfhood, and the spirit as the diviner intellect—the "mind" with which men "serve the law of God." Romans vii:22 ,25.

In the chapter on "Physiology and Pathology of Hypnotism" the author explains that the hypnotic process is directly the reverse of the evolutionary process as the latter takes place during the pre-natal period. "Its first effects," he declares, "are registered upon the third or intellectual brain [the cerebrum], its deeper effects upon the secondary brain [the cerebellum], and its final effects upon the primary brain, or medulla oblongata."

This final result, he remarks, is seldom produced by western operators, but is more frequently effected in the East. It is characterized by a complete suspending of physical animation. "Every function of the physical organism is totally arrested. Even respiration ceases. Circulation stops. The body, in some instances, becomes cold and rigid. To every outward appearance physical death has actually occurred * * * Notwithstanding this complete suspension of all functional activity of the physical organism, the subject is even more intently conscious of every thought, intention, and mental impulse of the hypnotist than he is during any of the less profound states of hypnosis which precede the condition."

He insists accordingly that hypnotism is a relation which Nature does not contemplate; that the hypnotic relation is abnormal, a violation of natural law. Yet if there is a physiology for it, there must be a natural law according to which it is carried on and its manifestations take place. The facts which he adduces, that the hypnotist cannot hypnotize everybody, and that generally he is unable to hypnotize anybody at the first trial, are by no means conclusive evidence in rebuttal to this.

They are simply analagous to the facts in everybody's experience, that we do not always attract the favorable regard of other persons at the first time of meeting, and that there are those whom we cannot placate at all.

CURES BY THE HYPNOTIC PROCESS.

The denial of our author that cures are ever affected by the agency of hypnotism, I think, is going too far. In regard to the peculiar effects produced by suggestion, I am not able to judge. I do not doubt, however, the statement that mental aberration and insanity are sometimes the sequences of hypnotism. It is in accordance with the nature of things. Yet our author seems to overlook the fact that such results do not logically constitute an argument with medical men against its employment. When any poison or other agency has been discovered, which is capable of doing deadly harm, it is their practice to set immediately about employing it as a remedy. The word "pharmacy" originally meant the art of concocting poisons. Certainly it is as rational, as moral and philosophic to attempt cures by hypnotism, dire as its evils may be, as is the current practice of administering poisons for disease, and of injecting the human body with viruses and putrid products from the bodies of animals.

IN ACCORD WITH THE BOOK.

When, however, the author denounces the practice now flagrant and frequent, of offering instruction promiscuously for money which is described as enabling the learner to gain control over others for his own personal pleasure and advantage, I am in perfect accord with him. If such control can be thus obtained, then the offer is itself criminal; if it cannot, then the individuals making it are guilty of fraud..

The moral principle in the matter is the simple one, and of universal application: "Love worketh no ill to the neighbor." "Charity seeketh not one's own as its supreme aim, but rather the best good of others." In short, perhaps, it may be

—"excellent
To have a giant's strength, but it is tyrannous
To use it like a giant."

MEDIUMSHIP CONSIDERED.

In the Second Part, Spiritual Mediumship is the subject. The author has trained his guns upon it as being the most important point for attack. He frankly admits that mediumship is a fact; that the essential part of our being, the soul, continues after the death of the body, and may, under certain conditions, come into contact with those who are still in the physical body, and may even control the will, voluntary powers and sensory organism of susceptible persons, using them as mediums.

Although orthodox scientists and many others dispute these admitted facts here stated, they have been recognized all over the world for thousands of years. Our psychic being is as real as our corporeal existence, and indeed more so. It gives form to the body, imparts life to it, and manifests itself by sensibility, desire and activity. There is the further belief among human beings deeply impressed upon their consciousness, that when the body is laid aside at death, this psychic entity, being an essence antecedent to the body, continues to subsist after this separation as a distinct personality. Having the essential qualities of essence and moral character, it is certain to be more or less capable of making itself manifest to others, and even to individuals still living in the earth. Thus we may adduce the example of Johann Friedrich Oberlin, the celebrated pastor of the Ban de la Roche in Alsace, who had interviews with his deceased wife, and recorded the fact. He had before declared his utter disbelief of such occurrences, but tangible evidence in his own case and that of others convinced him of their truth.

MEDIUMSHIP AS SPIRITUAL HYPNOTISM.

Our author defines mediumship as the process by and through which a spiritual intelligence obtains, holds and exercises control of the will, voluntary powers and sensory organism of a medium; and hence it is "nothing more and nothing less than spiritual hypnotism." Before proceeding further he classifies its various forms as follows:

I. Impressional Mediumship. This may be conscious or unconscious. In the latter division he places the inspirational speaking and emotional insanity.

II. Muscular Mediumship. Under this he specifies the Ouija board and automatic writing.

III. Neurotic Mediumship. This embraces clairvoyance, clairaudience, impressions of touch, taste and smell, and other delusional insanity.

IV. Trance Mediumship. Under this head are enumerated speaking mediumship, materializing mediumship, and likewise obsession, which, he remarks, is generally recognized as insanity.

V. Independent Slate-Writing.

VI. Trumpet-Speaking.

FUNDAMENTAL PRINCIPLES IN NATURE.

The principle which underlies these distinct forms of mediumship, it is remarked, cover the entire field of mediumistic control. There are two fundamental principles in Nature, the constructive or "normal," and the destructive or "abnormal." The author, speaking for "Natural Science," affirms that mediumship is hypnotic, involving the same character of subjection as hypnotism, and therefore the process is destructive. He argues the identity of the two on several grounds, such as both involving control of the will and voluntary powers, the phenomena being identical, and likewise the physiology of both processes.

THE DESTRUCTIVE PRINCIPLE.

The predominance of the "destructive principle in mediumship, is set forth with great plausibility and tenacious insistence. THIS HAS LIKEWISE BEEN ACKNOWLEDGED BY INTELLIGENT SPIRITUALISTS. The late Cyrus O. Poole used to remark that mediums were apt to "peter out." Jacolliot mentions a similar result which he observed in India. A fakir whose performances indicated powers far exceeding sleight-of-hand and were indeed extraordinary, was seen by him some years afterward in a public institution broken down and almost an idiot. Our author explains the reason of this decay: "IT IS NECESSARY FOR THE SPIRITUAL CONTROLS TO APPROPRIATE AND EXPEND THE MEDIUM'S ANIMAL MAGNETISM AND VITAL ENERGY AS RAPIDLY AS THE SAME ARE GENERATED BY HIS PHYSICAL ORGANISM."

Perhaps another fact in physiology may be here pertinent. An organ of the body which is long unused, becomes atrophied and weakened. MAY IT NOT BE THE FACT THAT THE BRAIN OF THE MEDIUM, OR OF A HYPNOTIZED PERSON, WHEN NOT DULY EXERCISED BY THE INDIVIDUAL HIMSELF, IS LIABLE TO SUCH DEGENERATION AND DECAY?

Among the ill consequences imputed to the mediumistic process are simple nervousness, insomnia and nervous prostration. The medium loses independent control of the voluntary organs of the body, and there ensues loss of memory, with inability to hold the mind intently on a subject, or to think consecutively. The moral stamina also becomes deteriorated, and so restraint is correspondingly removed from the appetites, passions, emotions, desires and propensities.

MEDIUMS ENTRAPPED INTO DARKNESS.

The explanation is made that the individual at death enters upon the life beyond, just the same as when he leaves this life, neither better nor worse for the change. Having the same impulses as before, and unable to gratify them on the spiritual plane, he learns through the hypnotic art how to gain control over the physical organism of some person yet in the body, and thereby to procure some partial gratification. Those who operate in this way are described by the author as being "in the first spiritual sphere," and closely bound for the time to the plane of physical nature. They find it possible by the hypnotic process to attach themselves to those who are yet in the flesh, and so they adopt the profession of "spiritual controls." They find mediums whom they can control, and through them they educate others. In order to divert criticism and to prevent themselves from being detected, they adopt the cunning pretense of unselfish devotion to the cause of Spiritualism. In this way, it is asserted that mediums have been entrapped into drunkenness and other gross indulgence, of which they would not otherwise be guilty.

This specific imputation, however, is not directed by the author against Spiritualism alone. Emotional religion is included by him in the same category. Intense emotion, he remarks, produces paralysis of the will, and this involves a negative condition of the intelligence, which opens the door to mediumistic control. It must be confessed that there is much truth in this statement. Revivals of religion, as they are popularly termed, are frequently produced by agencies of a purely hypnotic character. The conductors of the religious exercises on these occasions may very generally be observed to be individuals with large back head, capacious abdomen, great force of will, aptness in making mesmeric gestures, peculiar fascination of voice, and skill in devices to impress and entrance the senses. "The magnetic conditions," the author affirms, "closely resemble those of the Spiritualistic seances." It is not necessary, however, to pursue the parallelisms further. Raptures similar to those religious revivals were peculiar to the Bacchic rites of former times, and indeed are still common in modern religions, Oriental and Occidental, Hindu, Muslim, or in the various Christian communions. The laws of manifestation are the same, and the phenomena are analogous.

LASHED WITHOUT SHOW OF LENIENCY.

The author duly classifies the individuals known as mediums, and criticises them accordingly. Those whose motives are good receive some scant praise, and those who have no special good or bad motive are passed over without praise or blame. But the "business mediums," the "ambitious mediums," the vicious mediums," and the "fakir mediums," who practice the art for selfish or mercenary motives, are lashed without show of leniency, and their modes of procedure in abnormal and illegitimate ways, set forth in plain terms.

MEDIUMSHIP AND INSANITY.

In the chapter on "Mediumship and Insanity," it is declared to be "reasonably certain that more than fifty per cent of all the insanity in the United States is the direct result of the mediumistic process." The same rate is also believed to exist in Europe. But "mediums" are not held solely accountable. MEN AND WOMEN WHO ARE TOTALLY ALOOF, FALL INTO NEGATIVE CONDITION OF MIND AND BODY FROM A GREAT VARIETY OF CAUSES.

The various forms of hysterical insanity, religious insanity, religious mania, emotional insanity, and so-called "delusional insanity" of all kinds and degrees, the author asserts, "might all be included in one general class, and properly designated as 'Mediumistic Insanity,' or 'Subjective Insanity.'"

RETRIBUTIVE JUSTICE.

Part III. is entitled "Retributive Justice." In it the author arraigns hypnotism and mediumship, each as a subjective, psychic process, which paralyzes the will and voluntary powers of the subject, and deprives him of his own free and independent control and exercise of those attributes of the soul upon which he must depend for the achieving of individual immortality, self-completion, and happiness here and hereafter. They are therefore manifestations of the destructive principle in Nature, and their outcome "so far as science knows, is ultimate dissolution, disintegration, total individual extinction, and a resolution of the individual entity, physically, spiritually, and psychically, back into the original elements from which it came." "This," he adds, "is the 'second death,' 'spiritual death,' 'the death of the soul,' and in fine, 'THE GREAT PSYCHOLOGICAL CRIME.'"

INDEPENDENT SPIRITUAL SELF-DEVELOPMENT.

The purpose apparent in the volume is to present an issue between Spiritualism as founded upon the testimonies obtained through mediumship, and "the fundamental principle of independent, spiritual self-development. The author claims to have developed in this way the ability to exercise his spiritual sensory organism independently, self-consciously and voluntarily at any time. He protests that he is not a medium, never has been a medium, never has been hypnotized, never has been mesmerized, never has been a subject of psychic control in any form, degree or manner whatsoever.

MEDIUMSHIP AND HYPNOTISM.

It appears hardly possible that a person should write intelligently upon mediumship and hypnotism, except from his own individual experience, or by intimacy with those who have had such experience. Our author disclaims any subjection to "psychic control." Nevertheless it seems evident that some such control or inspiration so derived was the cause of the writing of this book. He is doubtless sincere in his denials, but the authors whom he has quoted make it plain that individuals may sometimes be "hypnotized against their will," and even without their own conscious knowledge. If this may be done by professional operators it may also be effected by disbodied spiritual beings. We are doubtless all of us influenced by individual spirits or groups of spirits. There may be a close rapport with them, an intimate interblending, in which there is no external consciousness. Bunyan has described an evil spirit so instilling his suggestions into the mind of his Pilgrim that poor Christian for a time conjectured them to be his own thoughts. In specific instances there is a consciousness more or less vivid, and then the mind of the individual becomes the medium for manifestation. The normality or abnormality of the occurrence depends upon the moral character of the spiritual being as well as upon the peculiar moral condition of the intermediary himself or herself.

BIBLE MEDIUMSHIP.

The Bible gives numerous examples of such mediumship, induced by agencies similar to those which abound at the present period. Balaam the prophet was said to make use of enchantments [nahashim] (Numbers xxiv:4). Elisha became inspired when a minstrel played (II. Kings iii:15.) The book of Daniel abounds with accounts of manifestations in which the prophet, as is usual on such occasions, exhibited great disturbance of mind and body. In the eleventh chapter there is an outline of the history of Egypt and Syria during the rule of the Macedonian kings, the Ptolemies and Seleukids, down to the rise of the Hasmonean priest-rulers in Judea. The prophet describes this account in the preceding chapter as having been given to him by a spiritual being after he had undergone a peculiar course of preparation. He had been "mourning" for three full weeks, eating no pleasant food, and taking neither flesh nor wine. Standing with others by the river Tigris, the vision appeared. He alone saw it; those with him saw nothing remarkable. He beheld a radiant personage, and immediately he had no strength left, but lay in a trance with his face to the earth.

He was evidently enabled to see and hear his visitor by the preparation which he had undergone. The prophets of Palestine, the nablim or mantic persons, appear to have been "developed" as such by special teaching and discipline. We read of King Saul that he was obsessed by an evil spirit, and that David repeatedly exorcised it by playing on a musical instrument. There was also said to be a school or company of prophets at the naioth or colleges in Ramah, over which Samuel presided. When Saul sent messengers there twice to arrest David, they were seized with the afflatus and "prophesied." Then Saul himself went and likewise became ecstatic. "He stripped off his clothes also and prophesied before Samuel in like manner, and lay down naked all that day and night." (I. Samuel xix:18-24).

It may be pleaded that these accounts from the Bible are not historic. It is certain, nevertheless, that they would never have been written except that there had been actual occurrences and manifestations of the kind described. They show that spiritual mediumship as it is now termed, was recognized at that ancient period, and also that the "schools of the prophets" were for the purpose of "developing" as well as instructing.

TRANCE AND ECSTASY.

Trance and ecstasy were recognized in those days as akin to madness. When Elisha sent the young prophet to anoint Jehu as king of Israel, the officers at Ramoth Gilead called him a "mad fellow (II. Kings ix:11). When the high priest Jehoiada established the house of David on the throne of Jerusalem, he enacted a penalty against "every man that is mad and maketh himself a prophet" (Jeremiah xxix:26).

An important historic fact is too often overlooked. To every religion, both ancient and modern, there has always been a twofold aspect. On the nobler side may be seen the higher aspirations of the soul, sublime experiences, the lofty conceptions of divinity and spiritual life. At the other hand are found the concessions to human infirmity, such as cruel customs, barbarous superstitions and even gross sensuality. Hence every religion has been described according to the view which has been taken. Every one sees what he has the eyes to see and disposition for noting. It may be a sublime theism, a celestial harmony, or a gross, cruel sensualism. Plato in the "Dialogues" has given a glorious concept of the divine life as illustrated by the rites in the Mysteries; yet Alkibiades, also a pupil of Sokrates and an initiate in the Rites, found in the same things abundant material for profane sport.

NOT ALL WHO ARE INSANE IN THE ASYLUMS.

Every enormity and abnormity which is imputed to Spiritualism and spiritual mediumship, had already been charged to other religious bodies. Upon such charges of implety, disloyalty and loose morality Christians in the earlier centuries were proscribed in the Roman empire. Even now the imputations are by no means unfrequent. It would be no easy task to show more general immorality in the Spiritualist ranks than in other social or religious circles. And if facts could be shown in regard to insanity, the ranks of business exhibit mental aberration fully as general. FOR EVERY INSANE SPIRITUALIST, there may be found several in other departments of life. Not all the insane are in asylums, and not all in the asylums are insane.

NO SERIOUS DANGER ANTICIPATED.

The "Storm Center" which is now present can hardly be indicative of serious danger. The only things in peril are those that are always liable to be shaken. Our author has shown many of these, and we can afford to acknowledge what is just and true, and that what is evil and destructive shall be eliminated.

A VERY NECESSARY PURIFYING.

The separating of the tares, the poisonous darnel from the wheat, is a necessary purifying, and makes what is left of greater value. It is the proper work of the men of the household; it is a confession of weakness to appeal to others, lawyers, physicians, clergymen, or masons to engage in the work. When the winnowing-fan passes over the threshing-floor, only the chaff is disturbed.

SPIRITUALISM HAS ITS MISSION.

Modern Spiritualism has its mission. Dr. Oliver Wendell Holmes wrote of it in 1858 in words which still are true:

"While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is greatly undermining the traditional ideas of the future state which have been, and are still accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of. * * * You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradual reacting on the whole conception of that other life. It is the folly of the world, constantly, which confounds its wisdom."

DR LYMAN ABBOTT AND SPIRITUALISM.

Dr. Lyman Abbott also, somewhat reluctantly, has acknowledged the same thing. He finds fault with mediums, the spirits themselves, the methods of communication and the little which has been accomplished, and adds:

"But Spiritualism would never have had the power which it once had and is now losing, had it not borne witness to the truth which the church of Christ has often ignored, and sometimes denied: that death is not a cessation of life, but transition; and that the dead are not dead, but living—are not even departed, but living near at hand, having only stepped over the threshold into the other room."

Thus the leaven is leavening the whole mass. Spiritual mediumship has indeed "brought life and immortality to light." It has made vivid the conviction that we all are brothers and sisters, because we do not part company at the grave, but live on permanently in communion with one another. WE CAN AFFORD TO OVERLOOK THE SHORTCOMINGS OF THE INDIVIDUALS WHEN WE CONTEMPLATE THE SUBLIME TRUTH which they have made known.

In the dissemination of this truth all may help, as having a common vital interest in the matter. Even those who criticise its promulgators obtained their weapons and ammunition from the same sources. While, therefore, I may differ even diametrically with many others, I can recognize them fraternally as fellow-laborers in the same field, and esteem them accordingly.

THE FOUNDATION IS SURE; AND NOW LET THE SUPERSTRUCTURE BE SUCH AS CAN ABIDE THE FIRE.

ALEXANDER WILDER.

Newark, N. J.

THE MINISTRATIONS OF PAIN.

What has Pain to do with living?
What has it to do with giving
Us a higher birth?
But to bring within subjection
Every power, and every section
Of our life of earth.

But to place the standard higher,
To which man should e'er aspire
On his earthly way;
Never thinking of repining,
When we know the soul's refining
In the shadows lie.

When we know what Pain is reaping
When he holds us in his keeping,
We should never say:
"I would never had this trouble,
Oh! could I break it like a bubble—
Throw it all away!"

Don't you know that every moment
You take from life a power potent
All your life to sway?
Take from it a power golden,
And to which you are beholden
For rich gems along your way.

You are sowing to the ashes
A magic power, e'en tho' it clashes
With the heart's desire;
Oh! its wondrous power is moulding—
Your whole being it is unfolding
By its magic fire!

And your soul will break asunder
From the darkness—and you'll wonder
Why you never lived before
Quite so close to Nature's keeping,
And the higher truths were reaping—
Blossomed at your very door!

But you needed just this sorrow
Ere you could the sunshine borrow,
Or see the flowers bloom!
Nature has within her keeping,
Sunshine—that is for our reaping—
Oft we find it through the gloom.

Trees must needs be watered ever,
Ere the sunshine and the weather
Will bring forth the flower.
So is Nature with us dealing,
Justice, in all things revealing,
In Life's sunshine and its shower.

And we'll learn that Pain and Sorrow
Never came to us to borrow
Or to trespass on our life;
But to bring to us redemption,
And the richness of possession—
The just chattels of a life.

EMMA GIBBS.

Grand Rapids, Mich.

Spiritism and Mrs. Leonora E. Piper, portrait of the author. Price 75 cents, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 10 cents.

SOMEWHAT ON THE FENCE.

He Is Not Convinced Either Way.

The Great Psychological Crime, as proclaimed in that book, is no crime at all.

If so, whose?

It is with considerable hesitation I write this article for your valuable paper, after having read the arguments for and against the book called The Great Psychological Crime." I am somewhat like the Irishman who listened very attentively to the arguments of the attorneys in a criminal case against one of his friends. He was heard to say as the attorney for the plaintiff closed his argument, "Begob, I belave me friend is guilty;" but after listening carefully to the attorney for the defense for nearly a whole day, he thought his friend was innocent, and after the attorney for the plaintiff had closed his final argument, he did not know about it. So, it is with me after carefully reading the several excellent articles on The Great Psychological Crime, I AM NOT CONVINCED EITHER WAY.

I have been an investigator for nearly fifty years; and have had considerable experience with mediums of all phases. I have helped to develop quite a number of good mediums, both physical and inspirational, only one of whom is working as a public medium at present, the others being private, and do not make any charge for their gifts when prevailed upon to give something to friends, and while neither of these have gone wrong in any way, I know of a number of so-called mediums, who have deviated from the "straight and narrow path;" yet the percentage of the genuine spiritual mediums" that do go wrong or are ruined in any way, caused by being a medium, is very much less than that given in the book. (I believe that in one place the author states that 95 per cent was in some way affected for the worse.) Now, if these figures were transposed, and say 5 per cent bad and 95 per cent good, we would allow the figures to go unchallenged. However, it may be the author of the book had in mind only public mediums, including all those fakirs who pass themselves off as Spiritualists. Chicago, and all large places like it, ARE FULL OF THEM; they claim mediumship in order that they may gull the public, but more especially the honest old Spiritualist, who can see nothing wrong, if it bear the label "Spiritualism."

Now, I would not care to discuss the question if the author of the book has taken in everything that he runs against in Chicago or any other city, but if he will confine himself to the genuine article, I will be able to prove that not over 5 per cent of the genuine mediums are traveling, and really doing public work for money, and the other 95 per cent are working in their own homes. THEY ARE HONEST, highly cultured, loving wives and husbands who love home and family above all else, and are doing a quiet work that is surely eating its way into the hearts of all classes of people, and honeycombing all churches and societies.

Then, again, among those who are working in public places and who are entitled to pay for their honest services, including lecturers and physical mediums, I am certain not 20 per cent go wrong. But suppose for argument's sake that even 25 per cent went wrong at some place in their career, would that be any reason why we should stop developing mediums? Not at all.

"The greatest good to the greatest number" is our motto. If you object to this saying, then you oppose all things that Spiritualism teaches, viz., PROGRESSION. If we were to stop everything where human lives were sacrificed, there would be no education, no railroads, no buildings, no coal to keep us warm, nothing to eat, and we would all go back to barbarism. Then we would kill one another in our savage and ignorant life.

In our opinion, there has never been a religion so firmly established in fifty-five years, in any age of the world, with as little friction and loss of life as Spiritualism. Then, why worry about THE SMALL PER CENT who become daft or loose in character in some way, when there are so many good, honest, whole-souled mediums working out their "Karma" in this life for the great cause that makes us all happy in the fact that we live at all, and when we become fully acquainted with Spiritualism and its philosophy, we are made happy by learning that we are here to work out our own lives as best we may, and the only one who can become so spiritual that he can govern his own material body, is the one who is living the life of the spirit in the highest, and when such a person passes from his earthly body the transition is hardly perceptible to the spirit.

Such a life is what we should live here on earth now, not waiting until after the passing on. We have nearly all started to investigate this beautiful philosophy through some medium. We never would know for sure of the life hereafter until we passed over, if it were not for our experiences with some one who was so sensitive they could span the boundaries of earth and the home of our dear ones gone before. Then why trouble about the martyrs who fall by the way? Have they not fulfilled their duties as the spirit world would have it? The soul has earned its reward—EXPERIENCE, which it was placed on earth to get, and to your humble servant it seems that if a crime has been committed, it was in sending out such a book as The Great Psychological Crime, as it may be the means of keeping a large number of persons from developing into mediumship, and thus keep thousands of souls in ignorance of the beauties of our spiritual knowledge.

JOHN D. VAIL.

Will Add Thousands to Spiritualism.

To the Editor:—The Great Psychological Crime will be the instrument in adding thousands to the ranks of Spiritualism.

Why?

Because those who do not want the Subjective method of mediumship whereby to carry on a conversation with their spirit friends, will seek the Independent Method, which has proved a great success. The author of The Great Psychological Crime has done Spiritualism a great favor in presenting a new and natural way to converse with spirits.

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Prof. Alexander Wilder Steps to the Front.

The Discussion of The Great Psychological Crime by the leading lights of our cause, has proved an Object Lesson of great importance to Spiritualism. It has brought to the front the trusty defenders of the cause, and great good has been accomplished. Spiritualists are beginning to think along new lines, Prof. Wilder is well known in the East as an author and magazine writer, and his views will attract great attention.

The Great Psychological Crime.

The treatise bearing the title of "The Great Psychological Crime," is described by Mrs. Florence Huntley, its editor, as one of a series of publications intended as a bridge between the definite, demonstrated and recorded data of the historical Spiritual School of Science and the definite, discovered and published data of the modern physical school. The author himself, whose name is not given, explains further that "The central purpose of this volume is merely to erect guide-posts at the crossings and the partings of the ways which lead, upon the one hand, to Life, Liberty and Immortality, and upon the other to Bondage, Darkness, Disintegration and Death."

The first impression which the book makes is that it is chiefly a syllabus of postulates issued ex cathedra. This method would repel rather than attract the thoughtful, truth-seeking inquirer. We are in an arena, not in a kindergarten. Further examination, however, shows that the propositions which the author has laid down as axioms, are rather themes to be considered and passed upon according to their merits. Many of them, indeed, I have verified in my own observation and experience. When mesmerism was first introduced to notice in this country, I witnessed and took part in the experiments. I was not long in finding that the ENERGIES OF THE SOUL WERE IMPAIRED, and that a preternatural, and actually a morbid sensitiveness to the peculiar emanati and spiritual influences of others w produced.

Perceiving this, and the slavish subserviency which was likely to result, I broke my way out, incurring severe calumny and estranging many whom I had esteemed as friends. Yet I have been glad to be able to profit by what I had learned. When the public was startled at the appearing of "Nature's Divine Revelations," the book seemed to me easy to understand, and I thought that I was able to descry many of the sources of the various statements which it contains.

Bulwer-Lytton's two wonderful romances, "Zanoni," and "The Strange Story," also aid an intelligent reader in such investigation, and I regard them as classics. A very fair presentation of the subjects of which the book before us treats, is made by Mr. George MacDonald in "David Elginbrod." It is a work of fiction, but a fiction that is over-true. A person desiring to become well informed in this field of investigation will get from it a conception of "black magic," set forth in a simpler way than that of Bulwer. The mastery which Von Funkelstein exercised over Euphrasia Cameron, illustrates fairly the "psychological crime" which our author is describing. The charlatan by concentrating the energy of his will was able to make her go to and fro at his pleasure, and to compel her by suggestion and command to open a casket and purloin certain of the contents. Finally she is made able to free herself from the execrable bondage. But her case is similar to that depicted by Holmes in his story of the girl participating of the snake-nature. The life-forces had become so interblended with the occult evil influences that the separation was soon followed by death.

The present volume is an explanation upon scientific lines of treatment.

The book is divided into three parts: I. Modern Hypnotism. II. Spiritual Mediumship. III. Retributive Justice. There is also a supplement containing "Theories of 'the Wise Men,'" and an Editor's Postcript, defining her purposes and views.

The first part opens the subject with three propositions:

"I. A Psychological Crime is a crime against the intelligent Soul or essential Entity of Man.

"2. A Great Psychological Crime is such a crime against the intelligent Soul of Man as deprives it of any of the inalienable rights, privileges, benefits, powers or possibilities with which God or Nature has invested it.

"3. The Great Psychological Crime is that crime against the intelligent Soul or essential Entity of Man which constitutes the central theme of this volume, wherein it is defined, analyzed, illustrated and elucidated."

Hypnotism is described as a special branch of Mesmerism, and is defined as the process by and through which one person obtains, holds and exercises control of the will of another; also the psychic relation existing between the two persons during the hypnotic process.

The late Thomson Jay Hudson, in his work on "The Law of Psychic Phenomena," insisted upon the "utter impossibility of victimizing virtue and innocence by means of hypnotism. This, to say the least, is a surprising statement. Professor Quackenbos, in his treatise on Hypnotism, also declares that "will-power has nothing to do with hypnotic suggestion," and that the hypnotic subject "is in no degree subject to another will." Yet in the same book, before making these assertions he had already laid down dogmatically the proposition: "Hypnotism, or hypnotic sleep, implies a mind-condition in which the mental action and the will-power of a sensitive subject are under the control of an operator who has induced the state."

THE GREAT DANGER OF HYPNOTISM.

Other writers of equal authority are cited who abundantly confirm this proposition. They set forth that "hypnotism may be induced by impressing profoundly the mentality through all the senses"; that the operator shall concentrate his energies and earnestly Will"; that he should act with a cool, collected mind, and a firm Will, while the patient is perfectly passive; that "the simple will can profoundly overthrow the physical, intellectual and moral organization of another man;" that "the hypnotized subject will become physically blind at the operator's will"; that he can be made to "sign a promise, draw up a bill of exchange, or any kind of agreement, write a pelographic will (which would be legal in France) and fulfill minutest legal formalities with a manner which would deceive the most expert law officers."

More than this. Many can be hypnotized against their will who had never been operated upon before; and it is added, that a person so affected "will ever afterward be your subject."

TOTAL RUIN OF THE SUBJECT.

Examples are given to verify these statements, in which the results were the total ruin of the subjects morally and mentally, insanity and suicide.

The author gives a theory of the process, by setting forth the "two organisms" of man, the physical and spiritual, and quoting the mistranslated passage: "There is a natural [Greek, psuchikon, psychic] body, and there is a spiritual [pneumatikon] body." In the Bible it may be remarked, the soul or psychic entity is considered as the individual selfhood, and the spirit as the diviner intellect—the "mind" with which men "serve the law of God." Romans vii:22 ,25.

In the chapter on "Physiology and Pathology of Hypnotism" the author explains that the hypnotic process is directly the reverse of the evolutionary process as the latter takes place during the pre-natal period. "Its first effects," he declares, "are registered upon the third or intellectual brain [the cerebrum], its deeper effects upon the secondary brain [the cerebellum], and its final effects upon the primary brain, or medulla oblongata."

This final result, he remarks, is seldom produced by western operators, but is more frequently effected in the East. It is characterized by a complete suspending of physical animation. "Every function of the physical organism is totally arrested. Even respiration ceases. Circulation stops. The body, in some instances, becomes cold and rigid. To every outward appearance physical death has actually occurred * * * Notwithstanding this complete suspension of all functional activity of the physical organism, the subject is even more intently conscious of every thought, intention, and mental impulse of the hypnotist than he is during any of the less profound states of hypnosis which precede the condition."

He insists accordingly that hypnotism is a relation which Nature does not contemplate; that the hypnotic relation is abnormal, a violation of natural law. Yet if there is a physiology for it, there must be a natural law according to which it is carried on and its manifestations take place. The facts which he adduces, that the hypnotist cannot hypnotize everybody, and that generally he is unable to hypnotize anybody at the first trial, are by no means conclusive evidence in rebuttal to this.

They are simply analagous to the facts in everybody's experience, that we do not always attract the favorable regard of other persons at the first time of meeting, and that there are those whom we cannot placate at all.

CURES BY THE HYPNOTIC PROCESS.

The denial of our author that cures are ever affected by the agency of hypnotism, I think, is going too far. In regard to the peculiar effects produced by suggestion, I am not able to judge. I do not doubt, however, the statement that mental aberration and insanity are sometimes the sequences of hypnotism. It is in accordance with the nature of things. Yet our author seems to overlook the fact that such results do not logically constitute an argument with medical men against its employment. When any poison or other agency has been discovered, which is capable of doing deadly harm, it is their practice to set immediately about employing it as a remedy. The word "pharmacy" originally meant the art of concocting poisons. Certainly it is as rational, as moral and philosophic to attempt cures by hypnotism, dire as its evils may be, as is the current practice of administering poisons for disease, and of injecting the human body with viruses and putrid products from the bodies of animals.

IN ACCORD WITH THE BOOK.

When, however, the author denounces the practice now flagrant and frequent, of offering instruction promiscuously for money which is described as enabling the learner to gain control over others for his own personal pleasure and advantage, I am in perfect accord with him. If such control can be thus obtained, then the offer is itself criminal; if it cannot, then the individuals making it are guilty of fraud.

The moral principle in the matter is the simple one, and of universal application: "Love worketh no ill to the neighbor." "Charity seeketh not one's own as its supreme aim, but rather the best good of others." In short, perhaps, it may be

—"excellent
To have a giant's strength, but it is tyrannous
To use it like a giant."

MEDIUMSHIP CONSIDERED.

In the Second Part, Spiritual Mediumship is the subject. The author has trained his guns upon it as being the most important point for attack. He frankly admits that mediumship is a fact; that the essential part of our being, the soul, continues after the death of the body, and may, under certain conditions, come into contact with those who are still in the physical body, and may even control the will, voluntary powers and sensory organism of susceptible persons, using them as mediums.

Although orthodox scientists and many others dispute these admitted facts here stated, they have been recognized all over the world for thousands of years. Our psychic being is as real as our corporeal existence, and indeed more so. It gives form to the body, imparts life to it, and manifests itself by sensibility, desire and activity. There is the further belief among human beings deeply impressed upon their consciousness, that when the body is laid aside at death, this psychic entity, being an essence antecedent to the body, continues to subsist after this separation as a distinct personality. Having the essential qualities of essence and moral character, it is certain to be more or less capable of making itself manifest to others, and even to individuals still living in the earth. Thus we may adduce the example of Johann Friedrich Oberlin, the celebrated pastor of the Ban de la Roche in Alsace, who had interviews with his deceased wife, and recorded the fact. He had before declared his utter disbelief of such occurrences, but tangible evidence in his own case and that of others convinced him of their truth.

MEDIUMSHIP AS SPIRITUAL HYPNOTISM.

Our author defines mediumship as the process by and through which a spiritual intelligence obtains, holds and exercises control of the will, voluntary powers and sensory organism of a medium; and hence it is "nothing more and nothing less than spiritual hypnotism." Before proceeding further he classifies its various forms as follows:

I. Impressional Mediumship. This may be conscious or unconscious. In the latter division he places the inspirational speaking and emotional insanity.

II. Muscular Mediumship. Under this he specifies the Ouija board and automatic writing.

III. Neurotic Mediumship. This embraces clairvoyance, clairaudience, impressions of touch, taste and smell, and other delusional insanity.

IV. Trance Mediumship. Under this head are enumerated speaking mediumship, materializing mediumship, and likewise obsession, which, he remarks, is generally recognized as insanity.

V. Independent Slate-Writing.

VI. Trumpet-Speaking.

FUNDAMENTAL PRINCIPLES IN NATURE.

The principle which underlies these distinct forms of mediumship, it is remarked, cover the entire field of mediumistic control. There are two fundamental principles in Nature, the constructive or "normal," and the destructive or "abnormal." The author, speaking for "Natural Science," affirms that mediumship is hypnotic, involving the same character of subjection as hypnotism, and therefore the process is destructive. He argues the identity of the two on several grounds, such as both involving control of the will and voluntary powers, the phenomena being identical, and likewise the physiology of both processes.

THE DESTRUCTIVE PRINCIPLE.

The predominance of the "destructive principle in mediumship, is set forth with great plausibility and tenacious insistence. THIS HAS LIKEWISE BEEN ACKNOWLEDGED BY INTELLIGENT SPIRITUALISTS. The late Cyrus O. Poole used to remark that mediums were apt to "peter out." Jacolliot mentions a similar result which he observed in India. A fakir whose performances indicated powers far exceeding sleight-of-hand and were indeed extraordinary, was seen by him some years afterward in a public institution broken down and almost an idiot. Our author explains the reason of this decay: "IT IS NECESSARY FOR THE SPIRITUAL CONTROLS TO APPROPRIATE AND EXPEND THE MEDIUM'S ANIMAL MAGNETISM AND VITAL ENERGY AS RAPIDLY AS THE SAME ARE GENERATED BY HIS PHYSICAL ORGANISM."

Perhaps another fact in physiology may be here pertinent. An organ of the body which is long unused, becomes atrophied and weakened. MAY IT NOT BE THE FACT THAT THE BRAIN OF THE MEDIUM, OR OF A HYPNOTIZED PERSON, WHEN NOT DULY EXERCISED BY THE INDIVIDUAL HIMSELF, IS LIABLE TO SUCH DEGENERATION AND DECAY?

Among the ill consequences imputed to the mediumistic process are simple nervousness, insomnia and nervous prostration. The medium loses independent control of the voluntary organs of the body, and there ensues loss of memory, with inability to hold the mind intently on a subject, or to think consecutively. The moral stamina also becomes deteriorated, and so restraint is correspondingly removed from the appetites, passions, emotions, desires and propensities.

MEDIUMS ENTRAPPED INTO DARKNESS.

The explanation is made that the individual at death enters upon the life beyond, just the same as when he leaves this life, neither better nor worse for the change. Having the same impulses as before, and unable to gratify them on the spiritual plane, he learns through the hypnotic art how to gain control over the physical organism of some person yet in the body, and thereby to procure some partial gratification. Those who operate in this way are described by the author as being "in the first spiritual sphere," and closely bound for the time to the plane of physical nature. They find it possible by the hypnotic process to attach themselves to those who are yet in the flesh, and so they adopt the profession of "spiritual controls." They find mediums whom they can control, and through them they educate others. In order to divert criticism and to prevent themselves from being detected, they adopt the cunning pretense of unselfish devotion to the cause of Spiritualism. In this way, it is asserted that mediums have been entrapped into drunkenness and other gross indulgence, of which they would not otherwise be guilty.

This specific imputation, however, is not directed by the author against Spiritualism alone. Emotional religion is included by him in the same category. Intense emotion, he remarks, produces paralysis of the will, and this involves a negative condition of the intelligence, which opens the door to mediumistic control. It must be confessed that there is much truth in this statement. Revivals of religion, as they are popularly termed, are frequently produced by agencies of a purely hypnotic character. The conductors of the religious exercises on these occasions may very generally be observed to be individuals with large back head, capacious abdomen, great force of will, aptness in making mesmeric gestures, peculiar fascination of voice, and skill in devices to impress and entrance the senses. "The magnetic conditions," the author affirms, "closely resemble those of the Spiritualistic seances." It is not necessary, however, to pursue the parallelisms further. Raptures similar to those religious revivals were peculiar to the Bacchic rites of former times, and indeed are still common in modern religions, Oriental and Occidental, Hindu, Muslim, or in the various Christian communions. The laws of manifestation are the same, and the phenomena are analogous.

LASHED WITHOUT SHOW OF LENIENCY.

The author duly classifies the individuals known as mediums, and criticises them accordingly. Those whose motives are good receive some scant praise, and those who have no special good or bad motive are passed over without praise or blame. But the "business mediums," the "ambitious mediums," the vicious mediums," and the "fakir mediums," who practice the art for selfish or mercenary motives, are lashed without show of leniency, and their modes of procedure in abnormal and illegitimate ways, set forth in plain terms.

MEDIUMSHIP AND INSANITY.

In the chapter on "Mediumship and Insanity," it is declared to be "reasonably certain that more than fifty per cent of all the insanity in the United States is the direct result of the mediumistic process." The same rate is also believed to exist in Europe. But "mediums" are not held solely accountable. MEN AND WOMEN WHO ARE TOTALLY ALOOF, FALL INTO NEGATIVE CONDITION OF MIND AND BODY FROM A GREAT VARIETY OF CAUSES.

The various forms of hysterical insanity, religious insanity, religious mania, emotional insanity, and so-called "delusional insanity" of all kinds and degrees, the author asserts, "might all be included in one general class, and properly designated as 'Mediumistic Insanity,' or 'Subjective Insanity.'"

RETRIBUTIVE JUSTICE.

Part III. is entitled "Retributive Justice." In it the author arraigns hypnotism and mediumship, each as a subjective, psychic process, which paralyzes the will and voluntary powers of the subject, and deprives him of his own free and independent control and exercise of those attributes of the soul upon which he must depend for the achieving of individual immortality, self-completion, and happiness here and hereafter. They are therefore manifestations of the destructive principle in Nature, and their outcome "so far as science knows, is ultimate dissolution, disintegration, total individual extinction, and a resolution of the individual entity, physically, spiritually, and psychically, back into the original elements from which it came." "This," he adds, "is the 'second death,' 'spiritual death,' 'the death of the soul,' and in fine, 'THE GREAT PSYCHOLOGICAL CRIME.'"

INDEPENDENT SPIRITUAL SELF-DEVELOPMENT.

The purpose apparent in the volume is to present an issue between Spiritualism as founded upon the testimonies obtained through mediumship, and "the fundamental principle of independent, spiritual self-development. The author claims to have developed in this way the ability to exercise his spiritual sensory organism independently, self-consciously and voluntarily at any time. He protests that he is not a medium, never has been a medium, never has been hypnotized, never has been mesmerized, never has been a subject of psychic control in any form, degree or manner whatsoever.

MEDIUMSHIP AND HYPNOTISM.

It appears hardly possible that a person should write intelligently upon mediumship and hypnotism, except from his own individual experience, or by intimacy with those who have had such experience. Our author disclaims any subjection to "psychic control." Nevertheless it seems evident that some such control or inspiration so derived was the cause of the writing of this book. He is doubtless sincere in his denials, but the authors whom he has quoted make it plain that individuals may sometimes be "hypnotized against their will," and even without their own conscious knowledge. If this may be done by professional operators it may also be effected by disbodied spiritual beings. We are doubtless all of us influenced by individual spirits or groups of spirits. There may be a close rapport with them, an intimate interblending, in which there is no external consciousness. Bunyan has described an evil spirit so instilling his suggestions into the mind of his Pilgrim that poor Christian for a time conjectured them to be his own thoughts. In specific instances there is a consciousness more or less vivid, and then the mind of the individual becomes the medium for manifestation. The normality or abnormality of the occurrence depends upon the moral character of the spiritual being as well as upon the peculiar moral condition of the intermediary himself or herself.

BIBLE MEDIUMSHIP.

The Bible gives numerous examples of such mediumship, induced by agencies similar to those which abound at the present period. Balaam the prophet was said to make use of enchantments [nahashim] (Numbers xxiv:4). Elisha became inspired when a minstrel played (II. Kings iii:15.) The book of Daniel abounds with accounts of manifestations in which the prophet, as is usual on such occasions, exhibited great disturbance of mind and body. In the eleventh chapter there is an outline of the history of Egypt and Syria during the rule of the Macedonian kings, the Ptolemies and Seleukids, down to the rise of the Hasmonean priest-rulers in Judea. The prophet describes this account in the preceding chapter as having been given to him by a spiritual being after he had undergone a peculiar course of preparation. He had been "mourning" for three full weeks, eating no pleasant food, and taking neither flesh nor wine. Standing with others by the river Tigris, the vision appeared. He alone saw it; those with him saw nothing remarkable. He beheld a radiant personage, and immediately he had no strength left, but lay in a trance with his face to the earth.

He was evidently enabled to see and hear his visitor by the preparation which he had undergone. The prophets of Palestine, the nabiim or mantic persons, appear to have been "developed" as such by special teaching and discipline. We read of King Saul that he was obsessed by an evil spirit, and that David repeatedly exorcised it by playing on a musical instrument. There was also said to be a school or company of prophets at the naioth or colleges in Ramah, over which Samuel presided. When Saul sent messengers there twice to arrest David, they were seized with the afflatus and "prophesied." Then Saul himself went and likewise became ecstatic. "He stripped off his clothes also and prophesied before Samuel in like manner, and lay down naked all that day and night." (I. Samuel xix:18-24).

It may be pleaded that these accounts from the Bible are not historic. It is certain, nevertheless, that they would never have been written except that there had been actual occurrences and manifestations of the kind described. They show that spiritual mediumship as it is now termed, was recognized at that ancient period, and also that the "schools of the prophets" were for the purpose of "developing" as well as instructing.

TRANCE AND ECSTASY.

Trance and ecstasy were recognized in those days as akin to madness. When Elisha sent the young prophet to anoint Jehu as king of Israel, the officers at Ramoth Gilead called him a "mad fellow (II. Kings ix:11). When the high priest Jehoiada established the house of David on the throne of Jerusalem, he enacted a penalty against "every man that is mad and maketh himself a prophet" (Jeremiah xxix:26).

An important historic fact is too often overlooked. To every religion, both ancient and modern, there has always been a twofold aspect. On the nobler side may be seen the higher aspirations of the soul, sublime experiences, the lofty conceptions of divinity and spiritual life. At the other hand are found the concessions to human infirmity, such as cruel customs, barbarous superstitions and even gross sensuality. Hence every religion has been described according to the view which has been taken. Every one sees what he has the eyes to see and disposition for noting. It may be a sublime theism, a celestial harmony, or a gross, cruel sensualism. Plato in the "Dialogues" has given a glorious concept of the divine life as illustrated by the rites in the Mysteries; yet Alkibiades, also a pupil of Sokrates and an initiate in the Rites, found in the same things abundant material for profane sport.

NOT ALL WHO ARE INSANE IN THE ASYLUMS.

Every enormity and abnormity which is imputed to Spiritualism and spiritual mediumship, had already been charged to other religious bodies. Upon such charges of impiety, disloyalty and loose morality Christians in the earlier centuries were proscribed in the Roman empire. Even now the imputations are by no means unfrequent. It would be no easy task to show more general immorality in the Spiritualist ranks than in other social or religious circles. And if facts could be shown in regard to insanity, the ranks of business exhibit mental aberration fully as general. FOR EVERY INSANE SPIRITUALIST, there may be found several in other departments of life. Not all the insane are in asylums, and not all in the asylums are insane.

NO SERIOUS DANGER ANTICIPATED.

The "Storm Center" which is now present can hardly be indicative of serious danger. The only things in peril are those that are always liable to be shaken. Our author has shown many of these, and we can afford to acknowledge what is just and true, and that what is evil and destructive shall be eliminated.

A VERY NECESSARY PURIFYING.

The separating of the tares, the poisonous darnel from the wheat, is a necessary purifying, and makes what is left of greater value. It is the proper work of the men of the household; it is a confession of weakness to appeal to others, lawyers, physicians, clergymen, or masons to engage in the work. When the winnowing-fan passes over the threshing-floor, only the chaff is disturbed.

SPIRITUALISM HAS ITS MISSION.

Modern Spiritualism has its mission. Dr. Oliver Wendell Holmes wrote of it in 1858 in words which still are true:

"While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is greatly undermining the traditional ideas of the future state which have been, and are still accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of. * * * You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradual reacting on the whole conception of that other life. It is the folly of the world, constantly, which confounds its wisdom.'

DR LYMAN ABBOTT AND SPIRITUALISM.

Dr. Lyman Abbott also, somewhat reluctantly, has acknowledged the same thing. He finds fault with mediums, the spirits themselves, the methods of communication and the little which has been accomplished, and adds:

"But Spiritualism would never have had the power which it once had and is now losing, had it not borne witness to the truth which the church of Christ has often ignored, and sometimes denied: that death is not a cessation of life, but transition; and that the dead are not dead, but living—are not even departed, but living near at hand, having only stepped over the threshold into the other room."

Thus the leaven is leavening the whole mass. Spiritual mediumship has indeed "brought life and immortality to light." It has made vivid the conviction that we all are brothers and sisters, because we do not part company at the grave, but live on permanently in communion with one another. WE CAN AFFORD TO OVERLOOK THE SHORTCOMINGS OF THE INDIVIDUALS WHEN WE CONTEMPLATE THE SUBLIME TRUTH which they have made known.

In the dissemination of this truth all may help, as having a common vital interest in the matter. Even those who criticise its promulgators obtained their weapons and ammunition from the same sources. While, therefore, I may differ even diametrically with many others, I can recognize them fraternally as fellow-laborers in the same field, and esteem them accordingly.

THE FOUNDATION IS SURE; AND NOW LET THE SUPERSTRUCTURE BE SUCH AS CAN ABIDE THE FIRE.

ALEXANDER WILDER.

Newark, N. J.

THE MINISTRATIONS OF PAIN.

What has Pain to do with living?
What has it to do with giving
Us a higher birth?
But to bring within subjection
Every power, and every section
Of our life of earth.

But to place the standard higher,
To which man should e'er aspire
On his earthly way;
Never thinking of repining,
When we know the soul's refining
In the shadows lie.

When we know what Pain is reaping
When he holds us in his keeping,
We should never say:
"I would never had this trouble,
Oh! could I break it like a bubble—
Throw it all away!"

Don't you know that every moment
You take from life a power potent
All your life to sway?
Take from it a power golden,
And to which you are beholden
For rich gems along your way.

You are sowing to the ashes
A magic power, e'en tho' it clashes
With the heart's desire;
Oh! its wondrous power is moulding—
Your whole being it is unfolding
By its magic fire!

And your soul will break asunder
From the darkness—and you'll wonder
Why you never lived before
Quite so close to Nature's keeping,
And the higher truths were reaping—
Blossomed at your very door!

But you needed just this sorrow
Ere you could the sunshine borrow,
Or see the flowers bloom!
Nature has within her keeping,
Sunshine—that is for our reaping—
Oft we find it through the gloom.

Trees must needs be watered ever,
Ere the sunshine and the weather
Will bring forth the flower.
So is Nature with us dealing,
Justice, in all things revealing,
In Life's sunshine and its shower.

And we'll learn that Pain and Sorrow
Never came to us to borrow
Or to trespass on our life;
But to bring to us redemption,
And the richness of possession—
The just chattels of a life.

EMMA GIBBS.

Grand Rapids, Mich.

Spiritism and Mrs. Leonora E. Piper, portrait of the author. Price 75 cents. and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

SOMEWHAT ON THE FENCE.

He Is Not Convinced Either Way.

The Great Psychological Crime, as proclaimed in that book, is no crime at all.

If so, whose?

It is with considerable hesitation I write this article for your valuable paper, after having read the arguments for and against the book called The Great Psychological Crime." I am somewhat like the Irishman who listened very attentively to the arguments of the attorneys in a criminal case against one of his friends. He was heard to say as the attorney for the plaintiff closed his argument, "Begob, I belave me friend is guilty;" but after listening carefully to the attorney for the defense for nearly a whole day, he thought his friend was innocent, and after the attorney for the plaintiff had closed his final argument, he did not know about it. So, it is with me after carefully reading the several excellent articles on The Great Psychological Crime, I AM NOT CONVINCED EITHER WAY.

I have been an investigator for nearly fifty years; and have had considerable experience with mediums of all phases. I have helped to develop quite a number of good mediums, both physical and inspirational, only one of whom is working as a public medium at present, the others being private, and do not make any charge for their gifts when prevailed upon to give something to friends, and while neither of these have gone wrong in any way, I know of a number of so-called mediums, who have deviated from the "straight and narrow path;" yet the percentage of the genuine spiritual mediums" that do go wrong or are ruined in any way, caused by being a medium, is very much less than that given in the book. (I believe that in one place the author states that 95 per cent was in some way affected for the worse.) Now, if these figures were transposed, and say 5 per cent bad and 95 per cent good, we would allow the figures to go unchallenged. However, it may be the author of the book had in mind only public mediums, including all those fakirs who pass themselves off as Spiritualists. Chicago, and all large places like it, ARE FULL OF THEM; they claim mediumship in order that they may gull the public, but more especially the honest old Spiritualist, who can see nothing wrong, if it bear the label "Spiritualism."

Now, I would not care to discuss the question if the author of the book has taken in everything that he runs against in Chicago or any other city, if he will confine himself to the genuine article, I will be able to prove that not over 5 per cent of the genuine mediums are traveling, and really doing public work for money, and the other 95 per cent are working in their own homes. THEY ARE HONEST, highly cultured, loving wives and husbands who love home and family above all else, and are doing a quiet work that is surely eating its way into the hearts of all classes of people, and honeycombing all churches and societies.

Then, again, among those who are working in public places and who are entitled to pay for their honest services, including lecturers and physical mediums, I am certain not 20 per cent go wrong. But suppose for argument's sake that even 25 per cent went wrong at some place in their career, would that be any reason why we should stop developing mediums? Not at all.

"The greatest good to the greatest number" is our motto. If you object to this saying, then you oppose all things that Spiritualism teaches, viz., PROGRESSION. If we were to stop everything where human lives were sacrificed, there would be no education, no railroads, no buildings, no coal to keep us warm, nothing to eat, and we would all go back to barbarism. Then we would kill one another in our savage and ignorant life.

In our opinion, there has never been a religion so firmly established in fifty-five years, in any age of the world, with as little friction and loss of life as Spiritualism. Then, why worry about THE SMALL PER CENT who become daft or loose in character in some way, when there are so many good, honest, whole-souled mediums working out their "Karma" in this life for the great cause that makes us all happy in the fact that we live at all, and when we become fully acquainted with Spiritualism and its philosophy, we are made happy by learning that we are here to work out our own lives as best we may, and the only one who can become so spiritual that he can govern his own material body, is the one who is living the life of the spirit in the highest, and when such a person passes from his earthly body the transition is hardly perceptible to the spirit.

Such a life is what we should live here on earth now, not waiting until after the passing on. We have nearly all started to investigate this beautiful philosophy through some medium. We never would know for sure of the life hereafter until we passed over, if it were not for our experiences with some one who was so sensitive they could span the boundaries of earth and the home of our dear ones gone before. Then why trouble about the martyrs who fall by the way? Have they not fulfilled their duties as the spirit world would have it? The soul has earned its reward—EXPERIENCE, which it was placed on earth to get, and to your humble servant it seems that if a crime has been committed, it was in sending out such a book as The Great Psychological Crime, as it may be the means of keeping a large number of persons from developing into mediumship, and thus keep thousands of souls in ignorance of the beauties of our spiritual knowledge.

JOHN D. VAIL.

Will Add Thousands to Spiritualism.

To the Editor:—The Great Psychological Crime will be the instrument in adding thousands to the ranks of Spiritualism.

Why?

Because those who do not want the subjective method of mediumship whereby to carry on a conversation with their spirit friends, will seek the Independent Method, which has proved a great success. The author of The Great Psychological Crime has done Spiritualism a great favor in presenting a new and natural way to converse with spirits.

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A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday Times.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Paris, Jan. 2.—The papers here are commenting gravely on the unanimity of the astrologers, magicians, clairvoyants and trance mediums in predicting a year of horrors for 1904. A leading astrologer named Jacob sizes up the situation as follows, and the others agree more or less as to detail: "Here is the horoscope for 1904, made at the moment the sun entered the sign of Capricorn. It indicates a year of great immorality in London. The viceroy of India abdicates. The United States have grave quarrels with Russia and Germany. Roosevelt falls sick and a conspiracy is hatched against him. Serious financial disasters in America. The emperor of Japan has a grave accident. An attempt on the life of the emperor of China. Volcanic shocks in Constantinople, Chili and Philippines. A fear of unhealthy literature and unlimited materialism. The French cabinet falls between April 7 and 19. A panic in a music hall, grave accidents and popular disturbances in Russia. An attempt to poison the czar. Serious dissensions between Russia and Austria. England loses prestige. The campaign in Thibet falls through. Tremendous failure in Calcutta and the Transvaal. Anarchist troubles in Spain, the government threatened. In China women massacre. Everywhere crimes of passion, mysterious deaths and strange phenomena. Nineteen hundred and four is an anagram of 1409, the date of the birth of Joan of Arc. This year a wonderful child will be born with a high destiny Showing its power in 1924, an anagram of 1429, the date of the apogee of Joan of Arc."

Representative Williams, of Mississippi, the minority leader of the house, is a member of the Yazoo, Miss., lodge of Elks, and at the memorial services of the Washington lodge, he spoke as follows: "In Elkdom we have two laws on which to hang all the laws and the prophets, and these are humor and good fellowship. This rule is a great thing, after all, for we are not all so rich that we can give of this world's goods to our friends, but we can give the smiles, the kind word and the grip of friendship that count for so much in this life, in other words, we can be gentlemen. Elks do not look at death as a passing away, but as a passing over. With us a bad fellow falls asleep, and then wakes up somewhere else, still a bad fellow. The good fellow wakes up in another land, still a good fellow. I have never been able to understand why people should regard death as a thing that is horrible. Elks never do. We are often told that we can carry nothing away with us. What a mistake that is. We can carry away everything that is worth carrying. We take ourselves and our memories with us. And when we go we take the selves of us that are best, for then they are dissolved from the baser ties that bind us to earth. Then, too, we do not think that death means the decay of the body. Rather it is the setting it free."

Mrs. John Lindsey has been laboring untiringly to advance the cause of Spiritualism. She was engaged at Hastings, Mich., for seven weeks. She had the opera house, and was assisted in her work by Mrs. Emma Gibbs, who did efficient work. Mrs. Lindsey is now at 297 Seventh street, Grand Rapids, Mich. She will ever press onward in the good work. She is now open for engagements.

Dr. Beverly writes: "Mrs. Murtha, of Baltimore, who served the Englewood Society for four months, and is engaged for our next state convention, will be at Lakeside Hall for the month of January, afternoon and evening. She is wonderful in her phase and becomes so inspired that the whole audience is swayed by her power. The society was never in so flourishing condition as now. The leap year party and dance will be given Friday evening, January 29. No wall flowers. Every lonely widow and forlorn bachelor maid promised a partner for the enjoyment of the evening. Palmists and mediums will occupy booths, and all will have access to the best psychics in the city. A barrel of fun for 25 cents."

Prof. W. M. Lockwood is now lecturing at Pittsburg, Pa. Letters will reach him addressed to 237 Atwood street.

Mrs. Clara Ferris has been holding successful meetings in Leadville, Col. She pays high praise to Mr. George Newton, the materializing medium, who submits to the strictest test conditions, and the spirits materializing are very plain, and the trumpet work is fine. Mrs. Ferris will go from Leadville to Pueblo, Col. Her address while there will be 114½ West Indiana street.

G. Hamilton Brooks writes: "Dr. Geo. B. Warne, vice-president of the N. S. A., is expected to speak for the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Sunday evening, January 17, at 8 o'clock. Brother Warne always has something to say that instructs everybody. Come out and give him your hearty co-operation."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Gustav Thiese writes: "One number of The Progressive Thinker does me more good than a hundred dollars." He thinks that every one should take a Spiritualist paper.

Dr. Albert Harrison Waitt, the well-known healer, has returned to Chicago. His many friends will find him at his residence, 6600 Normal avenue, Englewood. The Doctor's growing practice bids fair to keep him here for an indefinite length of time.

Dr. Paul Douglas, the Divine Healer, writes: "I was raised a Methodist, and was very zealous in the cause. I went to preaching the doctrine and attracted large crowds. I had such a gift that all sorts of people flocked to hear me. My son Robert, who had been absent for a number of years, returned home to stay with me the balance of our lives, but Providence ruled otherwise, and he passed to the other life. My son, when he returned, was a confirmed Spiritualist. He had mediums come to my house. I would have nothing to do with Spiritualism, and called it the work of the devil. My wife finally persuaded me to go to a seance. While in the circle my oldest son who had been dead a number of years, came and talked to me, telling all about my aversion to Spiritualism, and the things that happened at the old homestead during his life. I was then and there convinced, about fifteen years ago. I have cured all kinds of diseases, and have practiced this Divine Healing about three years. I would not be without The Progressive Thinker if I had to make the money at 10 cents per day, and only one meal a day. I think every Spiritualist should have it. I expect to take it as long as I live. I am clairvoyant. I can see and talk to my spirit friends, which is a great pleasure."

Dr. H. E. Ballard writes: "Probably no prettier wedding has occurred during the izen days than the sliding of Miss Lora Elizabeth from under the parental roof of Mr. and Mrs. Edward Hoffman, 3519 Indiana avenue, on the evening of Tuesday, Dec. 29, to Mr. Warren J. Clark. The loving hearts of Lora and Warren were unionized by the Dev. Dr. Rusk, pastor of the Militant Church, assisted by the Hon. Robt. Gilray, pastor of the Universal Occult Church. The best lady was Miss Grace Lanity, while the best man was Mr. E. W. Large. The ceremony was made beautiful and affective by the touching words that fell from the lips of the distinguished gentleman who represented the All Souls Church no mortal ever entered, yet at the open door the guides stand to bid us welcome. The consolidation of the spirit forces of the bride and groom was symbolized by their bands, presenting each with violets, that carries with them refinement, harmony, truth and progress."

Mrs. Emma Hess writes from Peoria, Ill. She had her first experience with Mrs. Pemberton, who is a remarkable medium. There is a society in Peoria, organized by Bro. and Sister Sprague. Mrs. Hess is represented as an excellent healing medium, and is capable of doing good work.

G. A. Wolter writes: "I wish to state, that in my search for truth I find many sparkling gems, which when put to the test of reason lose their intrinsic value." Mr. Wolter comes to the conclusion that all is not right, that all is not truth, that all is not a stepping-stone to a higher truth, in contradiction to Mrs. LaGrange's lecture as printed in No. 734 of The Progressive Thinker. He says: "Wrong will never be right, and what is false cannot be truth, and as vice is no virtue, 'all' cannot be a stepping-stone to higher truth."

L. G. writes: "Bully for The Progressive Thinker! It beats them all for making people think. The greatest of all the phenomena is the inspirational speaker. The tricksters may duplicate much that is claimed as spirit manifestation, but they cannot give us the lectures that we often hear from our speakers. This seems to be a point that Hudson has not explained."

A. W. Keller writes: "An enjoyable evening was spent at the home of Mr. and Mrs. Keller, on Jan. 1, 1904. A large number of people were present and assisted in the literary, musical and test social. It was also the wedding anniversary of Mr. and Mrs. Keller and Mr and Mrs. Spaeth, also the birth-day anniversary of Vera Martin and Violet, a guide of Mrs. L. J. Martin. Those that assisted in the entertainment were Miss Caroline Keller, Miss Mabel Spaeth, Miss May Small, Prof. Smith, Mrs. Hurlbert and Mr. Spaeth. Violet, Mrs. L. J. Martin's guide, opened the evening's entertainment with a few remarks which were much appreciated, staying until the morning hour, when they dispersed to their various homes, hoping to meet again on some future occasion for another enjoyable evening."

H. W. Boozer writes: "As so many mediums use the Lord's Prayer in their circles, which means nothing to Spiritualists, and educates in no way as to our central truth, I send you for publication a substitute that is not only educational, but is likely to assist in producing the right conditions for successful results. It is as follows: 'Our ever dear friends who have been translated to a superior condition of continued life, we give you at this time our most loving remembrance. And as in your exalted state you are happy as you increase the happiness of others, and especially of us who are yet in the mortal life, so may we by every possible effort do all in our power to hasten the reign of universal brotherhood. To-day continue to give to us your unbounded love and care as you have before time given it to us. And forgive us all forgetfulness of your loving kindnesses, as we should forgive each other. In every temptation to do wrong be with us and with your spirit power make us strong to resist evil. For yours is the real, the true, the superior life, and will be forever and ever. Amen!'"

P. M. Withington writes: "Your paper is too interesting to lose. We can hardly wait till it is due, we so want to see the next number."

A. C. Doane writes: "I consider the discussion in The Progressive Thinker between Brother Howe and Sister Huntley, one of the best things that has ever happened for spiritual thought, and the cultivation of the moral and spiritual powers of the human mind, bringing the individuality of humanity into a higher plane of spiritual thought and action."

G. Oyston, of Seattle, Washington, is desirous of entering the lecture field in support of Spiritualism. He is said to be in every way adapted for the work. Address him at No. 102 Queen Ann avenue.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

MR. JAMES E. COE is a prominent Spiritualist on the West Side, residing at 549 Warren avenue. Mr. Coe has been a long and faithful worker in the cause, and his numerous friends will celebrate the anniversary of his 70th birthday on the evening of Jan. 16, at Star Lodge Hall, No. 378 S. Western avenue. It will be an interesting occasion as many of the old workers will be there. There will be the choicest of music, singing, speeches. The Continental Singers will be there to charm you. There will be refreshments served, and a grand good time may be expected.

C. J. Barnes has been at Bushton, Ill. H. V. Thompson writes that he spent Christmas at his home, and that he is a great medium. He gave many excellent tests. A lady's hand materialized and clasped the hand of one of the sitters. Tests were fairly rained upon those present to the extent that no one can doubt. Mr. Thompson concludes his letter by saying: "Mr. Barnes is certainly a great instrument in the hands of the spirit world."

D. E. Youngs writes "I notice by referring to the number of my last paper that only two more copies of The Progressive Thinker are my due. As I have not missed a copy in more than twelve years, I do not propose to now when I find the paper better than ever. Since parting with Mrs. Youngs, Nov 11, last, I take a much greater interest in the philosophy of Spiritualism than ever before. How can any man who has parted with wife or child believe that destroying the body ends all? We know better."

The permanent address of H. D. Barrett, president of the N. S. A., is Canaan, Me.

Mrs. C. J. Ingram writes from Renood, Pa.: "Chas. Theo. Schneider, of Williamsport, Pa., came to our town, and through his inspirational power accomplished good work in the cause of Spiritualism. There never was a meeting of that kind here before, and the spiritual messages from our own loved ones and the proof of the life after death, will do much in aiding us to work for a Temple of Truth. He leaves for his home to-day, and we extend him an ever welcome, and may we band together in time to organize a society."

Harry J. Moore serves the First Spiritualist Church of Battle Creek, Mich., the last three Sundays of January, and his address while there will be 323 Garfield avenue.

Mrs. Isa Wilson Kaynor is now at Bowie, Texas, where she will do some excellent work for the cause of Spiritualism.

Mrs. M. E. Edson writes from Detroit, Mich.: "I have to report the progress of the Central Spiritual Union of this city (Charter No. 43 Mich. State Spiritual Association), now in its eighth year, as progressing finely. Wednesday evening last after the regular circle our pastor, Dr. C. W. Burrows, was treated to a present of a beautiful seal skin cap, which was received by marked appreciation by the doctor."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored with a lecture by Mrs. Adelaide K. Brooks of the Englewood Spiritual Union, on Sunday evening, January 17, at 323 East 55th street. Subject, 'Spiritual Impressions.' Any one knowing Mrs. Brooks will feel assured of hearing something spiritual and soul-uplifting. Come early, friends, so we can begin promptly at 7:45. On Monday evening, January 4, we celebrated the anniversary of the organizing of our society, by holding a banquet for members only, which was preceded by the reports of the retiring officers. This was followed by the election of officers and standing committees for the year. The election resulted as follows: Dr. H. A. Cross, president; Dr. P. M. Harmon, vice-president; Mrs. E. B. Silberhorn, treasurer; Mrs O. B. Wilson, financial secretary; H. T. Stewart, recording secretary; Mrs. Isa A. Cross, corresponding secretary, and three standing committees. Dr. Harmon then read a new constitution and by-laws which he had prepared and drafted for the society and which were adopted. We then were seated at the banquet tables, Dr. Harmon having been chosen toast master. The officers of the United States Mica Mining and Milling Company, Hon. F. W. Jones, president, Mr. R. W. Menk, vice-president, and Mrs. Minona S. Fitts secretary and treasurer, were invited as the guests of the society. Mrs. Fitts made a presentation speech, presenting our society with a certificate of stock in the Mica Company, the gift coming from herself and the Hon. Frank W. Jones. Our new president in behalf of our society, accepted the valuable gift with a fitting speech. Mr. Menk, Mrs. O. B. Wilson and Mr. W. M. Enslow also made after-dinner speeches. In closing, Dr. Harmon made a beautiful and touching prayer. Our society has procured a legal state charter, so that we can hold property the same as any other legal institution. The mica stock presented to our society on the occasion above referred to, makes a nice nest-egg, the outcome of which may result in our society building a spiritual temple here in Chicago at some future time. Our little medium, Mrs. E. Klein is always with us to bring messages from the friends on the other side. Come and see us. You will be made to feel at home."

Mrs. E. M. Harrington writes: "We have taken The Progressive Thinker ever since its first inception and really could not do without it. We have labored to extend its circulation, feeling that in so doing we were performing a great and good work. We admire the masterly manner in which you battle for right against might; especially do we admire your bold and fearless advocacy of our grand public school system against the attacks of Rome. Our schools take the heterogeneous mass of ignorance from the effete governments of the old world, and by their alchemy transmute them into human beings and loyal American citizens. Silenced be the insiduous voice and palsied be the cowardly arm that would strike one blow at our public schools, the very bulwark of our glorious liberties. May you continue to raise your voice and to wield your tronchant pen against everything that would stop the car of progress. May your paper continue until theological dogmas and superstition are relegated to blackest darkness where they originated and where they belong."

G. H. Brooks writes: "I began my work for the month of January for the Independent Spiritualist Society of Toledo, Ohio, the first Sunday in this month. My address is No. 337 Tenth street. I will respond to calls for funerals or week night meetings. Send all letters and telegrams to the above number."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

G. H. Brooks is lecturing to good audiences at Toledo, Ohio.

Prof. Lockwood has an engagement to lecture at Pittsburg, Pa. His address while there will be No. 237 Atwood street.

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association celebrated the tenth anniversary of its organization, Jan. 3. The exercises, under the direction of President Caird, were of an extremely interesting nature. Mrs. Dr. Caird, Mrs. Dr. Chase, Mrs. Mamie Helyett, Mrs. Carrie Hare, Mrs. Maude Litch, F. Forrest Harding, of Victoria, and J. B. Hatch, of Boston, assisted with addresses and messages. A very pleasing feature was the exercises of the children from the lyceum, many of them showing marked talent, which is being rapidly developed under the direction of Harry C. Chase, musical instructor, and Miss Mona Belle Welch, elocutionist. Musical selections were given by Chase's orchestra, cornet solo by 'the Atherleys,' vocal solo by C. A. Robinson, and dramatic readings by Miss Welch. Circles were held by local mediums and supper served in the banquet hall. The society is in the most prosperous condition of any anniversary since its organization. Under the able leadership of President Caird, a large amount of work has been accomplished during the past year. The membership is constantly increasing, numbering about 175 at the present time."

Mrs. Eva McCoy writes from Marshalltown, Iowa, that she filled her second engagement at Battle Creek, Mich., during December, with the First Spiritual Society, which is progressive and harmonious meetings and sociables being a success. Circles are held weekly and she anticipates excellent results therefrom. The officers of the society are untiring in their efforts, and the members are responsive as a body.

Lole F. Prior writes from Seattle, Wash.: "New Year's greetings to my many friends who are readers of The Progressive Thinker, and may 1904 bring to all that sweet peace that comes to earth's weary suffering ones, through right understanding! Yes, I am still in the flesh, and hope doing a good and lasting work in this city. I am still fighting the unjust law of taxing mediums, and while we have not succeeded in getting what we want, that is, that all ordained teachers and mediums of Spiritualism, which is a religion, be exempt from paying a license, as an ordinance in this city, we are in a fair way of having it done. Our society is doing an excellent work, holding two meetings each Sunday and building up a progressive lyceum. Of the latter I feel very proud, as I have never had better success anywhere, nor children that take more interest than they do here. We also have a large Ladies' Aid which has recently been organized, and which bids fair for good work in the future. Sunday, December 27, we had our Christmas celebration, which was a grand success in every way. Lyceum celebration at 1 p. m.; lecture, 2:30, subject, The Radius of Bethlehem's Star, by Mrs. Lole F. Prior; reception from 4 to 5 p. m.; Christmas tea served from 5 to 7 p. m.; at 7:30 p. m., a very fine musical and literary entertainment by the lyceum children, and last but by no means least, Christmas tree and Santa Claus."

Mrs. Carrie F. Curran, president of the Ohio State Spiritualist Association writes: "The state work is progressing nicely. The missionaries have been kept busy and have received good reports of their work. There are a number of societies yet to be heard from, and a number of secretaries' names that were on the books that I have written to, but the letters have been returned to me. Middlefield, O., Kenton, O., and Massilon, Ohio, I should be pleased to hear from any Spiritualists living in any of said towns, and I thought of no better way of reaching them than through your most valuable paper, The Progressive Thinker. I was called to Cecil, Ohio, by our worthy Brother Dunakin, Treasurer O. S. A., for New Years, as he had aranged for a meeting at his home. It is his desire to awaken an interest in his vicinity; although the weather was severe they had a good attendance. Brother Dunakin and wife's interest and desire is to do all they can to benefit Spiritualism. Sandusky, Elyria and Cleveland, where I have served, are all doing good work, and our missionaries, Mrs. Baird and Mrs. Schauss have been a great benefit to our cause. My address is 123 Indiana avenue, Toledo, Ohio."

The Universal Occult Church meets at its permanent quarters, Hall "C," 77 Thirty-first street; Hon. R. Gilray, pastor. Services every Sunday evening at 8. Lyceum, afternoons at 2. Conference at 3:30. Mrs. G. E. Aitkens, psychic. Tests at conference and evening services. Good music. All welcome. Come and investigate. There will be a debate between the pastor and the Hon Axel Gustafson, on Free Will, for several Sunday evenings. An interesting time expected.

The subject for Mrs. C. L. V. Richmond's discourse next Sunday, Jan 17, will be, "How Do We Reconcile God's Love With the Sorrows of Mankind?" Services commence at 11 a. m. sharp. Masonic Temple, Room 309.

F. B. Stocks writes from Washington, D. C.: The premium books are an elegant set, and would be an ornament to any library. I prize them very highly."

THE MICHIGAN STATE SPIRITUALIST ASSOCIATION holds it Mid-Winter meeting in Jackson, Feb. 5, 6, and 7, at lecture-room of the Jackson society. There will be ten sessions as follows: Friday, 10:30 a. m., 2 and 7:30 p. m.; Saturday, 10 and 10:30 a. m., 2 and 7:30 p. m.; Sunday, 10 a.m. 2 and 7:30 p m. The following named speakers and mediums will participate: D. A. Herrick, Grand Rapids; Julia M. Walton, Jackson; Dr. B. O'Dell Paw Paw; Mrs. D. A. Morrill, Grand Rapids; Dr. Knowles, Grand Rapids, John D. Boyle, Detroit; Mrs. Virginia Rowe, Jackson; Mr. and Mrs. E. W. Sprague missionaries for the N. S. A.; Mrs Dorothy Daily, Detroit; Dr P. T. Johnson, Battle Creek; Mrs. Beebe; Dr A. B. Spinney, Reed City; Frank N. Foster, Grand Rapids; Mrs. Belle Fuller. All officers will be entertained while at the meeting and all visitors as far as possible. E. E. Carpenter, president; Rena D. Chapman, Marcellus, Mich., secretary.

Dr. Beverly writes: "At Lakeside Hall, corner 31st and Indiana avenue, the S. S. Society have secured Mrs. J. A. Murtha, of Baltimore, the wonderful platform test medium, who served the Englewood Society so long; and is engaged for the next state convention. She draws crowded houses. She will occupy the time in the afternoon as well as the evening meeting. This society expects to give a leap year party, giving out widows and bachelor maids a chance to choose their soul mates and take up their claims in the state of matrimony before they are all taken."

Prof. M. Milleson, spirit artist, is now residing at No. 62 N. Washtenaw avenue, Chicago. We knew Mr. Milleson when in this city some thirty or more years ago. His spirit portraits are magnificent productions, and they illustrate important facts by their radiations of light. He has traveled extensively in the East and West. He will remain in the city for a short time, and will lecture on "Spirit Art" before any society that desires his services.

Frank T. Ripley is serving the First Progressive Society of Peoria, Ill., for the second time this season. Large audiences fill the hall every Sunday. He goes to Findley, Ohio, for the Sundays of February. He can be engaged for March, April and May. Address letters for January to him at No. 106 Glen Oak avenue, Peoria, Ill.; February, to Findley, Ohio.

Aug. Recht writes from Brooklyn, N. Y., that George Deleree lectured Jan. 3, before the Society of Spiritual Truth.

Emil T. Vaas writes: "The Progressive Thinker is my meat and drink, and I can't afford to starve at the rate you make us pay for it, not to say anything about the extra feast of good things in the premium books."

J. H. Rees writes from Marion, Ind.; "E. W. Sprague and wife held very interesting meetings at this place, to large and attentive audiences, who were profoundly interested in the masterly manner in which Bro. Sprague presented the cause of our glorious Philosophy. He and wife are a host within themselves. They have done a good work here for the cause of Spiritualism. At the close of the meetings a society was organized, starting with ten active, energetic and thinking people, and we feel assured that ere many weeks the membership will be doubled; all this, chiefly through the energetic and untiring efforts of Bro. Sprague and wife. Long may they live to enlighten the people."

W. F. Schumacher writes: "Under the direction of Mrs. W. F. Schumacher, pastor of the Spiritualistic Church of the Students of Nature, there was a grand celebration of Christmas day at the hall of that society, 1565 Milwaukee avenue. It was crowded, and the excitement ran high in anticipation of a good thing, the people knowing who was at the head. The music was varied and excellent, and the zither soloist, Miss A. Hirchman, outdid herself. A Christmas tree was filled with gorgeous and brilliant array to represent the new-born light. This was the main feature of the evening, and was an exhibition well worthy of its place on the programme. Over fifty children were present to whom were distributed the usual luxuries of the season by Santa Claus, who came with bells a-jingling from the North Pole. Mrs. N. Hill, Mrs. Schaffer and Mrs. H. Willick were present and enthusiastically assisted in the exercises of the evening."

A. W. Phillips writes: "On Wednesday evening, Jan. 6, the audience rooms of the Spiritual Unity Society, at 207 Lincoln avenue, were crowded to the doors to witness the ordination of Prof. R. S. Ray, the well-known psychometrist and test medium. The audience was liberally sprinkled with well-known Spiritualists from the West and South Sides, including the veteran pioneer, Brother Coe. The meeting opened with prayer and singing. Some fifty tests and spirit messages were given by Prof. Ray preliminary to the event of the evening—the ordination. At 9:35 p. m., Dr. George B. Warne, president of the State Spiritualist Association, began a very earnest and eloquent address which was marked throughout by eminent common sense. The Doctor explained that the selection of Spiritualist clergymen was not in the power of man. They are selected already by our loved ones who have to the other shore. The appointment of a clergyman by the State Association was in the nature of a contract of principal and agent and like any contract can be annulled or extended. Its principal purpose was to protect the public from dishonest pretenders who have done so much to bring discredit upon Spiritualism. The address ended by the induction of the applicant into the revercntial office. As the audience filed out, Prof. Ray's personal popularity was evidenced by the great number of congratulations he received."

As a Lawyer Views the Book.

To the Editor:—In your valued paper for several weeks past you have regaled your readers, of whom I am one, with much matter pro and con a book called The Great Psychological Crime. Many of the writers have sustained it, and many have decried it. I have not read the book, but gathering my information from a careful reading of the various writers about it, it would seem that the author, whoever he or she is, is engaged in an attempt to undo all that the spirit world has been able to accomplish since the first demonstrations occurred at Hydesville by the aid of mediums. While the so-called philosophy of Spiritualism commends itself to many, yet it is at best but a reasoning concerning the effect of the phenomena and as such is not by all people received, but the phenomena, both mental and physical, tends to establish the basic fact of Spiritualism, that "Life is continuous, is progressive, and survives consciously the shock of physical death, and under certain conditions is able to manifest its survival to mortals, to the complete satisfaction of the recipient of the manifestation.

Now as I understand it, if the doctrines of this book are to maintain the efficacy and use of mediumship is to be considered as a crime against humanity, and as a natural consequence the commission of crime, either of omission or commission is to be prevented at all hazards, hence mediums must not exercise their gifts in any form.

Now it seems to me that great care ought to be taken in promulgating a doctrine so entirely adverse to the propagation of the great truth claimed by Spiritualists, "The continuity of life and the communion of spirits with mortals."

I can see no good to come from the efforts to undo all that has been done in the way of convincing people of the truths of Spiritualism. As well call in our missionaries, call a halt upon all efforts to disseminate the gospel of Spiritualism, blow out the lights and shut up shop as to cease the exercise of spiritual gifts by mediums

I may be in error but it looks that way to me now.

ANDREW C. DUNN.

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"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and etherеal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

At three o'clock on Christmas morning, transition came to the Hon Isaac Sharp, more popularly known as Governor Sharp. He was born and educated in Pennsylvania, read law with Thaddeus Stevens and went to Kansas during the great political struggle there, afterward filling every position of honor which the state could afford him. In 1885 he came to Washington, where in his legal profession he spent his remaining years, passing away at the age of seventy-one and one-half years.

As a healer, Gov. Sharp possessed rare gifts. His treatment and relief of the spirit limb of an old soldier who lost his leg being but one of his many deeds in healing; another being the saving to life here of a man in whose office he was when he fell from his chair in an apoplectic fit. In two minutes the circulation was established, and when the doctor arrived he was sitting in his chair in his right mind. The doctor asked what had been done to give such results, but the only reply was, "Can you tell?"

The Governor was also a materializing medium, having had three materialized forms in his room at once, but his age and physical condition did not warrant the work being done here; however, he will soon be able to use the same power to greater advantage so he will fill this measure of his work from the other side of life.

He has already been heard from two or three times and may soon be looked for from his higher home as a worker in establishing truth more fully by demonstration.

MRS. M. A. CONGDON.
Washington, D. C.

On Dec. 26, 1903, the oldest Spiritualist, the oldest Mason, and nearly the oldest man in DeWitt county, Illinois, passed over to the other life. Brother Aaron Johnson, aged nearly 90 years, had been a sincere Spiritualist since 1858. He was a member of the Masonic lodge since 1836, and had been a subscriber to The Progressive Thinker from the time it commenced until the last year of his life, when blindness prevented him from reading. Chas. Varney, of the Universalist Church of Clinton, conducted the services and preached a regular Spiritualistic discourse which gave great satisfaction to all the friends.

JOHN H. WRIGHT.

Passed to the higher life. Quietly and peacefully our most esteemed and beloved friend, Mrs. Belle Gordon, bade farewell to mortal life, and entered into the realms of higher conscious existence, Dec. 22, 1903. She was an avowed and devoted Spiritualist, ever seeking to exemplify the lofty and edifying teachings of Spiritualism, which had been a comfort, joy, strength and sustenance to her in the hour of trial and tribulation. Of her it may be truthfully said, that she sought to live the "Golden Rule," to love her neighbor, and to share with the world her precious knowledge of life's continuity, and the soul's eternal existence. In the fullness of her sympathetic heart she lived her Spiritualism in doing for others. To know her meant to love her as a mother. Untiring in her efforts, she was a strength in our church, of which she was a trustee, also an energetic worker and officer of the Ladies' Aid. While we shall miss her genial presence, her helping hands, her counsel and generous aid, we feel that her sympathy and interest in the cause she loved and served remains intact, that she is still with us. While we extend our sympathies to her bereaved son, who mourns her death, we rejoice with her in her new found freedom and reunion with those of her beloved who preceded her.

The obituary services were conducted by Mrs. C. L. Stevens, referring tenderly to our arisen friend, and dwelling in her eloquent manner upon the sublime teachings of true Spiritualism. Also by Rev. Henderson, a Methodist minister, a life-long friend of the family. It was an imposing occasion, many friends being in attendance.

R. F. TISCHER.
Pittsburg, Pa.

Dec. 14, 1903, brought to our esteemed friend and brother, John H. Knight, the much-longed-for release from mortal limitations; after a protracted illness he passed to the higher life and its grander utilities. For several years he served the First Church of Spiritualists of Pittsburg, as secretary, and was an active worker with pen and voice, in the vineyard of Truth, laboring to bring light, truth, fredom and happiness to his fellow-man through a loftier and profounder understanding of life, eternal life. While we extend our sympathies to those who mourn his demise, and suffer the loss of his passing away, our best wishes go to him in his new experiences. Services were conducted by F. Corden White.

RICHARD F. TISCHER.
Pittsburg, Pa.

Passed to spirit life, Nov. 25, 1903, Joseph Kuhn, a native of Budapest, Hungary, aged 85 years; a staunch Spiritualist for the last forty years, and an old subscriber to The Progressive Thinker. SARAH KUHN.

Mrs. Fanny Elizabeth Parker passed to the higher life, from her home in River Forest, early New Year's morning, after intense suffering. Her brief but final illness resulted in her release from the mortal form. The husband, William Henry Parker, and eight sons and daughters survive her.

Mrs. Parker was born in London, England, and came to this country a bride of 18. New Year's day was the 48th anniversary of her marriage.

Mr. and Mrs. Parker became members of the First Association of Spiritualists (now the Church of the Soul) about twenty-four years ago. She was an active member up to the time of her last illness, and in the Band of Harmony (auxiliary of the church) was a sweet and shining presence. The home at River Forest was a center of a large circle of friends. The services were held on Sunday morning, Jan. 3, at 9 o'clock, Mrs. Cora L. V. Richmond officiating. The floral offerings were many and beautiful, but there was an entire absence of display or ostentation in the arrangements. The service was such as could only be given by those who know and understand that life and love are eternal.

At the Sunday morning service, Mrs. Richmond's inspirers gave a touching tribute to Mrs. Parker, and at the Band of Harmony on Thursday, there were many brief, but affectionate tributes from the members of the society. All felt and feel that she is still one with the work she loved so well.

At Fremont, Mich., on Sunday, Dec. 20, Mrs. Rachel Sprague passed to spirit life, aged 87 years. She leaves three children in the mortal form, John W., of Muskegon; Geo. H., of Chicago, and a loving daughter, Mrs. DeMoss-Hains, of Fremont, who gave her tender care in her declining years. She was a firm, ardent Spiritualist and was always anxious to spread the knowledge of immortality. D. A. Herrick, of Grand Rapids, officiated, assisted by Mrs. Herrick, who rendered three of Longley's beautiful songs. COR.

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Views of a Washingtonian.

George A. Bacon Steps to the Front Again, and in unmistakable language condemns The Great Psychological Crime. His views will make a deep impression upon many. He is a devoted Spiritualist, and a staunch defender of mediums and mediumship. Sandwiched in his article are two short communications opposing his views.

"The Great Psychological Crime." A Reply to Mrs. Hamsley's Criticism.

I see that in a recent issue of The Thinker, I am, with several others, taken severely to task by Mrs. Hamsley, who grows alternately indignant and eloquent over the criticisms evoked by that special child of her adoption, initiated The Great Psychological Crime.

I am sorry, for her sake, to have been among those who aroused the ire of this "brilliant little lady"—for such she certainly must be, having the endorsement of Bro. Francis—but if I, as one of these specified sinners, had, as she did, used nearly five columns of space instead of only one-quarter of a column, I know not what possible judgment of a condemnatory character would have been meted out to me.

The other parties mentioned in her gentle epistle are abundantly able to speak for themselves, if they deem her mention of them of sufficient importance. As for your humble servant, it is true that in the brief note I penned to The Progressive Thinker commending the contribution of Bros. Lockwood, Tuttle, Morse and Mrs. Richmond, Mrs. Longley and others, for the manner in which, in my opinion, they have severally and jointly met and replied to some of the assertions, aspersion and charges in that crime book, I characterized the work of the author as of "the quality of being criminal"—which is Webster's definition of "criminality." Another definition is, "any outrage or great wrong."

If in the light of what is revealed by the criticism of these capable reviewers of "The Great Psychological Crime," there has not been shown sufficient evidence of unpardonable sins of omission and commission as to facts and evidence to warrant such characterization, then where in the name of all that's true is it to be found? These competent critics, each familiar with the subject by life-time experience, show that the author in the presentation of his case, is fatally partial and one-sided, is as unfair as he is unjust. Now a half-truth, the world over, as has been affirmed since the beginning of controversy, can be dextrously used to produce all the evil effects of a full-sized untruth. These writers show that many of the author's statements are unsupported assertions; that his alleged facts are unverifiable, and that the truthfulness of his statistics as to mediumship is openly challenged—is emphatically denied, notwithstanding the lady's full acceptance of them. Fully convinced from the best evidence obtainable by many years of observation and personal experience (which fortunately for me is totally different from that of my fair correspondent's) and which is confirmed by the observation and experience of scores of others, to my personal knowledge, whose expert testimony is no less reliable than unimpeachable—that the representations in this crime book, comprehensively considered, are unjustifiable and untrue—if these matters do not justify the characterization of criminality, where in the whole range of moral controversy shall we look for it? Yet it is in behalf of such defamers that Mrs. Hamsley puts forth her most fervent prayers. Does she really expect that petitions in behalf of such inequity will either avail or prevail with Infinite Justice?

She is pleased to cite this characterization of mine as a sample of the most unreasoning, bigoted prejudice to be found in all the world.

Often young converts display more zeal than knowledge, more words than wisdom. She says: "I, who have so recently come out from among you, feel that my first duty"—is to do what she essayed to do. This is the way that "comeouters" generally start in. Methodists would call her a "backslider." But that is wrong.

It was of the young and enthusiastic Henry the Fifth, that Shakespeare says:

"Consideration, like an angel, came
And whipped the offending Adam out of him,
Leaving his body as a Paradise
To envelope and contain celestial spirits."

It was suggestive in many ways, as it was pertinent and instructive, to find in adjoining columns, running parallel with Mrs. Hamsley's wholesale defense of the monstrous claims of The Great Psychological Crime, as based on her own experience, however brief, that of another lady, Mrs. Clara Watson, whose experience and knowledge of the subject probably quadruples that of Mrs. Hamsley, and whose article in direct opposition to and along side of that of the latter, says: "I wish to add my testimony to that of others, of the manifold good that has come to me through my mental mediumship. It has brought into my life blessings untold, through which I know I am enabled to aid in blessing other lives."

All this is worthy of displayed type. Yet in the face of such direct and personal testimony, easily duplicated in thousands of cases in this country alone, our author solemnly asseverates that the exercise of such mediumship brings only evil to the medium and to society. He fails, however, to substantiate his statements.

Mrs. Emma Hardinge Britten, whose exercise of her benign gift of mediumship was the glory of her life, and who for a score or more of years contributed so largely to the mental and moral elevation of her tens of thousands of gratified hearers—she of course, according to the dictum of our crime author, must have sacrificed her character, her honor and all that was most dear to her in life. As exactly the reverse of this is known to be true by all the Spiritualistic world, what becomes of the author's position? And as her case is also known to be typical of any number of others, how further becomes of his "fundamental principle?" It must have gone "a-glimmering."

For cases, similar to that of Mrs. Britten, unlimited in number, additionally refute his proposition—such cases for instance as that of Clegg Wright, Jackson Davis, Hudson Tuttle, J. J. Morse, Mrs. Richmond, Mrs. Conant, Mrs. Brigham, with a thousand others who equally ought to be mentioned in this connection, being only less restricted in their sphere of action. Does Mrs. Hamsley or our author, in his hiding place, think that he can hypnotize the world to believe, or that he can even hypnotize himself to believe, that any one of these or all of them, have lost their power of self-control, the full exercise of their reasoning, or their will-power—that they have destroyed their mental and moral attributes? That "natural degeneracy" has been the result of their public labors? Both she and he know better, I fancy.

Their own individual testimony in each and every instance cited utterly disproves, if anything were necessary, the violent assumptions of the writer of "The Great Psychological Crime," whoever he may be.

The multitude of cases that are available, of a like character, which confront him at every turn and on every side, all of which he either willfully or blindly ignores, these overwhelmingly show the author's charges and conclusions to be untrue. The case of "Blind Tom" is an analogous one also in confutation of the book. In all these cases, the known results produced, was directly opposite to that affirmed to be inevitable, and which is so strenuously believed in by Mrs. Hamsley. Instead of loss of individual power, of self-control, of physical well-being, loss of will-power, the destruction of mental and moral character, there resulted in each and every particular case added powers, increased knowledge, a clearer perception of principles, a more divine philosophy, greater wisdom, and a comprehension of higher and grander truths.

On the other hand, in support of his theory, the author refers to several anonymous cases, not one of which does he attempt to verify, nor allow the reader the privilege of verification. These cases are ruled out of court, though they form his illustrated capital in trade. They rest upon his unsupported word, if not of his fancy. He simply fails to furnish any proof of his say-so.

The instances mentioned in support of the claims of the book are offset and upset by a vast outnumbering of instances, with exactly opposite results—a fact which overthrows its position and convicts the author of great injustice toward a large body of worthy citizens throughout the country, each of whom is his peer.

I feel to disagree with the author's assumptions as much as I coincide with the view of Hudson Tuttle, who says: "The impartial reader after careful perusal will come to the conclusion that the book was written for the one object of injuring the cause of Spiritualism. The attack is one of the most subtle and insidious that has ever been made. It is by a pretended friend, who comes with soft words, and extends a velvet hand, holding a stiletto to stab to the vitals."

So thoroughly is the author hypnotized with the belief that the psychological process "destroys body, mind, honor, virtue, health and life on earth, and entails frightful consequences hereafter," that his energies are all overstrained on this one point, and his view becomes necessarily cross-eyed.

He would have Spiritualists insist on the entire abandonment of every phase, form and degree of mediumship."

It is not the opponents of mediumship who know the most about it, nor who constitute the "Court of the Competent" to sit in judgment on it.

Whoever heard, or thought, or dreamed of charging the long catalogue of evils, specified in this Psychological Crime book, to the Quakers for exercising their mediumship through a long series of years, and which came to them through the psychological process.

"The Great Psychological Crime" was written with the avowed purpose of shewing that the mediumistic process is the "Destructive Principle in Nature," and whoever permits it brings ruin on themselves and others. Its object is by recounting only certain evils resulting from the abuse of hypnotic suggestion or control—which alleged evils, when verified as fact, are known to be of a temporary character—making of these an argument against even the proper and helpful use of this process when applied to the subject of mediumship.

Concretely stated, the object is, the total suppression of mediumship.

The pith of the Great Psychological Crime, we say, is to make apparent the notion that the customary psychological exercise of the faculty or gift of mediumship, such as has enriched the world with unmeasured blessings, inevitably leads to nameless results of a criminal character, all of which is known to be no more true than if the same were said of the gift or faculty of music.

It would be but a "companion piece" to this reductio ad absurdam to declare that regular Sunday preaching by the average orthodox clergyman, who has been hypnotized, willingly or against his will, as is often the case, by friends, surroundings or circumstances, into adopting his church belief and exercising his gifts as a minister, that he thereby loses his power of independent thinking, his self-control, his moral usefulness, etc.

As has been well said by another: "The dishonest use of mediumship is used by him as an argument for the denunciation of all mediumship." Because a certain class of mediums supplement their genuine phenomena with fraudulent ones, to seek to show from this that all mediumship or all mediums, psychics or anyone else who allow, from the purest of motives and from the highest good, the temporary psychological process, is in danger of moral damnation—is a travesty on every principle of common sense. It is in evidence that the maker of such a statement is fully hypnotized by his own false notions, and so long as he is under the control of this psychological spell, he is unable to see the truth.

The author argumentatively combats what no one denies, that the abuse of anything, however good in itself, becomes detrimental It is as trite as it is true that the abuse of a gift, a power, a faculty, even of eating, of religion, results disastrously. This everybody concedes, which recognized truth involves the fact that their legitimate and proper use bring only good in their train.

"He who calls in the aid of an equal understanding, doubles his own," is an accepted truism. But if this is done through mediumistic processes, says our unveracious author, it opens the door to Hades. In this, however, he simply declares the reversal of established truth.

While Spiritualists know better than others, that there are black sheep in the fold, those who, for reasons best known to themselves, seek to dishonor the name of Spiritualism, they also know of the well-nigh infinite good it has done, the blessing it has wrought, the grand, uplifting and helpful service it has been to countless thousands, and is destined yet so to be to mankind through coming ages; and that these Janus-faced humans are only to be compared to spots on the sun.

Concerning the statistics of mediumship, our unknown author says 58 per cent develop dishonesty and fraud; 60 per cent become hysterical; 73 per cent of professional mediums develop uncontrollable, unholy passions; 85 per cent increase of nervous irritability; 92 per cent increase of sexual appetite, etc. All this without a partical of proof to sustain it.

I hold that these alleged statistics on mediumship are not to be found within the range of the vital statistics or statistics on criminology of any state or institution in the Union; that they are rather the opinion of a prejudiced judge whose biased opinion is unworthy of consideration and because they are evidently more self-manufactured than scientifically authorized.

To put forth with great blare of trumpets such questionable propositions as the foundation for an elaborate assault on mediumship per se, and its legitimate results, in a book which, as a whole, is so notably defamatory and libelous—if all this with other reprehensible facts are not subject to the charge of "a great wrong" (which to honestly so declare Mrs. Hamsley thinks is the acme of "creed-bound bigotry") where in the annals of literary criminality is such a wrong to be declared?

Towards the close of her article my lady mentor lays double stress (i. e., in small caps) against my suggestion that those replies be separately published that successfully refute the propositions in the book as "it appeals to her as an intellectual impossibility, because they deal with one side of the question."

It is hard to think that she is so purblind as not to see that this, in a pronounced degree, is just what the book itself does—that it presents one side, the off side, of the question, which she so vehemently approbates.

Mrs. Hamsley is very liberal in charging Hudson Tuttle with not reading the book intelligently, while I am charged with a careless reading of the reviewing articles referred to, and that possibly in re-reading them I may change my view-point, etc.

Whether "careless" or otherwise, I have re-read them and am more convinced than ever, that the criticisms as a whole, show the author's treatment, despite its great pretensions, to be practically valueless as a contribution to psychological truth.

Think of all the home circles throughout the land, where once sundered families are again united through the blessed boon of mediumship, where grief is assuaged, hearts are blest and life made joyous in the realization of the presence of the "loved ones gone before."

To be seriously told by one who never has had any experience of the kind, that to temporarily entertain, occasionally or frequently, a visiting spirit-friend who always proves worthy of the worthiest consideration, with whom reciprocal obligations are recognized and properly appreciated, where benefits are received and conferred beyond the power of words to express—to be told that such visits inevitably result in natural degeneracy on the one part, and viciousness on the other, calls for the exercise of the greatest charity.

To summarize: The reviewers referred to, convincingly show that the author's bitter prejudice is apparent throughout the entire book; that his presentation being one-sided, it is neither true nor just; that it is lamentably incomplete and partial and thus necessarily deluding; that his propositions are erroneous and his conclusions fallacious; that no verification is shown of his statements as to facts; that his reported statistics as to mediumship are without authority, and their proof is demanded; that his views of mediumship are regarded as unwarrantable, his conclusions respecting it being at variance with overwhelming, self-evident facts of a totally different character; that the evils inevitably resulting from mediumistic control are grossly overstated and practically false, as witnesses without number can testify.

But not to epitomize further, the book as a whole is shown to be misleading and without authoritative weight.

Finally, from my own experience and observation, extending over many years, the statements as to the evils inevitably resulting from the legitimate exercise of mediumship, in my judment, are slanderous in character, and an insult to every self-respecting medium and psychic in the land.

GEORGE A. BACON.

Washington, D. C., 1903.

Two Thoughtful Minds Present Their Views.

Objects to Subjective Mediumship.

If the editor will allow me space in his paper I would like to say something in regard to the discussion of The Great Psychological Crime. I agree with the author in some particulars and disagree with him in others.

One of my earliest recollections was seeing a table tip, or, rather, what is called physical mediumship. I, as a child, was never allowed to place my hands on the table with the rest of them who sat in the seance. I was always told that only our dead friends and relatives ever communicated with us; that they were the only ones interested in us.

When I was fifteen years of age my father attended a seance in which he was told that I would make a slate-writing medium. Now I was always interested in that phase of mediumship, and I thought of all mediums that I wouldn't be a trance medium, although I had never seen any medium in a trance. I was absolutely ignorant of all kinds of mediumship except the table-tipping.

Now as to a proof of immortality I had never had any. I accepted all assertions of a future life as true as a person of that age will do. I decided that if I could become a slate-writing medium that was just what I wanted So I sat for development, but no writing came, but something entirely different. To describe accurately what the feelings of a trance medium are at first is impossible; suffice it to say they were not long in controlling. When I found that in some one else controlling me I was absolutely helpless, I became frightened. I didn't want to go any farther, but my friends said, "Go on; they won't hurt you." It was with them as with the children of old. What was with them? "Thus, saith the Lord," because "Thus saith the spirits."

THE INFLUENCES AT FIRST SEEMED GOOD, BUT I SOON LEARNED THAT A GOOD MANY LIARS WERE DEAD, AND THAT THEY HAD NOT GOT RID OF THEIR PRINCIPAL HABIT. IT BEHOOVES ME TO STOP, AND RIGHT HERE LET ME SAY IT TAKES ALL THE WILL POWER A PERSON CAN COMMAND TO COMBAT THESE LYING INFLUENCES, AND THE INFLUENCES OF YOUR FRIENDS THAT ARE LIVING.

While trance mediumship may be interesting to people it is far from it to those most concerned. Some have said it is "more blessed to give than to receive," but I say there is a limit, and when it comes to giving away your own individuality, THAT EXCEEDS THE LIMIT. Some have said, "THAT LIKE ATTRACTS LIKE," BUT I HAVE FOUND THAT THERE ARE PLENTY OF INFLUENCES ON THE OTHER SIDE OF LIFE AS READY TO TAKE ADVANTAGE OF YOUTH AND INEXPERIENCE, AS THERE ARE ON THIS; AND I BELIEVE IT IS OUR DUTY TO KEEP AWAY FROM SUCH INFLUENCES AND TO LIVE SO THAT WE WON'T BECOME ONE OF THEM WHEN WE ARE "OVER THERE."

But there is one good side to all of this. I know there is a future life. I have been thoroughly convinced of that, a knowledge for which I would not take anything in exchange. Where some people say that some medium convinced them of a future life, I can say that the people we call dead convinced me of it beyond a doubt.

Yours Truly,
CORDIA SLOAN.

Stratford, Tex.

THE BOOK APPEALS TO REASON AND GIVES INSPIRATION TO LIFE.

To the Editor:—As one of a small number of students who are taking the preliminary work of the School of Natural Science, under a special instructor, I have for the past eight months been closely studying the Harmonic series of books.

As such, I think it is but right for me to enter the discussion of the book, "The Great Psychological Crime," which you have invited the readers of it to have in The Progressive Thinker. The discussion of the scientific side of the book, I leave to those why by their calling and training, are so much better fitted than I to discuss that side.

I think no one, however, can read the book without being impressed with the author's sincerity of purpose and fairmindedness to those who will take exception to his statements.

The principles and facts as set forth in The Great Psychological Crime appeal to my reason as nothing has ever done before.

I have a new and higher conception of life, a clearer understanding of the natural and spiritual laws. I find that as I try in my simple way to approach nearer to the standard as shown in The Great Psychological Crime, I am able for the first time in my philosophical studies to pass on in a logical way to others who are seeking the way of life, the truths which turn darkness into light.

As one who has gone but a step along the path that leads to the heights beyond, I would say to those whom the book may appeal to it is my earnest hope that they will find in it the same help and inspiration to "lead the life" as I have found.

A. R. RICHARDSON.

North Adams, Mass., Sept. 24, 1903.

THE HOME CIRCLE.

It Is Attended With Excellent Results.

We have a nice home circle, consisting of myself and wife, Miss May Fellers, of McPherson, Kansas, Mr. Sanford and wife, and Mr. Carpenter. We are developing trumpet, materialization and clairvoyance, and we are getting fine manifestations. I will add here as to what started us on the road to light and truth.

Some three years ago we resided in McPherson, Kansas, and that grand medium, Mrs. Parsons, of Wichita, visited our town. My wife and I went to her for a reading. Neither of us knew anything about Spiritualism. She gave me a good reading, and to my wife she said, "Why, you are a medium." She told my wife she could now get raps and move a table. We went home and got out the table, and put our hands on it, as she told us, and in a few minutes we heard raps. My wife then asked the table to move, and it got up and rocked like a rocking chair. I tried to hold it, and could not. I got on top of it, and it threw me off. I never saw anyone hold it yet. I have seen my wife put one hand on the table, and it would walk from one room to the other. I have seen old white-headed men sit at the table and ask questions, and get communications from their departed, and get up with tears in their eyes and say, "Well, that beats me." So, friends, that is why we are Spiritualists.

Our medium, Mr. Carpenter, is developed for both materialization and trumpet work. I think he is the best medium I have ever met. He is the only one I know of in the state who produces full illuminated forms. I have seen him do this in lamp light, almost light enough to read. I have seen forms come from his cabinet of all sizes, from one foot high to six feet, and talk and give their names. I have seen the trumpet illuminated and floating around the room talking, or joining in some song we were singing. At the same time a form, illuminated, would walk out of the cabinet, while the spirits were rocking the medium in the cabinet. These manifestations have all occurred at my house and I know they are genuine. Mr. Carpenter has converted many skeptics. He is just an ordinary hard-working man, and is more interested in making converts than money out of his gifts.

J. F. FELLERS.

Dallas, Texas.

THE WAY TO LIVE.

A loving word, how small the cost,
We miss it not, it is not lost,
It will return an hundred fold,
More precious far than gems or gold.
Then speak it now to friends you meet;
Time steals away on silent feet;
Time ne'er returns, it onward rolls,
Keeping the record of our souls.

The friendly deed when kindly done,
Brings sunshine to the wretched one.
Love is a ray of the divine,
The spirit of the parent vine.
Love vivifies the dormant seed
Hidden from sight by worthless deed.
Love is the subtle cord that binds
In one vast whole all living kinds.

Speak now the word and do the deed
To satisfy thy brother's need;
Assist the poor when in distress,
It is the way to happiness.
Help to increase the widow's mite,
To make her heavy burdens light.
Begin at once, do not delay
To do your duty day by day.

HENRY M. EDMISTON.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price $1.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

A CALM AND DISPASSIONATE VIEW.

Mrs. Lucinda B. Chandler is a lady of rare intellectual culture, and one time was a trance medium, and her review of The Great Psychological Crime will certainly claim the attention of all thoughtful readers, whether they approve or disapprove the same.

READ THE BOOK WITHOUT PREJUDICE.

If the claim of the author of The Great Psychological Crime is true, that the mediumistic process is destructive of individual life, no divine revelation can transcend its importance. If it is not true an earnest effort should be made to prove its falsity through the independent knowledge on the spiritual plane which the author claims is his source of information.

If mediumistic process is a process destructive to individual life, no one of moral principle and humane sympathies could avail themselves of the services of a medium CONTROLLED by a decarnate spirit. No Spiritualist, and especially no medium, can wisely neglect to study carefully the claims and arguments of this work.

This work suggests the questions, has a higher degree of the evolution of human intelligence as a spiritual being become attainable. Can the incarnate and decarnate human ego or entity independently and intelligently communicate? Can incarnate intelligence reach and become acquainted with the life, activities and conditions of the spiritual plane of existence?

Through the centuries of recorded history the fact of continued existence beyond the incident called death, and demonstration of intelligence by decarnate spirits, has kept alive the faith and hope of immortality in struggling mortals. The last half century of modern Spiritualism has overthrown the dominion of the devil and extinguished the literal hell fire. But though the doctrine of life and immortality brought to light by Jesus and salvation through his atoning sacrifice has become a dead letter, the average Spiritualist HAS NOT BECOME A SELF-CONSCIOUS, INDEPENDENT RECEPTACLE OF KNOWLEDGE ON THE SPIRITUAL PLANE OF BEING.

The "superior state," of which A. J. Davis wrote forty years ago, has received little consideration compared with the exhibitions of mediumship. Not only this, but the common attitude of mind among believers in the inter-communion of visible and invisible worlds is to accept as true and as authority what is believed to come from the decarnate.

The system of Natural Science taught in this work makes immortality the outcome of evolution, the gradual development of persistent life principle from the inorganic mineral through vegetable and animal existence up to the self-conscious human intelligence endowed with the power of independent will and choice.

In Chap. IV, Part II, under the head, "Facts demonstrated," it is stated: "All physical matter, both inorganic and organic, integrates conjointly with a finer ethereal or spiritual pattern, in such manner as to constitute what may properly be termed a double material entity.

"The integration of a physical stone conjointly with its more ethereal pattern is of such a character that upon the sudden and forced disintegration and dissolution of the physical stone its finer ethereal body, or duplicate, remains intact for a comparatively brief period of time. In due course of time the ethereal body disintegrates, and to every appearance returns to its original elements.

"Upon the sudden disintegration and dissolution of an oak tree its ethereal duplicate persists intact for a much longer period than does the ethereal body of the stone.

"At the period of physical dissolution of an animal it is clear (to one who is able to observe the transition) that the spiritual body carries with it the animating principle of the animal entity. This is evidenced by the fact that during its existence as a spiritual organism it appears to possess all the natural faculties and intelligent capacities and powers that belong to the animal entity. The animal, however, in due course of time, disappears from the spiritual plane of the animal kingdom.

"But men, women and children in the course of the ages, disappear from the lowest plane of the kingdom of spiritual man, and yet not always in a manner which is identical with the disappearance of the animal from the spiritual plane of animal life. In other words, man disappears from the lowest plane of spiritual life IN EITHER OF TWO DIFFERENT MANNERS, AND BY TWO DISTINCTLY OPPOSITE METHODS OR PROCESSES.

"That is to say, under the constructive principle and process of evolution, growth, development and progress, he disappears from the lowest plane of spiritual life, only to appear upon the next higher, inhabiting a finer spiritual organism, and in possession of all the natural faculties, capacities and powers with which he was invested at the time of the transition and with the same individuality. BUT UNDER THE OPERATION OF THE OPPOSITE PRINCIPLE AND PROCESS OF DESTRUCTION, OR DEVOLUTION, MAN ALSO DISAPPEARS FROM THE LOWEST PLANE OF HIS SPIRITUAL LIFE IN A MANNER WHICH CORRESPONDS IN EVERY ESSENTIAL PARTICULAR WITH THE DISAPPEARANCE OF THE ANIMAL."

The soul that sinneth it shall die, is the scriptural statement of the same idea, of transgression of the law of growth and the progress toward perfection.

According to the exposition of Natural Science by the author, man possesses in addition to the life elements of the forms of life below him the soul elemnet that gives "those added characteristics of self-consciousness, independent choice, reason and the power of independent, self-conscious and rational will and volition."

That these are the characteristics and powers which invest human soul with responsibility is indisputable.

The statement of the author that from this point of vision the mind is able to note what appears to be a far-reaching design of universal intelligence, namely, to ultimately evolve an order of being which shall possess within itself the power and ability to transcend the operation of Nature's Destructive Principle," hints the possible truth of his claim that human soul determines its immortality by its complete exercise of reason, independent choice, independent self-conscious and rational will and volition.

The startling and perhaps to the majority of Spiritualists the untrue and repugnant claim that the mediumistic process is destructive to individual life, it is the evident purpose of the publication of the book to prove, and to arrest thought in consideration of the subject.

Spiritualists and mediums can devote themselves to no more important endeavor than to discover if this claim is true or false. If it cannot be disproved, the first suggestion of humane and moral impulse is to refrain from the risk of promoting the destructive principle of individual life in the medium by seeking the medium's services.

We cannot dispute that mediumship is a subjective psychic process. Can we deny that "TO THE EXTENT THAT THE MEDIUM IS CONTROLLED the faculty of independent self-conscious will and volition are destroyed? "In so far as mediumship exists, at any given time, it deprives the medium of the ability to exercise each and every one of the faculties, capacities and powers of the mind and soul upon which his individual responsibility depends," is a statement not easy to contradict.

That physical and moral degeneracy are not infrequently the result of a continued exercise of mediumship is well known. The chapter on mediumship and insanity opens up a field of searching thought to those who can accept the possible correctness of the statement, "that something like 58 per cent of all the insanity of the country is the result of the mediumistic process." The author explains that "BY NO MEANS ALL OF THIS INSANITY IS DUE TO THE SPECIFIC WORK OF THOSE WHO ARE KNOWN TO THE WORLD AS MEDIUMS. BUT A VERY CONSIDERABLE PERCENTAGE OF IT IS FOUND AMONG MEN AND WOMEN WHO KNOW PRACTICALLY NOTHING OF THE MEDIUMISTIC PROCESS, OR THE PHILOSOPHY OF MODERN SPIRITUALISM."

Has the period of human evolution arrived when not only further progress, but safety from insanity and moral deterioration, depends upon absolute knowledge of the laws of being, of the constructive and destructive principles of nature, and the responsibility of human soul?

The author makes an extensive analysis of mediumship, but does not enter upon the distinction between mediumship and psychic development that is independent. He states in the chapter on Facts Demonstrated, that "it is entirely within the ability of every individual who possesses the necessary intelligence, courage and perseverance to prove the truth of every statement herein (the chapter) contained, provided he also has the necessary time, place and environment for study under proper and efficient instruction."

The author "hopes to be able in a future volume to give a detailed account of his own personal experiences, studies and demonstrations, together with the nature of his instruction during the twenty years he has been engaged in acquiring the knowledge which enables him to speak with unconditional assurance."

That many perhaps who call themselves mediums possess a degree of normal or independent psychic faculty is probable. The author does not touch upon this point. To prove that the CONTROL of will and self-conscious volition is disastrous to the individual CONTROLLED, and to the DEGREE OF CONTROL is the evident purpose of the writer of The Great Psychological Crime.

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EXTRAORDINARY MANIFESTATION OF SPIRIT POWER

To the Editor:—I have recently witnessed such a wonderful phenomenon in the matter of materialization that I deem it important that the world should have the benefit of what I witnessed, from the fact it has revolutionized my ideas as to the process of materialization, and it may enlighten others.

The sensitive through whom these manifestations come, is a modest lady who shrinks from public notoriety and has not known until within the last year that she possessed the virtue of medial powers at all. Through a casual sitting it was first ascertained that she was a trance sensitive of wonderful endowments. It was given to us that we could get through this sensitive the Order of Melchisedec of which Jesus was made a high priest forever. They have given us two of the degrees, and the meaning of the twelve stones of the temple, which degrees we will impart to any qualified person on proper application. The other degrees we are to get in the near future. We have in our temple an outer and an inner court, or the holy of holies as of ancient fashion. The inner court is held sacred from all intrusions. On each Sunday morning at ten o'clock we hold our family spiritual communion. On each Thursday evening we sit for trance communications.

The sensitive was instructed to procure for herself a white robe. When that was done we were promised a surprise. Last Sunday morning's communion was set apart for the christening of our spirit baby, five months old. The room was prepared by shading the windows, yet everything was discernible in the room through the aid of midday light. There were but three of us at the seance, the sensitive, myself and another person. The sensitive was seated in her chair in the inner temple. The curtains of the inner temple cut her off from our view. The spirit rapping was unusually loud on this occasion for a time. Now let it be remembered that this sensitive had never sat for materialization. In a short time the curtains were parted and the semblance of a human was produced. This was repeated two or three times, and then to our amazement the curtain was pulled aside by some invisible power and the sensitive was revealed leaning back in her chair while from her side seemed to come two kinds of drapery, white and black, which seemed to come together as of themselves and formed; before our eyes, a human being, dressed in a white robe with a long black veil or head dress falling over the person like unto the order of the Sisters of Mercy. The curtains then fell. In a short time they were parted again and a form was standing by the side of the aperture, holding back the curtain. The sensitive was sitting as before in her chair, in her lap was lying some white and black fabric, that commenced to come together, and out of it grew a child which arose from the lap of the sensitive and floated away from her into the back corner of the seance chamber where it assumed the form of a tall woman who floated up to the door and dissolved before our eyes. The curtain fell, and in a moment an infant was lying in the arm of the sensitive. A man then appeared and at once dissolved. Another man appeared three times. Thus materializations were compounded in our presence and the sensitive was in full view until twenty-two forms were produced We were then informed by the cabinet control that the power had been exhausted and that we would have another seance one year from that day, Dec. 24, 1904.

I asked the one managing the phenomena how it was done, and he said, "I do not know. All I know is we do it, but cannot explain to you the process.

Liberal, Mo. G. H. WALSER.

LYMAN C. HOWE.

An Explanation, and Items of News.

To the Editor:—I left home—as I wrote you—last Saturday afternoon, Jan. 2. No word from you or Mrs. Huntley had reached Fredonia at that time, and if it had arrived Monday, the 4th, it should have followed me here and been in my possession by this time. But nothing has come. It is almost three weeks since I sent in my last, and I thought surely I would get her reply before New Year's day. If hers appears this week my reply could not reach you in time for next week's paper. So I have anticipated it, and send it on herewith.

Last Sunday was unpropitious for the beginning of a month's work at the Spiritual Church. Nevertheless we had a fair audience in the morning, and several times as many in the evening, and good interest manifest The children surprised me by their interest in the lyceum on such a wintry day, Mrs. Tillie U. Reynolds prayed for me, and in the evening followed with exhibitions of her mediumship.

Mr. Eddy was at his post selling books and papers.

In Mrs. Dr. Matteson's home has lived a little grandson named Herrington Matteson He was active and original, and always hailed me when he saw me on the street. He was seven years old, and, for a child, very social and companionable, with adults. About Christmas —or the day following—he complained some, and at midnight awoke his grandma, and a little after 4 a. m. his little body was cold in death. It was a shock to all, and his presence is greatly missed in the household.

To-day I met Mrs. Helen M. Reilley—last remaining sister of John S. Starr, whose wife is sister to Bishop A. Beals. She informed me that her sister, Mrs. Phebe C. Chaffee, died at her home, 1491 Elk street, Buffalo, N. Y., January 1, aged 59 years, 11 months and 14 days. She was a medium and very useful in healing the sick for many years. Forty and forty-five years ago, when Elizabeth Lowe—now Mrs. E. L. Watson, of California—H. Clay Burch, of Smith's Mills, Bishop A. Beals, George W. Taylor and myself were stirring the religious embers, and frightening the clergy and their dupes with our spiritual heresies, we occasionally visited Versailles, where we met John Starr and family, Elisha Brown and wife, and Mrs. Reilley and Mrs. Chaffee frequently, and the echoes of those early days of pioneer life and spiritual enthusiasm quiver in memory when we meet the friends that stood by us then. It is "something sweet to think of," and the touch of those magic keys awakens reflections aglow with the light and warmth of human and heavenly love.

Mrs. A. Atcheson, the phychic, spoke at Niagara Falls, Sunday evening, where she has been doing faithful work for a year and a half or more, and she reports a growing interest and strength in her society

The State Association is to hold a three-days' meeting in the First Spiritual church—corner of Jersey and Prospect street—where my work is—on the 15th 16th and 17th of January. H. W. Richardson, of East Aurora, is president of the State Association, and I suppose this meeting will be under his supervision. I hope it will yield ample returns spiritually and financially.

Winter in Western New York is doing its level best to break all previous records, with a fair prospect of success. Its unseasonable pranks played with the programme, while Prof. Lockwood and J. Clegg Wright were the lights of Zion in November and December, 1903.

LYMAN C. HOWE.

From Buffalo, N. Y.

Thursday evening, Dec. 31, the workers connected with the children's lyceum of the First Spiritual Society held an entertainment and Christmas tree in behalf of the children of the lyceum, and a most enjoyable evening was the result, both to the children and the adults present. There was vocal and instrumental music, recitations, also a grand march with flags and banners waving, while the children, teachers and other members were marching. The children's happy faces shone with glee as they passed the Christmas tree, for on it they could see that surely it must be that old Santa Claus had remembered each one, which he had, and in a very bountiful way, for in connection with presents, there were candy and nuts galore. Each one being treated with a package of both, and after the distribution of presents, the children were invited into the dining parlor to partake of refreshments of cake, oranges, candy and coffee, which had been furnished by the workers and friends of the lyceum and society. Two long tables were filled with children who did ample justice to the bountiful supply of good things furnished for them to enjoy, and their bright, happy faces told of the pleasure it was to them.

After the children had been supplied then the friends and older ones sat down to their lunch, while the little ones went back to their packages of presents and candy, also to enjoy themselves which they did until parents arranged for them to go home. But a number of the older members and friends stayed to watch the old year out and the new year in, passing the time in singing and social converse.

Much credit is due Mrs. Dillon and the teachers for their very able efforts in planning and carrying into execution the program of the evening. Much praise and credit is due to these workers and helpers of both lyceum and church society for their very efficient service in helping to make the evening and entertainment an enjoyable one for the children both by the donations for the children and older ones who were remembered.

The ladies of both lyceum and society were very active in serving the children at the refreshment tables and in the preparation relative to same. The names of those who so ably assisted Mrs. Dillon in making the Christmas tree and entertainment a success were Mrs. Dr. J. H. R. Matteson, Mrs. Jessie Darch, Mrs. Ely, Mrs. Atcheson, Mrs. Whittaker, Mrs. Phelps, Mrs. Kelf, Miss Avery, Mrs. Avery, Mr Atcheson, Mr. Beesing, Mr. Leo Manger, Mr. Byron and others. Mrs. Dr. Matteson's sister rendered a helping hand. The evening was a very enjoyable one to all. Long will it be remembered by each one who participated in giving so much pleasure to the children. N. H. EDDY.

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It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday, afternoon at same number.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Woodlawn Spiritualist Society, at hall, 355 East 63rd street, near Madison avenue, every Sunday evening at 7:30. W. H. Mohlar, president.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Progressive Spiritual Society will have a Christmas tree at their hall, 183 E. North avenue, Dec. 27, at 8 p. m. All the little ones attending will be treated to a box of candy by Santa Claus.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

Spiritual meetings every Sunday evening, at Perl's hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Hanson, assisted by Dr. Randall. Mrs.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Universal Occult Society holds its meeting at 253 East Thirty-first street. The Hon. Robert Gilray, dean. Mrs. G. E. Aitkens, psychic. Lyceum at 3 p. m. Evening services commence at 8 o'clock. All welcome.

The Universal Occult Church meets at its permanent quarters, Hall "C," 77 Thirty-first street, Hon. R. Gilray, pastor. Services every Sunday evening at 8. Lyceum, afternoons at 2. Conference at 3:30. Mrs. G. E. Aitkens, psychic. Tests at conference and evening services. Good music. All welcome. Come and investigate.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

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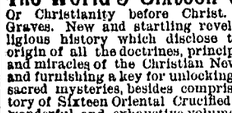
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The greatest drawback to the advancement of Spiritualism is the persistent refusal of a majority of Spiritualists to study the principles and underlying laws of mediumship.

WITHOUT MEDIUMSHIP THERE WOULD BE NO SUCH "CAUSE." It is a trite saying that mediumship is the foundation of Spiritualism, but it would seem more correct to say that mediumship bears the same relation to Spiritualism that the structural steel bears to one of the great modern buildings of our large cities, binding together as it does in massive strength the entire structure from basement to dome, and furnishing the sustaining strength for all the details of the completed fabric.

Philosophy is neither transcendentalism, metaphysics, nor sophistry.

True philosophy is the logic of phenomena, reason applied to fact. The phenomena of the starry heavens were the same from all eternity, that they now are, but it required the intellectual development of a Copernicus, a Galileo, a Kepler and a Newton to reason out the laws which governed the phenomena and thus produce the philosophy of the heavens called astronomy.

Spiritual phenomena are merely natural phenomena, belong to, and form a part of, the natural universe, hence any philosophy of Spiritualism worthy of the name must connect itself with all other natural phenomena and align itself with the cosmic order.

Our life here is natural and every manifestation of life here ranges itself with all other natural manifestations, and unless it can be shown that death causes a break in the chain of our individual life then it follows that the next stage of existence is but a continuation of this—is really but one expression of life in different states or conditions. As our life here is but a differentiated expression of natural energy acting through certain specialized modes or conditions, it follows that in any other state of being, the same life must necessarily be the expression of natural energy through certain modes or conditions.

This being true, the only genuine spiritual philosophy must be based upon what is commonly known as material science.

Many Spiritualists have been prone to antagonize so-called materialism, and a strenuous effort has been made to force Spiritualism into the groove of theological dualism. But the time is coming when material science will clear away the mass of transcendental rubbish which now befogs the subject, and there will then be a clear recognition of the fact that there is but one cosmos, infinite in time and extent, and that the material and spiritual are but two sides of the same thing.

Sir William Ramsay, professor of chemistry in the University College of London, has recently discovered that the new element radium, is, under certain conditions, transformed into helium, thus in a certain sense, realizing the dream of the ancient alchemists of the transmutability of elements.

Prof. Ramsay also found that very soon after radium became helium, the helium itself disappeared—literally vanished from sight. If this discovery be valid, it proves that all so-called material substance is concentrated from invisible matter and that the normal condition of matter is the invisible. This corresponds with the nebular hypothesis of creation in which a nebulous mass of cosmic gas, by concentration and auxiliary motion becomes a solar system. The cosmic "fire-mist" is but a stage in the process of concentration when the invisible matter becomes visible.

The mineral kingdom represents the utmost limit of this concentration, and the lowest grade of motion. The rocks disintegrate under the action of the elements and this erosion produces the soil which is more mobile than the rocks, is capable of higher vibration, hence becomes the basis of vegetable and animal life.

Two invisible gases, oxygen and hydrogen unite in chemical proportions and form water and water is capable of higher vibration than the soil and is more powerful when in motion.

Two invisible gases mixed together, oxygen and nitrogen, form the atmosphere which is more volatile than water, and when acted upon by heat, becomes terrible in its destructive power, yet remains invisible.

One more step brings us to electricity which even yet, with all of its wonderful utility defies the power of man's research and remains an unsolved problem. One of the mightiest forces in nature, because capable of still higher vibratory mobility it appears to be a form of transmuted energy. The chemical union of carbon with oxygen called fire communicates its vibration to water and converts it into steam. Through the agency of an engine (a medium of communication), this molecular vibration becomes molar or visible motion, and when applied to a dynamo, is converted into electricity. This energy communicated to a wire, moves the trolley car, and when it passes through a non-conductor, heats it to incandescence, and is reconverted into heat and light.

The correlation and conservation of energy conclusively proves the transmutation of energy and establishes a very wide cycle. And all of these facts point to the theory of the universal transmutation of so-called matter. And it is quite probable that one day it will be discovered that matter and energy are but two conditions of the same thing.

The next step brings us to magnetism, which in the form of animal magnetism is the motor power of the animal body and in the highly complex human being becomes the agent of mentality and will.

The next and last step brings us to mind, the highest manifestation of natural energy, the power which controls the mighty forces of nature, and is the most subtle vibratory force that exists.

The ancient philosophers were wont to speak of the ether, as the abode of the gods. Titus, the Roman general who destroyed Jerusalem, is quoted by Josephus as telling his soldiers that the spirits of those slain in battle ascended into the pure ether and dwelt among the gods, and became propitious daemons to guide and influence human beings in this world. By modern science this ether was assumed because it was necessary to explain the undulatory theory of light. But now, so much light has been thrown upon the subject by modern investigation that the existence of the ether is now a theory as nearly established as it could well be without actual demonstration.

That this substance fills space as interplanetary ether, but as no two molecules of the solidest substance actually touch, this ether fills and penetrates all substances as intermolecular ether. By its vibrations light is carried with stupendous velocity from planet to planet and sun to sun through billions of miles of space. And there is no doubt that as the fish finds its home in water and the bird its home in the air, this to us invisible ether becomes the home of the liberated soul, with its ethereal body on the dissolution of the psysical form

Baron Reichenbach, of Germany, devoted much of his time to the study of what he was pleased to denominate Od force. In his investigations he found that certain persons whom he called "sensitives," possessed this force in an abnormal degree. His experiments with those persons were very interesting. Placing one of them in a dark room where a magnet had been put, the person would, in a short time, be able to see an aura of light surrounding the magnet. Then, unknown to the first, he would place another sensitive in the dark room and they would be able to see each other by the aura or halo which surrounded them. He carried his experiments to the extent that this peculiar aura could be seen to penetrate a solid wall and become visible in another room.

Baron Reichenbach was not a Spiritualist, nor was he investigating the subject other than as an experimental scientist. But his discovery furnishes a clew to the mystery of mediumship. For his "sensitives" are the very persons who are subject to hypnotic influence and provides the peculiar class of persons that are known as spiritual media.

It is a wonderful transition from the incandescent nebulae to a blazing sun, and from that to a solid, rock-bound earth, and back upward through the cycles of evolutionary development to a thinking, living human being with brain and nerves and strength and reason, but we know that this wondrous transition has been made. The wonder is, not that man lives beyond the change called death, but the wonder would be if he did not so live.

And as we have shown that animal magnetism is the most delicate, subtle form of vibratory energy, and that the intermolecular ether is the most delicate substance to be acted upon, this force and this substance coming together in the most complex of organisms, the human body and brain produce the phenomena of life and thought in their highest expression. And more than this, by a superabundance of their united activity, they raise the vibratory status of the brain and nerves of such persons to a point where they may see invisible objects, hear inaudible sounds, and furnishes the vibratory force which enables invisible spirits to speak in audible tones, and to clothe themselves with substance and render themselves temporarily visible to mortal sight.

Prof. John Tyndall, in his lectures on light, tells us that the human eye is limited in its capacity to register impressions. That below a certain number of vibrations which make the red ray, and above the vibration of the violet ray, the eye is powerless, but there are higher and lower vibrations of light which are beyond the limit of the normal eye. Huxley and Helmholtz show that the same is true of the human ear in its relation to sound and Huxley says that were the ear sufficiently developed it could hear the music of the blooming flowers.

This is precisely what mediumship does. It is a suprasensitive development which permits a higher degree of vibration than the normal, which raises such persons to the plane of spirit existence where they can see, and hear that which is invisible and inaudible to the ordinary senses. The proof of this is found in the following facts: Some mediums while being subjected to influence manifest inordinate thirst similar to that experienced by men who are wounded in battle, and they will drink great quantities of water. Many mediums are ravenously hungry after a seance, while others experience a lethargy similar to that which follows intoxication. All of which shows that the brain and nervous system has been subjected to an extreme tension.

As morphine, ether, and chloroform cause stimulation to the point of unconsciousness, it would seem that the trance condition results from supranormal stimulation of the brain from extraneous influence, with this difference, however, that the stimulation which produces trance is caused by magnetic energy, while in the other instance it is caused by the infusion of poison into the brain through the circulation. As a further illustration note the following:

Take a violin tuned at A. Now take another violin tuned at C and there is no relation of tone between them. Now time the latter instrument to A. Place them at opposite sides of a room and balance some bits of wood on the strings of one of them. Then strike the strings of the other with your thumb, and you will see the bits of wood fall off from the strings, and this occurs because the wave of vibration from one is responded to by the other. So, when the brain of the medium is keyed up to the vibration of the spirit realm the two vibrate in unison and the medium becomes an instrument for spirit communications.

It is ignorance of these delicate forces and conditions on the part of the public which makes the life of a medium a perpetual martyrdom. As a rule, they are intensely sensitive. Being constantly subjected to suspicion by the ignorant public increases this condition. Even Spiritualists who ought to know better, are clamorous and exacting in their demand for "more tests," regardless of the health and even the life of the medium, and although under absolute test conditions their spirit friends may materialize and talk to them giving names, dates and everything else, unless they can see the "mole on grandfather's nose," or "that wen on grandmother's neck," they will go away with their hearts full of bitterness.

In a seance for trumpet manifestation, this class invariably stick fast on names. It is a curious fact that names are the most difficult things to get in trumpet seances. Herbert Spencer, in his Principles of Sociology, has a clause which explains this. He says:

"To conceive a name, as such, is to conceive it as a symbol of symbols. There must first be observed the fact that special articulato sounds applied to particular things severally, stand related to them in like ways. Before a word can be thought of a name, it must be thought of, not simply as a group of sounds associated with a certain object, but it must be thought of as having a trait in common with many groups. The ability of names to remind other persons of the objects named must be recognized as a general property of names; and then this property must be abstracted in thought from its concrete manifestations before the conception of a name can arise."

Think of dipping a pen in the fragrance of a rose, trying to write with it, and you can form some idea of the delicate forces used in spirit manifestations.

Trumpet mediumship is a compound of several phases. The best trumpet mediumship involves trance, vocalization, and levitation, together with the forces involved in independent writing, public test mediumship, and perhaps others. In proportion to its complexity and the delicacy of the forces used, is it necessary to closely observe the rules which govern it.

When the circle is seated with alternating positives and negatives, for trumpet manifestations in darkness, harmony is the first requisite. The circle should all "be of one accord in one place" like the disciples on the day of Pentecost. Then it becomes a magnetic battery. Music furnishes vibration and the forces drawn from the medium becomes in the hands of spirits, a directive agency. The darkness is simply a negative condition which contributes to passivity. As soon as the delicate forces are properly adjusted a spirit lifts the trumpet and begins to speak; not as a mortal would do, by placing the trumpet to his mouth, but by vocalizing vibrations of sound within the trumpet through the agency of magnetic forces.

A gentle, passive, and receptive attitude on the part of the person addressed, with mild, pleasant response, enables the spirit to continue positive, and the communication will likely be successful. But should the sitter begin in a positive, harsh tone to demand that the spirit speak names and dates, two of the most difficult things to do, as before stated, the entire circle becomes positive and thus reverses the whole process.

Suppose that you stretch a rope between two posts. Stand at one end of the rope and strike it, and you will see a wave of vibration pass along its entire length and return, and this will continue until it dies away. But if two persons strike the rope simultaneously at both ends, two waves will start in opposite directions and when they meet at the center they will cancel each other. Something like this occurs when a spirit voice is speaking and the sitter sends out a positive demand. The two waves of vibration meet and quench each other and the trumpet falls.

Marconi exercised marvelous patience when experimenting for wireless telegraphy, and after months of fruitless work he was at last rewarded by receiving a single letter agreed upon across 8,000 miles of stormy sea. Had he given up in despair after his first failure, and thrown away his instruments and appliances, he would have acted very much like a certain class of investigators of Spiritualism who expect absolute success at one sitting. But Marconi had unlimited patience and his reward was sure.

To say nothing of the general public, not one half of the so-called Spiritualists are ready for the phase of mediumship known as materialization. This, like trumpet mediumship is a complex phase in which chemistry plays an important part.

The body of a spirit is ethereal and therefore invisible to ordinary physical sight. In a materializing seance the medium generates magnetism rapidly, especially while entranced, and through its agency attentuated substance drawn from the bodies, brain and nerves of the circle, and from the atmosphere, are chemically acted upon so as to produce a visible form for the spirits to manifest through, thus rendering them temporarily visible. Much depends upon the knowledge and skill of the individual spirit to enable them to thus manifest. Just as in trumpet work, some spirits readily learn to use the forces and speak with fluency and clearness, while others are totally unable to manifest at all, and yet others with great difficulty, so is it with materialization. All have to learn to use the forces, but like children at school, there is great difference in capacity and adaptability among spirits as well as mortals.

Herbert Spencer says that instead of science removing the marvelous from nature it only increases it. Every chemist knows that this is true in his own specialty. And it is ignorance on the part of skeptics and many Spiritualists concerning the real facts of nature that leads them to think that they know all about these things when they know next to nothing of them.

Suppose that one of those very skeptics who confidently but sneeringly assert that "materialization is all a fraud," should desire to have a silver watch-case electroplated with gold. He would cary the case to an expert workman, and if he watched the process he would behold a miracle of materialization. He would see the operator provide a bath of liquid called aqua regia, which looks no more like gold than so much water. He would see the watch case suspended in this liquid and an elecro-magnetic battery applied to it and in a given time he would see his silver case transformed into a beautiful gold one by a silent, imponderable, invisible force acting upon a liquid holding gold in solution.

Now the ordinary Spiritualist without any knowledge of the real mysteries of nature, instead of being delighted that the form of a departed spirit can come at all out of a cabinet, clothed in purest white when all of the ladies (or gentlemen as the case may be) in the circle have seen the medium placed under absolute test conditions with no clothing on but jet black, will demand impossibilities and condemn the medium unstintedly if everything does not come up to their ideas. Not only this, but they will say and do everything they can to spoil the conditions. Suppose that in the above chemcal experiment the observer would insist that the watch case should be plated without a battery, or that the bath should be filled with soap-suds instead of aqua regia, would the chemist be able to satisfy him? Or suppose that he should demand that the case should come out with a fine Howard movement in it? He would then be on a par with the alleged "honest investigator" who demands that his great-great-grandfather shall come clad in continentals with buckles on his shoes as big as saucers, and tell him where to find a gold mine in Colorado.

A real scientific thinker would be satisfied under such conditions, as was Marconi that something worth while had occurred, no matter what his belief might be. But the average Spiritualist, instead of using what he sees for the purpose of satisfying himself that materialization is true, wants to get full value for his "two bits" and he counts nothing of value, owing to absolute selfishness, but a piece of information that will enable him to get a few dollars.

This is why the life of a genuine medium is a martyrdom, while the fakes and pretenders fatten. Ignorant selfishness seeking gain, or the gratification of malice, spite or lust, flocks to those who advertise to work wonders while you wait. And as the scene of the prophetic wonders is laid in the future, the selfish dupe from Easy street parts with his cash and goes home with his empty head full of the East wind to wait for that which never comes, and when the truth dawns upon him he becomes a bitter foe, or Spiritualism. While it is true that a porch-climber or sneak thief is a paragon of honor or honesty when compared with a bogus medium, it is the ignorant selfishness of the gullible public and half-baked Spiritualists that creates the demand for them.

But some will say, "We know that Spiritualism is true and we don't want test conditions, but we go to the public circles to hear from our friends." Very well, but mediums are not bargain counters. A public seance is for public manifestations to convince people of a great truth. You don't go to church to consult real estate agents, to the theater to get teeth extracted, nor to a pic-nic to consult lawyers. At a public seance be satisfied with what you get, and if you desire to monopolize a few hours of the medium's time for your own personal benefit, it will not cost you a tenth of what it would cost to visit a living relative in a neighboring state.

And above all, when at a public seance don't let your egotism run away with your brain. Don't for a moment imagine that you know more about managing a seance than those who have had great experience in that line. If you are told to keep still, do it. Listen carefully to the rules, as they are the result of long experience or the commands of the controlling spirit. Be as courteous at a seance as you would be at church, and don't imagine that you are the only really honest person on the globe, for were that the case you would, long since, have been translated to higher spheres! Be at least as lenient with a medium as the law is with one accused of crime. The law presumes every man innocent until he is proven guilty, and the jury is always instructed to give the prisoner the benefit of every reasonable doubt. If you go to a genuine medium with a lot of lies, the chances are that you will be shown up in your true character and get the worst of it!

Man is a microcosm, a world in minature. His bony frame corresponds to, and is made from the rock frame of the globe. His fleshy structure corresponds with, and is derived from the soil on which he walks. The brain and nerves respond to the currents of animal magnetism as the earth responds to the electric and magnetic currents which keep it in its orbit and cause its varied motions. And when Prof. John Tyndall startled the sleepy world with the following words in his Belfast address in 1875, he uttered one of the eternal verities:

"Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

It is this which constitutes the vastness of Spiritualism. It involves the study of man in all of his relations with nature and fixes his place in the universe. Life mortal and life immortal are one, and mediumship is the doorway between the states of being. "Put the shoes from off thy feet when thou standest in the presence of these, for it is holy ground. Purify thy soul, for only the pure in heart shall see God. Let the soul be exalted above all paltry things and seek to make your faith bright with the white light of truth. Cherish mediums, and try to understand them instead of forever condemning them. The very fact that they are willing to face obloquy and contempt, to bring this truth before the world. That they are willing to become targets for the ridicule and scorn of ignorance should be a guaranty of integrity and should cause every Spiritualist to rally to their support and protection.

Only by a careful study of the laws and principles of spirit return can anyone hope to become a true Spiritualist and know and feel the strength of spiritual truth. Do this, and in time to come all science will become alive with a true religion and all religion be luminous with scientific verity.

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TRUTH FOR A BASIS.

God in Poetry—The Songs We Sing.

I am willing to believe in a God and accept that doctrine, if it is true; but I do not want to believe anything that is false or unreal, as some folks do; for believing a thing true does not make it true. There should always be the basis of truth for faith to rest upon, because faith in things unreal is a serious damage to the minds of believers. I am willing to be convinced and converted, and I hereby solicit and importune my opponents in sentiment to convince and convert me to Theism, if they can. And I will tell them how this may be done—that is, produce some clear proof of the existence of a God or Deity—just a few facts—just a little sound evidence and some demonstrations.

Now, in proving a god it is essential to state definitely which god; for there is a number of different gods in dispute among god-believers, and they can't agree. It would be no satisfaction to believe in a god unless I know which one it is; therefore, I want to be able to identify that particular god beyond a reasonable doubt. I shall also insist on knowing what kind of a god it is—single, double or triple—if it is a unity, duality or trinity—a one-headed, two headed or three-headed god—or if it is that big god treated of in Pantheism, which takes in all other gods. These are perplexing problems.

With a show of transcendentalism many modern poets make a lavish use of the word God, presumably as an ornament or flowery flourish; too stupid they are to perceive that it is a real blot and blemish on the face of poetry, and serves only to mislead and confuse the human mind. It is simply a figure of fancy that no one can define or understand.

When any writer or speaker undertakes to teach or recognize Theism by making use of the word God or any of its synonyms or substitutes as expressing belief and sentiment, it depreciates and weakens his or her speech or written production in proporton to its use. I know that the people are getting tired of and disgusted with theistic speech and literature, because they think so, say so and act accordingly. They will not waste time in reading that kind of trash. To prove this I will relate a case in point.

A certain paper, once a first-class Spiritualist journal, once had 20 subscribers in Summerland, which is a very large percentage of Spiritualists here. It came to pass that the editor was suddenly converted to orthodox Theism, and began to fill the editorial pages with old trash about God and Jesus and abundant Bible quotations. Writers who were opposed to that kind of literature were barred out, while contributors with plenty of old religious doctrines were admitted, until that paper contained more God and more Jesus to the square foot than the average religious newspaper. The consequence was the number of readers began to decline until it went below half a dozen subscribers.

For many years The Progressive Thinker's subscribers in this town have congregated at the postoffice every Friday in glorious anticipation of receiving their welcome friend, with its load of interesting and instructive literature.

Some Spiritualists continue to sing the old songs their ancestors sung, and it is a fair supposition that they still hold the faith and sentiments expressed in them; for if they do not it is out of order to sing them; and more, it is false and deceptive. How often do they carelessly sing,

"Yes, we'll gather at the river,
The beautiful, the beautiful river,
Gather with the saints at the river
That flows by the throne of God."

I do wish some of the singers, after they land in the spirit world and get "Nearer, My God, to Thee," would send back messages giving detailed accounts of some things they sing about. We want some particulars about that throne, God sitting on it and the man on the right hand side and the "beautiful river" and the saints and angels.

It is very strange and curious that, in the hundreds of true messages received from the spirit world the spirits have never given any information confirming these matters. We cannot think this an accidental oversight, nor that they have neglected to perform this duty; therefore we must come to the inevitable conclusion that the ideas, thoughts, sentiments expressed in many of the old songs that are sung must be fabrications and vagaries of benighted human minds, with no foundation in fact.

In point of music many of the old church melodies are all right and perfect. In beauty, excellence, sublimity; in harmony and melody of song the old melodies have never been surpassed. We love those old tunes and shall never consent to part with them; but the sentiment, doctrines, principles of old hymns and psalms can go, and be gone forever.

We want the exact truth that our conscience approves, expressed in suitable poesy to fit the old melodies, which carry power, beauty, sublimity. This has been done in some instances, and I will reproduce a few songs that have been thus transformed—that should be committed to memory and sung by true Spiritualists. Good vocal music promotes intellectual, moral and spiritual exaltation.

The Seance.

(Air: Sweet Hour of Prayer.)

Sweet quiet hour to us most dear,
That brings our spirit friends so near,
With tokens pure of heav'nly love
From that bright land, the home above.
We sit and look with pure delight
On their dear forms in robes of white,
And treasure every word of love
Vouchsafed to us from those above.

We thank and bless the spirit pow'r
That gives to us this sacred hour,
When we can clasp the precious hands
Reached out to us from border lands.
They tell us that our homes above
Will be bright mansions filled with love,
And say we all may drink the wine
That fills our souls with light divine.

Hold the Fort.

Ho! my comrades, see the signal,
Waving in the sky,
Angel hosts are now appearing,
Victory is nigh.

Chorus:—
Hold the fort, for light is coming,
Angels signal still,
Raise the banners high before it,
By their help we will.

See the mighty hosts advancing,
Error leading on;
Mighty men among them falling,
Courage almost gone.

See the glorious banner waving,
Hear the bugle blow;
Spirits' gospel plan shall triumph
Over every foe.

Fierce and long the battle rages,
Now our help is near;
Bands of spirits still are near us,
Cheer, my comrades, cheer.

Summer Land.

(Tune: Beulah Land.)

There is a land I long to see,
Where loving friends now wait for me,
Where clouds of sorrow grief and pain
Can never come to us again.

Chorus:—
Oh! Summer Land, sweet Summer Land,
Upon thy shores I long to stand;
To float upon the azure sea,
Dwell in the home prepared for me,
Embrace my loved ones o'er and o'er,
And be with them forevermore.

I long to tread the forest aisles
And meadows where bright verdure smiles
Through valleys plowed by laughing rills,
And o'er the emerald-tinted hills.
Sweet Summer Land! oh! may I be
Prepared to view thy glories free,
Oh! may I be so free from guile
My soul may mirror back thy smile.

A. H. NICHOLAS.

Summerland, Cal.

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THE GREAT PSYCHOLOGICAL Crime

What is it? Truly a startling title. Has such a crime been committed? If so, who are the culprits? The author is one who claims to know that he is a member of a secret society that has made the discovery. It may be the same society that Madame Blavatsky formed several years before her death, which she termed the Esoteric Section, the members being taken from the Theosophical Society scattered over the world. It should be understood that the Theosophical Society was, or is, if it is alive to-day exoteric and in order to get the hidden secrets one must be a member of the Esoteric Section.

This book that claims to bring to light and expose the great crime comes to us in the character of an anonymous letter, where the author withholds his name, but selects a woman to adorn the title page and hides himself under her shadow. It is now over fifty years since little Kate Fox started the ball to rolling which has circled the globe bringing joy to the bereaved hearts of millions of people and proving beyond a doubt that there is no death, convincing people from all walks of life from the highest to the lowest, all resting serenely in the knowledge that the old question asked by Job, "if a man die shall he live again," had been answered in the affirmative, until now this unknown comes forward with an anonymous book and informs us that our wonderful fact has cost a crime, a great crime, "The Great Psychological Crime," that he is a member of a secret society that knows things beyond the ken of some of the brightest minds on earth to say nothing of many millions of lesser lights, all being included among the guilty ones. This would-be spy in our camp who is no friend to our cause has simply furnished a club for the bigoted enemy who have been fighting us all these years and who were the last to accept the great fact discovered by Galileo of the motion of the earth, and he hides his identity from us.

While he does not give us his name it is evident from our readings that he is posing as an adept, or perhaps what the Theosophists call a Mahatma (Great Soul), a member of a secret brotherhood said to exist in India with a few members in other parts of the world, the names of two only having been made public—by Sinnett in his Occult World—one of them he called Koot Hoomi, the one who plagiarized a speech delivered by Henry Kiddle, of New York City.

It is very strange that the spokesman of this secret society made us wait a half century before exposing our cause, knowing all the time that millions of people all over the world were daily committing the greatest crime in the calendar, the one that touches the very soul of man and in some cases resulting in its total annihilation.

Surely this is an awful charge, and if it is true, why is it that this secret society waited so long in exposing it? This secret society if it exists was not formed yesterday, but is many centuries old. Some years ago the Theosophical Society, under the auspices of the adept brotherhood of India, was formed. The three leading members were Col. Olcott of India, its president; Wm. Q. Judge of New York City, its secretary, and Madame Blavatsky, its oracle, the connecting link between the society and the brotherhood of India.

Quite a number of branches were formed in this country and considerable zeal was manifested for a time, but later on it died out and from present appearances the branches, if indeed any are still in existence, show no life. There never seemed to be much harmony of action in the upper triad (Olcott, Judge and Blavatsky) and this may have been one cause of the failure of the society, added too, of course, by the fraudulent action of the secretary with the intercepted letters, an account of which was published at the time in book form.

It will not be necessary to refer to the COLOSSAL EGOTISM of this enemy who is flaunting his imaginary superiority in our faces, but it may be well to consider his possible motives. May it not be an effort to put new life in the Theosophical Society and revive it by drawing members from among the Spiritualists, that he can frighten; it looks like it; besides there may be position and graft in that direction.

But one thing is certain, there is money in the book, according to Hudson Tuttle, for the printers' charge for getting it out is only twenty cents per copy or less.

We have a right to believe that the book is only a compilation of the opinions of the members of the society of which he claims to be a member. Hence it is not the product of any one person's brains or experience, but of the society as a whole.

But if the book is his very own, and he is an adept, then of course, all profits go to him. If this be true and he is an adept, he is using his wonderful unfoldment for private gain, for a selfish purpose, and to do this will rank him with the black magicians. His plan to sell the book and get it before the public is a shrewd one. The high-sounding title and the large circulation of The Progressive Thinker, calling attention to it and requiring that all who desired to comment on it to buy it, will doubtless create a large demand for it.

Instead of using the devil to scare people as the preachers do to get a following, he has substituted hypnotism, and is using it after the manner of the so-called divines, and the threatened results being the same in each case. It has taken many centuries to dispose of the devil, and just how long it will take to dispose of this new devil under a new name remains to be seen. All informed people know that hypnotism is only another name for Mesmerism, which to wrongly use was what was meant in the early days by the unpardonable sin.

We all know that what is called good and evil are everywhere present, and where the sons of God meet his majesty, evil is always present.

WE ALL KNOW THAT HE WHO SEEKS EVIL THINGS IN SPIRITUALISM CAN FIND THEM.

We all also know that all the people in the spirit world are not angels of light. We also know that like seeks its like; that birds of feather seek their kind and no one seeks the evil influences from the celestial world unless he is of the same in character.

If this unknown author has been spending his leisure in trying to sound the depths of the nether world, it was his privilege to do so, but I question his right to consign us all to the depths he reached in his investigations. But one charge he makes is that in some cases a soul is lost.

How does he know?

What proof has he?

According to his theory when the man ceases to breathe here his existence ceases. He is blotted out. He makes the charge, he must prove it, we know he cannot. Why? Because it is admitted in the very highest circles among the Theosophists, and that society represented the old so-called wisdom religions, that the only proof they have of the continuity of life they get from our spiritual mediums, and no such information ever passed through the lips of a medium. The writer of the above was instrumental in forming a Theosophical branch in the city where he resides and remained with it several years and then withdrew from it, and gave as the reason for leaving that he had been unable to acquire any facts that could be proven, and he is aware that the only reason for its existence was to take the place of Spiritualism, and there isn't sufficient known truth in the society to hold it together.

GEO. P. OLMSTEAD.

Kansas City, Mo.

RAMBLING REMARKS.

Suggestions for the Benefit of Spiritual Societies.

To all the readers and patrons of The Progressive Thinker, a "Happy New Year." May its up-to-date, progressive editor wax stronger and stronger in health and be inspired to make his excellent paper even greater and better than ever before. Spiritualism, pure and undefiled, without prefix or suffix, has ever been its theme, and both sides of every question have had a hearing in its columns.

A frank confession of ideas is always the source of wisdom. Students at college always learn more from one another, through mental friction, than they do from their class rooms or text-books. So it is with the students of the great movement of Spiritualism; they glean wisdom from one another through the printed pages of its literature, especially through the columns of The Progressive Thinker.

Spiritualism is so many sided that it is an inexhaustible theme of discussion among those who have the ability to think for themselves. Its phenomena are or should be of the same interest and value to scientists as are the phenomena of the rocks, plants, and insects. Its science can be read as exact as are the demonstrated facts in chemistry. Its philosophy gives the only explanation of life here and hereafter. Its religion takes man into the realm of duty, then relates him to his fellow-men, and then through them to the Infinite Intelligence of the Infiniverse. Here in all of these departments is an infinite variety of topics upon which thinking men can reflect for a life time and never exhaust their rich mines of truth.

The presentation of Spiritualism to the world is of course always subject to change, the law of supply and demand regulating the conduct of the platform. It is a matter of regret to many that there is not more order and system in platform work than is now apparent. Hundreds of gatherings are held every Sunday that bring the blush of shame to the cheek of every refined, cultured one of them. The eagerness of would-be leaders and speakers to appear before the public causes them to attempt to run independent meetings; here the man or woman of education and honesty is often shocked at the farcical performances of those who call themselves mediums, and at the utter disregard of truth. It may be urged that this kind of pabulum is just what many people require, hence it should be given them until they are satiated with and demand something different.

There is a point worthy of consideration in this assertion, yet there is danger that too much stress may be laid upon it. Bread and milk makes a very desirable occasional dish, but as man's sole food, would soon pall on his taste.

A test is a valuable fact, yet its constant repetition proves no more than did the first one given. Its iteration and reiteration in science in the way of experimentation only lead to the establishment of postulates from which absolute deduction may be made. This once done and well done makes the test assume, through its constant dishing up, in season and out of season, the character of a dish of bread and milk—a first-class article for occasional use, but one whose constant use becomes exceedingly distasteful to those who wish to be well rounded out physically, mentally, morally and spiritually. The test is necessary, and should be presented to those who require it, but that presentation should be orderly, dignified, educational and devotional.

Some speakers hire some one in or out of our ranks to write one or two lectures for them. These they commit to memory, and proceed to deliver under "control!" One of our leading lecturers once wrote an address for a New England woman, and she passed herself off as an unconscious trance speaker for years afterwards, yet that one address was her sole stock in trade. Called to one place she would deliver this lecture; called again the next season, it would be the same lecture, perhaps given in reverse order! Such speakers (?) are the loudest defenders of the obsolete itinerant system that are to be found in America. Like Othello's, their occupations will be gone, where scholarship, originality, and progressive thought are demanded from the platforms. It is an open question whether these people do not do more harm than good in their occupancy of the rostrum.

Through settled speakers only has Spiritualism ever attained permanent influence in any city or town in America. Witness the large pastorate of Mrs. Cora L. V. Richmond in Chicago, and those of Dr. Peebles and Dr. Willis, in Battle Creek, Mich., F. A. Wiggin in Boston, and Moses Hull in Buffalo, to say nothing of the score or more of others that have been equally successful in different sections of the land. The outside world respects permanency in anything, and always honors dignity, integrity, and well-directed efforts in the direction of doing good. Spiritualists could make themselves a power for good in every community if they would but engage their speakers by the year, and demand that those speakers be up to the pastors of Christian churches in their platform utterances. The test

(Continued in last column.)

OH! HOW THEY DIFFER!

It is not strange that many of our readers, like the highly honored Mr. Vail, of Marshalltown, Iowa, after reading both sides of the discussion, conclude to occupy the "fence" for a time, waiting to collect their scattered thoughts. As another addition to the conflict, we take pleasure in introducing Prof. Braun, who thoroughly believes in spirit communion, to our readers. We place these two thoughtful Professors side by side, and believe their views will be closely compared.

I have followed the discussion pro and con, with reference to "The Great Psychological Crime," with great interest. I have read as many articles as the limited time at my command would allow. To the impartial reader it is very apparent that the friends of the book have maintained a calm, dignified, spirit in this discussion, while many of the opponents have been sadly wanting in courtesy and fairness. These have indulged more or less in vituperations, speculation, accusations, and unfounded suspicions of various kinds. In place of attempting to refute the author's statements many have attempted to cast doubt and discredit on his personality, purposes and motives. Such tactics always redound to the discredit of the critics, and to the injury of the cause they try to defend. It is an evidence of weakness, and in line with the tactics that have been employed by many adherents of the Christian churches whenever some new fact was brought to light that seemed to contradict some creedal tenets. But this is not fair. It is unscientific, unphilosophical and uncharitable, and creates an impression in every impartial observer that the cause which is defended by the use of such means, is really weak, and is lacking in convincing facts or arguments.

Of course, there have been creditable and honorable exceptions. But not a few writers, from whom I expected a different tone and treatment, have sorely disappointed me. Mr. Hudson Tuttle furnishes one instance. Among the various imputations he has brought forward, I will mention only that of a mercenary spirit. He makes much ado over the fact that the publishers of the book charge two dollars for the same. Now, let it be understood, that I do not intend to cast any doubt upon Mr. Tuttle's character, but in this instance he has used a two-edged sword, for in the back part of one of his works I find another of his own books containing 208 pages, advertised at the price of one dollar, and still another of 320 pages at the price of $1.50. Question: If the publishers of the Great Psychological Crime charge two dollars for a book of 406 pages, how much more benevolent is Mr. Tuttle, or his publishers, in view of the above facts?

Some have maintained that this book of 406 pages could be gotten out for 20 cents by any publisher. Now, since I am a writer myself, and am very much interested in the cast of the production of books, I will ask these friends for the names of all such benevolent printers. In other words, who will undertake to get out for me a limited edition of 1,000 books, of 406 pages each, fold the sheets, sew them together, bind them in cloth covers, and furnish electrotype plates of the reading matter at the price of only 20 cents per copy? I guarantee to refund postage to every informant.

Besides, what about Mr. Tuttle's Psychograph, wich sells at the rate of $1 a piece. What per cent of profit does this yield? Will Mr. Tuttle kindly answer?

Let it understood that the writer is personally acquainted with the author of The Great Psychological Crime (if a personal, daily intercourse of four months or more, and a correspondential acquaintance of over eight years may give me such a claim), and when I therefore attempt to refute a few of the fearfully and wonderfully made implications, imputations and charges that have been advanced by our overzealous friends, I am not indulging in vain speculations but GIVE TESTIMONY OF THAT WHICH I ACTUALLY KNOW.

One critic asks, "Who are they?" meaning the friends of the author and his book. She would have her readers believe, that with a few exceptions, we "are all trumped up for the occasion."

Even if some of us have "never been heard of," we do claim to be able to think and reason independently of "the leaders," if we see fit.

To insinuate that a man must make a great noise—"to be heard of"—in order to lay claim to the title of "a thinker," is absurd. I know personally many sound thinkers who never wrote anything for publication. I myself can be found most of the time in Omaha, Neb., and I am able to refer to many good citizens of this and other cities, who are willing to vouch for my honesty, character and good repute.

"Why have not these masters come forward before with their teachings, and why has this author waited so long before writing this book?" How does the fair questioner know that these masters have not in the past made attempts to enlighten the world? Surely this author is not the first one who ever tried to warn men against "necromancy, sooth-saying, and the conjurations of spirits," as some of the spiritual manifestations were termed in the past. He is not the only one who has raised his voice in warning against a "familiarity with evil spirits."

Is it not a fact, that if you break down the barriers that ordinarily protect people from too close contact with the world of spirits—if you open your being to the control of others—that THE BAD, AS WELL AS THE GOOD CAN APPROACH AND CONTROL YOU?

It is generally understood that the less developed spirits are nearest to the earth plane, and that their interests are still largely centered in the things that engrossed their attention during their period of incarnate existence, such as the gratification of certain passions and inordinate appetites, which they failed to master or control here. You believe that some of these passions cannot be gratified in the spirit world except by and through contact with mortals. For example: A spirit who had been a notorious drunkard, came to a circle held in Beloit, Kans. He demanded that the medium (a young girl) be given a large dose of brandy, which request was at first refused by her friends, but finally complied with, without seeming injury to the girl.

Question: Why did he want the medium, who had no natural craving for liquor, to indulge in it, and why do some people crave animal gratification at times when they are under the influence or control of certain spirits, and when such desire is not natural or normal?

WILL YOU TRY TO THROW DISCREDIT ON MY STATEMENTS, BECAUSE I AM NOT GIVING YOU THE NAMES OF SOME OF THE UNFORTUNATES WHO HAVE BROUGHT TO ME THEIR TALES OF WOE?

It is asserted, and constantly reiterated by Mr. Tuttle and others, that there is in such instances something wrong morally with the mediums, and that such spirits come to them because there is an affinity between them, for "like attracts like."

There is undoubtedly some general truth expressed in this saying, when people are free to choose the company they are to keep; BUT IF YOU PLACE YOURSELF IN A DEFENSELESS POSITION, YOU HAVE TO ACCEPT WHOEVER COMES. The pure girl, or the man with money and valuables in his possession, if left alone and unprotected temporarily or habitually, will these "attract their likes" only or will they not be more liable to attract evil and designing individuals? Why should this rule not hold good in mediumship?

"Why did this author wait so long before giving his knowledge to the world?"

Because there was a beginning in time when he consciously received such knowledge, and then he had to personally demonstrate it to be correct before he could give it to others. In other words, he was not "fully prepared" until within a comparatively recent date.

And now a word in answer to the implication of "selfishness, self-interest, graft," etc.

It is most ridiculous to ascribe mere greed to the author of a book, just because he or his publishers charge a reasonable sum for the same. Mr. Tuttle, for example, would resent such a charge with just indignation, if directed against himself. A book is the product of labor, and as such it has a monetary value apart from all other considerations. Like any other article of merchandise, it may be sold at a reasonable profit without injustice to any one. Were this author to advertise himself as a teacher and charge $200 for a course of instruction, there might be some sense in such an imputation, but I know for certain that no one who has ever enjoyed the privilege of a personal instruction, has even been allowed to pay one penny.

When Mrs. Eddy first began to teach Christian Science, I believe she demanded $300 for her course of instruction and very few felt that they had been robbed. But this author is not like Mrs. Eddy, and yet he has to suffer such imputations. Is this fair and worthy of yourselves, brothers and sisters?

I have served both as a juror and as a witness before courts of justice. Heretofore neither my sanity nor my veracity has been questioned. Will you, my friends, question either when I testify before you to the honor, integrity, sanity, love of truth, equity and justice of the author of The Great Psychological Crime, and not from hearsay or conjecture, but from positive knowledge? Is any kind of human testimony worth anything to you, if you reject mine?

Then it has been surmised that this author was trying to disrupt the ranks of Spiritualists; that he was trying to build up a party for selfish purposes; that he was a Jesuit, Theosophist, and what not. It would be as reasonable to claim that Mr. Tuttle and others were "defending" mediumship, because they wished to remain "leaders," sell their books, serve as mediums, etc., for the sake of the revenues involved. If you claim the one, why not the other? Don't let us use two-edged swords, please.

From personal knowledge I here state that OUR AUTHOR DOES NOT BELONG TO THE THEOSOPHICAL SOCIETY, and that he has no "axe to grind" in that direction.

The charge of being a Jesuit will seem ridiculous to all who have thoroughly examined his book and the individualistic teachings which it contains. Jesuitism means obedience, submission, subjection and the control of the will and conscience of the Jesuit by his "superior." The teachings of the School of Natural Science emphasize THE NECESSITY OF SELF-CONTROL, SELF-DETERMINATION AND SELF-OWNERSHIP. These teachings practically applied will make the true Master. SUBJECTION AND CONTROL MAKE FOR SLAVERY AS A FINAL RESULT.

Perhaps no charge is more often reiterated by the opponents of The Great Psychological Crime, than that the author "hides himself behind a woman." Are there not a thousand and one other reasons possible for the withholding of the author's name than that of cowardice? Those who know him could afford to smile at such an intimation, if it was not made by people whose words carry some weight with the rank and file of Spiritualists. I will, however, not waste any time in refuting this charge of cowardice, but refer the reader to the remarks made on this subject in the last number of The Progressive Thinker. Here, too our friends are using a club that whacks both ways. There are other indignities heaped upon this "unidentified author," which I would be pleased to meet in these columns, but my letter has grown longer already than I intended it should, and so I must close.

Dear friends, stop mud-slinging. It is a habit that belongs to the immature, but it is unworthy of yourselves and the cause of true Spiritualism. Besides IT PROVES NOTHING but your own status in the mental and moral order. Save your breath for the real question at issue, viz., IS SUBJECTIVE MEDIUMSHIP DETRIMENTAL TO THE MEDIUM, OR IS IT NOT? The author of The Great Psychological Crime and his school claim that it is. DISPROVE THEM IF YOU CAN. This is the real point at issue, and not the author's personality or his motives. Be honest with yourselves, and do not attempt to make your readers believe in your unfounded conjectures and surmises.

Omaha, Neb. P. BRAUN.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

INTEREST IN THE DISCUSSION CONTINUES.

"Freedom of Thought" must be tolerated. The Catholic Church would not exist five years if its members were allowed to read freethought literature. We never have and never shall stifle free discussion. We never conceal anything under the pretense that it will "injure" Spiritualism, for nothing can possibly injure THE TRUTH. In pursuing this course we are obeying the mandates of those in spirit life, who have made The Progressive Thinker a great success from the start. Thus, side by side we have the views of A. J. King (whose wife was an excellent medium), and Elsie Pomroy McElroy, of Washington, D. C. We take great pleasure in introducing them to our readers.

Do Evil Spirits Control Mediums?

I have read with much interest most of the Symposium and see that leading minds among Spiritualists are arrayed on opposite sides concerning the value of the teachings of a book. Some say it is good, others BAD. What can be the foundation for this difference of opinion?

Spiritualism is claimed by all intelligent Spiritualists to be a science. If so, there should be substantial agreement among its teachers. Its basis must be law, if a science, and capable of being understood and the truth ascertained. What is the trouble—the principle lying at the foundation of this difference of opinion? I take it to be this:

CAN AND DO EVIL DISPOSED SPIRITS CONTROL MEDIUMS FOR EVIL PURPOSES?

This is a fundamental question, and if Spiritualism is a science, then this question should be answered in no uncertain and doubtful way, but demonstrated upon scientific principles that the truth may appear. This involves the question: What is a medium, and how is a medium developed? A proper understanding here ought to settle the controversy.

First, what is a medium? I answer: One who has been prepared to receive and convey the controlling spirit's thought to others.

How prepared?

By the controlling spirit extracting a portion of the medium's magnetism and then infusing his own personal magnetism in its place, so as to enable the will of the spirit to act upon the brain and nervous system of the medium to control his or her thought and bodily forces as he would his own through his own brain and nervous system.

Some think that the controlling spirit gets into the body of the medium.

This is absurd.

Two similar things cannot occupy the same space at the same time. Two spirits cannot occupy the same body at the same time. The fine magnetic ethers of the medium and the spirit, if in near affinity, may be mingled so that the superior spirit will can control the mind and body of the medium.

To develop a medium to be of any great reliability and practicability is the work of much time and labor on the part of the spirit seeking control of the medium, and much time and attention on the part of the medium. Where a medium is designed for some great and important work, each organ of the brain and body is separately worked upon and infused with spirit ethers till controlled by the spirit's will, and thus practiced upon till the whole brain and body are rendered susceptible to the spirit's will. In extracting a medium's magnetism thus, each organ is excited to enable the spirit the easier to withdraw its magnetism, and sometimes this causes an appearance of insanity or what is called obsession. This apparently evil influence is often real when caused by incongruous, diseased and unaffinitized magnetism of CIRCLES upon the brains of sensitives.

Much evil has been caused by not understanding the science of development of mediumship. For a full exposition of the law of mediumship the reader is referred to Vol. III, "Principles of Nature." "Mediumship," "Real Life in the Spirit Land," "Methods of Teachers and Guardians," and pamphlet entitled "Spritiualism vs. Diabolism." All by Mrs. Maria M. King.

The reader will see from this explanation that but few hardly ever, if ever, more than two guardians and a teacher come into control of a medium. All communications given for others are given through one of these, just as telegrams are sent by everybody through the operator of the machine.

The medium is the machine. THE MEDIUM'S GUARDIAN SPIRITS AND TEACHER ARE THE OPERATORS THROUGH WHOM ALL MESSAGES ARE SENT FROM THE SPIRIT WORLD TO THOSE OF EARTH.

The law of spirit communion requires this, Diverse and unaffinitized magnetism will not mingle, but repel each other, and therefore are not subject to the will of one. No medium could long live subject to diverse spiritual magnetisms. They would become insane, and the whole system become diseased, while affinitized spiritual magnetism is the very foundation of health and life.

I might rest the case here as having proved that no evil spirit can control a moral and well-disposed medium. But it may be said that evil-minded men and women die and death does not change their moral status, and why should not such develop mediums of their ilk and thus propagate evil to mankind? I answer, that every spirit has two guardians and a teacher over him, and these are morally higher than he, though his guardians are only one degree higher, but they have guardians that are a degree above them and thus the chain goes upward to the highest circles in spirit life, and the inspirational influence is always instilling into the minds of the lowest spirits thoughts that elevate and improve them.

But suppose they rebel against good influences and would do evil? Then the higher guardians and teachers restrain them by psychological power and prevent evil from being sent down from the higher to the lower life. If the higher life sends evil upon the lower, then the law of progress and improvement is reversed, against which all reason and a faith in the infinite goodness and power of the ruler of the universe rebels.

All spirits must soon learn that evil thoughts and deeds only bring misery to themselves, and when this is realized they will try to improve because they want to be happy. Ignorant spirits who have outgrown viciousness are allowed, we are told by high inspiration, to communicate with the people of earth; therefore all communications from spirits should be judged of like uninspired matter, by the exercise of reason and a knowledge of the law applicable, or the science of the case. If the foregoing exposition is correct, we may now answer, confidently THAT EVIL DISPOSED SPIRITS DO NOT AND CAN NOT CONTROL MEDIUMS FOR EVIL PURPOSES.

A. J. KING.

Hammonton, N. J.

The author of The Great Psychological Crime has the courage of his convictions in starting a crusade against the alleged evils of hypnotism and subjective mediumship. He is certainly original in his views, and there is around his work the indefinable aura which envelops a strongly individual personality. There are no technicalities of style in the book and no unintelligible systems of philosophy. The profound problems involved are stated with the calm dignity characterizing the writings of a scholar. He declares that both hypnotism and subjective mediumship are destructive to individual life, and a crime against the soul and makes an analysis of the causes and results of the strange occurrences happening in the subjective and sub-conscious conditions of human experience, classified as "abnormal."

For centuries man has been trying to find out something about his place in creation and his ultimate destiny. He has not been charitable to the beliefs he persistently denounces, nor at all willing to acknowledge his own limitations.

The author declares that by many years of physical and psychical training he has been enabled to exercise his spiritual organism INDEPENDENTLY, SELF-CONSCIOUSLY AND VOLUNTARY AND ALL INTELLIGENT, MORAL PERSONS WITH PROPER INSTRUCTIONS CAN DO THE SAME. The modus operandi for acquiring direct information on the question of the Infinitely Great, is not stated. It is new to Western psychologists, and yet it has existed for centuries in the far East.

THE AUTHOR HAS ESTABLISHED NORMAL RELATIONS WITH THE SPIRITUAL LAWS GOVERNING LIFE, AND BROUGHT THEM INTO REALITY ON THE PHYSICAL PLANE.

The scientific world has been so much opposed to the investigation of occult forces it could not weigh, measure or dissect with a surgeon's knife, that it cannot give hypnotism and Spiritualism a fair and impartial hearing. Fortunately scientific research is undergoing a decided reaction in the direction of spiritual involution and evolution.

With the advances made in the study of pathology, biology and psychology, there has been a change in the attitude of men of science.

The author of the new system of psychology, as an exponent and apostle of "Natural Science," has discarded all worn-out theories and prejudices and planted his banner on the heights. He has become the fearless and inspired interpreter of a great and mighty spiritual RENAISSANCE.

Indifferent alike to protest, censure, criticism, comment and possible mutiny among the DEVOTEES of modern hypnotism and spiritualistic mediumship, he has dared to send out a message of warning and danger.

The book is an important addition to the world's literature and his explorations into the terre incognita of the soul is the finished result of infinite work, personal experience and observation, of all classes of people from the lowest down in the mental scale to those possessed of the highest intelligence.

He has made an exhaustive study of temperaments, moods and mental faculties, and carefully noted their physical effects. While making his observations with painstaking exactitude, he has shown a strong underlying sympathy and compassion for the human race in its struggles to see the light shining from afar. With scientific methods of thought and rational GLIMPSES INTO THE GLORIES OF THE UNSEEN WORLD, he has accumulated a vast and splendid array of facts pertaining to the realities of spiritual life, and he has systematically classified them. He insists that the Absolute Truth can stand any amount of pressure and the most rigid examination, if applied through reason, logic and common sense.

The Psychical Research Society has turned its flaming torch-light of inquiry on the problems of telepathy, clairvoyance and clairaudiance. Romance writers and charlatans have flung a web of fantasy over these weird subjects. Prophets, seers, wizards, fortune-tellers and religious fanatics are recruited from these cults. The secret of the ages will not be learned in the laboratory, and it will never be revealed to minds trained only in the methods of materialistic science.

The author of The Great Psychological Crime gives his personal observations of the dangers of hypnotism and subjective mediumship, and asserts that the subject of hypnotic experiments SURRENDERS HIS GOD-GIVEN WILL and his individual identity into the absolute custody of the operator, and there is no possibility of resistance. The hypnotist unquestionably controls his independent action and his mental mechanism. He claims that the mediumistic process is almost identical with that of the hypnotic, and in both cases there is a gradual failing of the mental faculties of those persons who, living on the earth, are yet not of it. Long continued practice of hypnotism and subjective mediumship, usually results in mental and moral degeneration. He says that hypnotism is especially dangerous in its influence, on those persons who are mentally unbalanced, and upon those whose credulity predominates over reason, and he denies the final benefits of hypnotism, when used as an anaesthetic.

It is hardly possible to understand all the dangers there may be in the hypnotic condition brought about by an unprincipled operator.

The author has seemingly discarded all interest in the physical phenomena of Spiritualism, as exhibited in modern seances, and proposes to promote human welfare and happiness by destroying the train of evils which spring from hypnotism and mediumship, so that they will cease to be a menace to physical, mental and moral health. HE WILL TEACH A SPIRITUALISM THAT WILL NOT CONFINE THE UNFOLDING INTELLECT. IT WILL NOT BE A VAGUE, DREAMY, TRANSCENDENTAL ABSTRACTION, BUT A GIGANTIC POWER FOR GOOD AND ITS DISCIPLES WILL COME IN TOUCH WITH THE FORCES OF COSMIC EVOLUTION, IN A WAY THAT WILL CREATE FOR THEM ALL DESIRABLE ACHIEVEMENTS AND WISHED FOR RESULTS

Spiritualists are conservative, and they will be slow to absorb other conclusions and methods than those of mediumistic control. But if they receive messages from the beyond, no matter in what way they are revealed, they enter into the supreme joy and harmony of life here and life there.

Unquestionably Spiritualism NEEDS SPIRITUALIZING, and the more advanced of its devotees will welcome most cordially and sincerely any person WHO CAN FURNISH THEM A FINER AND BETTER KEY FOR UNLOCKING THE SHADOWY GATEWAY OF MYSTERY BETWEEN THE TWO WORLDS.

It is seriously claimed by the exponent of the new system of psychology that the spirits of the dead in the lower spheres are mentally and morally depraved, and that mediums are often the unconscious victims of these vicious unregenerate and earth-bound creatures. If a better method of communication between spirits and mortals can be successfully established, other than the dangerous one of mediumship, it will be of VAST IMPORTANCE TO HUMANITY.

The author's philosophy of life is one of happy optimism and receptivity to the influences of Divinity.

The discovery of a new key-note in the scale of daily existence may set itself to the great symphonic harmonies of spiritual life.

He teaches the intensity of spiritual life and content that is rarely realized and gladness of which there has been no account rendered, and that mankind is never without the blessed ministry of the angels. He has blazed a pathway through the shadowy wilderness of the mental world, and revealed its rich resources and the absolute identification of man's hopes and plans, with the purposes of Divinity and Divine beneficence. The new philosophy

"Maketh and unmaketh, mending all;
What it hath wrought is better than hath been."

ELSIE POMEROY M'ELROY.

Washington, D. C.

RAMBLING REMARKS.

can be made a strong pillar of support in all societies that have permanent speakers. Regular meetings for its presentation could be held, to which all who were earnestly seeking the truth could be admitted. Sunday services should not be loaded down with test work; they should be free from the appearance even of levity and unwarranted mirth. Entertainments are well enough at times, but on Sundays, is it asking too much to request that only the science, philosophy and religion of Spiritualism be given from Spiritualistic platforms?

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"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

HYPNOTISM CRITICALLY CONSIDERED.

Freedom of Choice Must be Kindly Tolerated. That is one of the fundamental principles of Spiritualism. Think for yourself! And while you do so, kindly allow others the same privilege. The two different views of Hypnotism are very striking, and will be read with interest. Dr. Meacham is a Californian of note, while Prof. Cooke, of Boston, Mass., stands high as a writer for magazines and Spiritualistic papers. Read and reflect.

I have before me a work that is attracting no little attention and I think justly entitled to do so. I refer to The Great Psychological Crime.

The work is in many respects timely and justly calls attention to much that might be corrected with benefit to all concerned.

We are inclined to believe, however, that the author has failed to keep consciously in mind the great influence of decided belief, of a special view-point, over what shall constitute sufficient evidence for a positive conviction. Had he been sufficiently careful in this matter, we feel certain that many positive assertions would have been uttered less dogmatically, while many others would have been omitted entirely, thus adding greatly to the value of the work. We cannot keep too constantly in mind the distinction between actual and available knowledge in all directions where we desire a broad and comprehensive view that shall contain, or spring from, all of or real knowledge of the matters in hand. By actual knowledge we mean all that is in our minds. By available knowledge we mean that portion of actual knowledge which is in our self-consciousness.

We can reason, write or act from available knowledge only. Our mood, belief, attention and recollection determine at all times what portion of actual knowledge can be at that time available. We cannot help but feel that our author has sighted a real evil and immediately become so centered on that evil (or those evils, if you please) that other and just as important knowledge has been for the time shunted out of the circuit of availability. It is simply to call attention to a few such magnifications and omissions that this article is written. We shall confine our attention to hypnotism and suggestion, because we have had some ten years' experience with their use in diseased conditions, and more than twenty years as a student along most available lines of psychology and have had limited experience with mediums.

First, what do we mean by hypnotism?

Our author defines hypnotism for us as follows:

"Hypnotism is the process by and through which one person called a hypnotist obtains, holds and exercises control of the will, voluntary powers and sensory organism of another person called a subject."

In this definition we get a good view of our author's viewpoint that has such limiting power over what shall enter into his consciousness, and exaggerates that out of all due proportion.

Hypnotism, to him, means control of our wills, voluntary powers and sensory organisms, leaving us nothing not in the hands of that person possessing such wonderful powers, the hypnotist.

The strongest conception of control given us is that of command, and this is the very idea adopted by our author.

To him, the hypnotist commands and enforces the will, voluntary powers and sensory organisms of his subjects to do his bidding. He claims all this to have been demonstrated by the School of Natural Science. We personally know nothing of this school or of its methods of demonstration, but this definition would so limit hypnotism, according to most of those who have had the widest experience along such lines, as to be of little harm or good either, for most of those who have had actual experience know that it is fatal to attempt to command the will, or any self-conscious power whatever in any save a few cases where weakness is stamped on all the organism.

This conception of force on the one side and weakness on the other, leads him to put into his admissions as being believed by all hypnotists, assertions not believed by even a majority of them, let alone all. But he believes them, and if the other fellow does not he should. But he does not.

For instance, it is not admitted that the hypnotists get control of the will, voluntary powers and sensory organism of all their subjects, or of a majority of them, not forced control.

It is not admitted that a large percentage of men, women and children can be controlled to any appreciable degree by hypnotism. The percentage of good hypnotic subjects is relatively

not admitted by any respectable entage of good hypnotists that hypn is a power possessed by the hypnoti ut on the other hand it is almost universally believed to be due to a peculiarity of the make-up of the subject.

It is not admitted that wealth, luxury and the subserviency of many are in the reach of the hypnotists or even of any respectable per cent of them.

It is not admitted that any mischievous and destructive effects are ever connected with the intelligent use of hypnotism, either at once or any other time.

I am not asserting anything about what that School of Natural Science thinks it has demonstrated, but simply that he is in error when he claims that these assertions are admitted by all.

Now let us look briefly at his definition.

He speaks of will and its control as though every reader should know exactly what he means by that. He may know all about the will, independent choice, freedom, etc., but to most of us ordinary minds those words are all seen through the fog, and, to many, not even a light fog.

To many, will belongs to the self-conscious realm only, while to others it is an accompaniment of life on all planes, so that the elimination of self-consciousness will would not eliminate will. To others, and to no small or unimportant workers along the lines of physiology and physiological psychology, will is but a metaphysical name given to nervous processes as they finally eventuate in action. To these, consciousness, mind, will, etc., are products only, and in no essential way connected with action, growth or disease. While we may not individually be in harmony with these views, we must be careful that our definitions, beliefs, view-points, moods, etc., do not get in our way, and limit to too narrow a field our available knowledge. Wide open doors and definitions and investigations that will admit truth from any camp, should be our aim.

Nothing else can save us from one-sided views and exaggerated deductions.

Again, as to control of the sensitive organism, what do we mean by that? Is our control in this direction as great as appears on the surface? He speaks of the use of hypnotism in surgery as though it might become an important factor there, provided these other ill effects did not step in to damn it. Now it is well known by all practical workers, that it can never be any important factor in surgery, for the reason that so small a percentage of cases can be anaesthized to a sufficient degree for that work. The percentage that can be hypnotized at all being small, and only a small percentage of this number can be rendered anaesthetic to any marked degree, such a degree for instance as would render operations of any severity practical, it can easily be seen that its use here must be limited. I have used it successfully for operations many times, but still the actual percentage of available cases is small.

Quite a number of hypnotic subjects remember in a more or less definite way what occurs while they are asleep, and those who do not so remember can be made to do so by suggestion. Even those who are free from pain and apparently know nothing of what is going on will repeat in the minutest detail what occurred during the time of apparent unconsciousness. They must have been sensitive, they were really affected or they could not describe the occurrences.

Bernheim asserts, and most authorities agree, that the organic functions go on just as before, if the hypnotic state is inteligently induced.

He (the author) asserts that complete functional suspension of the physical organism is possible by means of the will alone. I do not pretend to know what is possible to the author, or even to any member of the faculty of the School of Natural Science, but ordinary mortals can do nothing of the kind. In cases where one is led into thinking that will alone does these things, investigation shows that previous hypnotization has been practiced and the patient has learned what is expected of him. I have many times produced sleep, wakened them up, and directed actions of various kinds by mental processes alone, but always in trained subjects. I do not deny that this may occasionally be possible in a good telephathic subject without such training, but these are very, very rare, and for the rest, they do what they have been trained to expect. To say the least, if one eliminates the trained subjects, he will have so few left as to be relatively unimportant.

Hypnotic suggestion is likened to a bullet fired into the brain, while independent suggestion is between parties in the full possession of their voluntary powers and reason.

Leaving entirely out of view the fact that but few are ever in the full possession of those powers being controlled by habit, mood, involuntary attention, urgent desire, etc., it is still rare to find persons whom you can safely command, if you wish to succeed in handling them. A person to be handled in that way must be in the habit of obeying, or of weak and yielding nature.

Self-consciousness cannot as a rule be handled in that manner, but must be outgeneraled, shunted to one side, which is done by giving it self-consciousness, something to do that will hold the attention and not tax him too severely, the less the better so they concentrate thoroughly on it. They thus leave the automatic powers, the hypnotic self more or less open to the suggestions of the hypnotist.

We have simply separated the waking self from the rest of the individual by cleavage. We have not controlled it, but told it how to control itself, and the better it obeys the more perfectly it withdraws attention from the automaic self and leaves it open to suggestion. Then again it is well known that a good hypnotic subject is also subject to control by waking suggestion. These people when in as near perfect self-conscious control as they ever are, will obey almost any reasonable suggestion given them. By reasonable I mean that the act must be within their power and not too repugnant to the normal self.

It is not necessary to produce hypnosis to control pain, to cure disease and in favorable cases produce anaesthesia, in fact, do anything you can do with them by any other means whatever. I and hundreds of others are demonstrating this daily by the use of waking suggestion.

No matter what may be dreamed to the contrary, it has been proven, if anything in this world has, that hypnosis is simply a result and one result only, of suggestion. Stop all hypnotizing and still the people would be no safer than to-day; they can be persuaded to do anything they can be made to any way, if the right method of persuasion is adopted; they are subject to being led as well as driven, only more can be led than driven, hence suggestion is even more powerful for either weal or woe as it reaches far more people. And after all, the jail knows no difference whether I am driven into it, or led into it, or the asylum either and hundreds are led into both and hundreds of other evils.

In the matter of disease he is even more unfortunate. He claims that nine per cent of cases so treated become insane. I do not know what the percentage is, but am surprised that it is no larger. We must remember that the laity have always kept and do yet keep mental diseases, as they call them, separate in their minds from physical ills, so that the immense majority of cases treated by suggestion till almost the immediate present have been cases tending to insanity, and no small percentage with the preliminary symptoms already present. They become insane not as a result of treatment, but in spite of it. No matter how thoroughly the few may believe that brain disease and insanity are cause and effect, the many do not think about such matters and hold practically as stated above.

Our author objects to the hypnotists claiming to cure, for these cases relapse, so he thinks they are not cured. How did they get sick the first time? Is sickness not the result of disobedience of law? No matter how thoroughly cured they may be, if they keep on living the same life in the same manner as before, what would one expect? Here is the cause of relapse, not in a defect of the method of relief used. Eliminate instruction in right living and thinking and there is no difference in methods so far as relapses are concerned. One method may relieve more cases than another, but staying well is a matter of obedience to law.

As for the transformation of diseases, that is but a fairy tale of ancient history. It is like Bessie being put under the influence of a powerful hypnotic and awakening Bobbie.

Imagine chorea fleeing into the basement to avoid that powerful hypnotic eye, and after a longer or shorter hiding in the dark crawling out of the corner as cancer of the stomach. And rheumatism, we all know how wonderfully timid it is and how it can be frightened away easily, but no matter, let it once get a squint at that terrible eye and then see it scud for under the bed, but after a time, lo! it again appears, but as that hydra-headed monster, blood poisoning. This is but another case of the contracting power of a too limited viewpoint.

He speaks of Materia Medica as a normal process in conformity to Nature's Constructive Principle, but hypnotism is abnormal in accord with Nature's Destructive Principle. I wonder how he learned that! Is an opium sleep any more nearly normal than a hypnotic sleep? Is the emetic, diuretic, diaphoretic or cathartic effect of a drug normal? If so, why should their continued use result so disastrously? What do we really mean by Nature's Destructive Principle? We know something of the principle of construction, but is there a destructive principle? Is disease, after all, anything but the failure on the part of a cell, organ, or tissue, to meet the demands of its environment? Are we warranted in speaking of failure from ignorance or weakness as a principle written with a capital letter.

In fact, we do not mean by the word abnormal, as applied to hypnotism or drug action either, that they are necessarily diseased states, but simply and only that it is unusual, unnatural, not a result of the common laws of activity applied automatically by Nature, but artificially by man.

BUT BARRING THESE EFFECTS OF BELIEF, VIEW-POINT AND ATTENTION, WHICH NECESSARILY CREEP INTO THE THINKING, ACTING, WRITING AND LIVING OF ALL OF US, THIS IS A REMARKABLE WORK, WELL WORTH NOT ONLY READING, BUT OF CAREFUL STUDY. WE HEARTILY RECOMMEND IT TO ALL INTERESTED PARTIES AND WISH FOR IT AN EXTENSIVE SALE.

We would have chosen rather to write of its many, many good things, but for an urgent request to point out a few errors, that it might lead to an earnest and individual reading, rather than a mere accepting of its statements, which I feel sure the author would least desire. We shall wait anxiously for his forthcoming work.

S. F. MEACHAM, M. D.

Oakland, Cal.

"They Murder Sleep and Destroy Happiness."

Touching The Great Psychological Crime, the power of hypnotism when viciously used, let us first ask a few questions: "Is it morally wrong to deprive a person of his free self-control?" that is, of his will?—whether such deprivation be by mesmerism, hypnotism, or electrical psychology, as it was once called?

What is it?

It is the overcoming of a negative by a positive mind, or of a less positive by a more positive. In this way you may compel the subject to evil or mischievous deeds. You may delude the mind. You may use that mind to the ends of SEDUCTION, OR STEALING, EMBEZZLING OR SWINDLING, OR TO ANY OF A THOUSAND FORMS OF CRIME.

To ask such questions is sufficient. They answer themselves. As well ask if "bunco-steering," or "confidence operating," or "green goods swindling" is morally allowable.

The possible good and benevolent use of this or a similar power for medical healing is no argument to the contrary. An act is good or bad according to its use or its motive. IT IS NONE THE LESS WRONG FOR THE DISCARNATE MAN OR "ENTITY" TO USE THIS POWER, BECAUSE HE MAY BE IMPELLED BY THE CONTROLLING WILL OF OTHER MORE VICIOUS, MORE DARING, MORE POWERFUL HYPNOTIZING MINDS.

Those spirits, so-called, who deceive human beings on earth are frequently themselves deceived and are controlled—they know not how.

Hellish influences are certainly no novelty on earth to the rational inquirer.

Why does every city or town of any considerable population have to pay and maintain a police force, except that such evil is rampant, and must be reckoned with?

"All things are held by the law of attraction," says Jesus, and its truth is easily demonstrable. The whole natural and spiritual philosophy of dualism is a demonstration of the truth of this law. Every fact in the domain of science points to it. Every living creature, from the lowest animal up to man, has its organic quality, and that is only another way of saying that its organization is controlled by certain conditions or attractions, lower or higher, better or worse.

What is organic quality?

It is the first, bisilar and all-potent condition of power of function, all happiness. It depends on the nature of the parents and partly on their existing states of body, mind and health. It is more fundamental than education and association; it renders the grain cereal; the maple maple; the fish fishy; the fox foxy; the swine swinish; the man brutal or humane.

The signs of organic quality in man or woman are seen in the coarse or fine hair, skin, color, form, motion, tone of action, and mental operation; the cast of feature. It is what we mean by "blood" in those well born and well bred.

TO PERSONS OF FINE, SENSITIVE ORGANIZATION, THERE IS CERTAINLY GRAVE DANGER (AS WELL AS GREAT BENEFIT OCCASIONALLY) IN ATTENDING THE "SEANCE" ROOM. True, the man of iron nerves may say he feels no change of state; but it is a question only of time. The sulphuric acid that eats through an iron wire in a day has only to continue the process to eat through a crow bar.

How shall we find salvation from the tortures with which they assail the body, invade the reason, torture the keen nerves of the spiritual organism, murder sleep and destroy happiness?" MANY SUCH CASES ARE TRACEABLE TO GIVING UP YOUR GOD-GIVEN REASON AND SELF-CONTROL—TO YOU KNOW NOT WHAT COMBINATION OF ENTITIES IN A SEANCE ROOM.

The medium may or may not be a good or pure person. Spiritual depravities do not prevent the manifestations of spirits; far from it. The power of attraction for light or dark, controls or may control. IT IS NO NEWS THAT THESE ENTITIES ARE ABLE TO SIMULATE VIRTUE AND GIVE ADVICE TO A GOOD LIFE, AND OFTEN TO LEAD TO RUIN. The "evil" can quote scripture for their purpose, and by using their will power, insidiously, may gain confidence and get the control in order to ruin, by gratification, of their own desires.

As a surgeon may cut his finger in dissection and die of blood poisoning, so very serious results may follow the poisoning of the spiritual organization of some incautious or ignorant, unsuspecting inquirer, when the poison is not from a dead body but from a morally rotten and decaying "entity."

How shall we discriminate between these unseen wraiths and judge whether they bring with them "AIRS FROM HEAVEN OR BLASTS FROM HELL?" Whether their interests are wicked or charitable?

If this branch of psychology really interests you, try them and judge for yourself if you are capable. But if you value a sound mind in a healthy body, and are of a sensitive organization, meddle not with mixed circles, or such promiscuous gatherings. YOU ARE SAFER IN A LUNATIC ASYLUM AT ONCE. You are more likely to find a "square deal" and conditions for harmony and health.

BETTER TO SEEK DILIGENTLY TO QUICKEN THE SPIRIT, THAT INNER LIFE AND LIGHT WHICH PURIFIES THE HEART AND ILLUMINATES THE MIND, DEVELOPING PERCEPTION OF THE INTERIOR TRUTH IN DEGREES ACCORDING TO THE CHARACTER AND DEGREE OF UNFOLDMENT IN TRUE LIFE.

This Living Light of the spirit dwells within us to enlarge, develop, unfold and balance, while it perfects the intellect and ripens the finite spirit in man. It is like the coming of the rosy-fingered dawn, to kiss the soul flowers into brightness and joy, filling the structures of the natural form and answering to the beautiful vibrations of the inner spirit of life, like a grand overstrung instrument. The finite, human spirit surely dwells within the body, not a chaos, but in form in the human form. Verily the eyes of the soul exist within the natural or material eyes. All the spiritual senses rest within their natural outerness of material vessels.

If there is, as sometimes happens, a divine end and purpose in spirit sight The Being of Beings can make any good man or woman a true seer, letting them see angels in the inner celestial life (or sphere), or "spirits" in the intermediate world, or infernals in the pits of darkness, hatred and other perversions—fiends, furies, etc.

The Inner Light or light of life works in straight lines, as all light does, and the clowns of the pit and hypnotists must walk a straight line if they would come up to breathe the upper airs.

IT IS BEST FOR ALL TO LET THE HARMONIOUS POWERS OF NATURE UNFOLD THE LEAVES AND FLOWERS OF THE MIND AND THUS MANY REAL DANGERS WILL BE AVOIDED.

Eternal meddling with the inner powers of life will bring deep sorrows to the meddlers, as well as to their poor, deluded victims. Let us all rather turn to the Living Light and pray that power to grant that his human children may so bind their souls to the great soul of Infinite Truth, that they shall suffer no error to come between them and truth, that no darkness shall change the day of their lives being into the gloom of night. May their souls ever rest in the holy faith that knows no fear, in that divine life which assures it that the Being of all beings is ever nigh, and that His love will protect, and His wisdom will guide.

J. P. COOKE.

62 Warrenton Ave., Boston, Mass.

The Great Psychological Crime.

I am highly pleased to see the battle raging on the mental plane of the human mind, in regard to The Great Psychological Crime. It raged nearly one hundred years ago in the society of Friends, commonly called Quakers, in regard to the personality of Jesus Christ, the supposed son of the holy virgin; it caused a split in the society. The majority called orthodox Friends believed in the literal interpretation of those ancient occult writings, while the minority or what was termed Hicksite Friends, believed in the occult or spiritual meaning of them, that Jesus Christ was born of the spirit. I will quote the saying of Elias Hicks, founder of the Hicksite Friends: "Don't be so carnally minded as to suppose that Jesus, the son of God, was ever seen by mortal eyes; he is the indwelling principle of eternal truth, dwelling in the inner temple of the human soul; the true light that enlightens every one that cometh into the world, by the unfoldment of their own spiritual nature."

And if The Great Psychological Crime has the tendency towards unfolding the spiritual or divinity in humanity, then the author's time in writing it was not wasted.

The Editor's advice in The Progressive Thinker of Oct. 31, under the heading, "Let Your Light Shine," should be read and re-read by every searcher after light, and then practiced by letting their light shine—for our own spiritual light is the offspring of God, and God is love, and love fulfills the law.

Summerland, Cal. A. C. DOANE.

BELLE BUSH'S BOOKLET.

Belle Bush, a writer known to fame
For poems bright, with truth aflame,
Sends forth a booklet, writ with care,
Which is entitled, "Nature's Prayer."

A second title to her book
Gives voice unto a babbling brook,
'Tis "What It Said to a Little Girl,"
Who saw the water leap and whirl.

This brochure is a work of art,
On both the author's and the printer's part;
In fact, 'tis "worth its weight in gold,"
And thousands of it should be sold.

Belle Bush's poems now are known
As far and wide as are my own,
They therefore need no praise of mine,
For they by far my own outshine.

So don't delay, take my advice,
Send Sister Bush her booklet's price.
For all who do, will find indeed,
'TIS JUST THE THING to buy and read.

DEAN CLARKE.

Note.—The pamphlet to which the above lines fitly apply, contains eight poems, printed in the latest Boston style, with a gray cover, on which appears in beautiful letters the title, which also heads the longest poem. For sale by the author at Shirley, Mass.; at the Banner of Light Bookstore, 204 Dartmouth street, Boston, Mass., and at the office of The Progressive Thinker, 40 Loomis street, Chicago, Ill. Price 25 cents.

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

John W. Ring Presents Some Lucid Reflections on Mediumship and the Laws of Life.

The Great Psychological Crime, as I understand it, is to subject one's self to any influence which prevents free and independent control and exercise of the individual attributes of the soul. (Page 358.)

In Part III, chapters II and III, we find a careful analysis of the evolution of life energy from mineral through vegetable and animal to the human kingdom; and are told that only in the latter does individual consciousness develop and ally itself to the constructive principles of nature; the others simply expressing such intelligence as nature controls or influences them to. Through these evolutionary stages of progress is developed a form of life which is so individualized that "the death of the physical body appears to have no effect whatever upon the continued growth of the spiritual." Observation compels one to note that evolution and construction is always produced by revolution and destruction; death produces birth, and vice versa. While life's ultimate is a ponderous subject to consider, the experiences of a mortal life a tiny portion, yet mine, if I use it well, is as valuable as any other; and I must take issue with the no-name author in the idea that a soul may avoid inherent justice by dissolving into original elements.

Man's high estate possesses him with privilege and responsibility. Education enables him to accept duty and burden as privilege and the law of growth demands that, as a responsible being, he ascend. Our no-name author says, "However young the human infant may be when its physical death occurs, its status as an individualized intelligence is determined." If by transgression of law the soul is slow in its unfolding, no doubt nature's privilege makes provisions for continued opportunity, but will nature's unyielding demand of responsibility grant such unqualified pardon as disintegration, dissolution and annihilation would suggest? Where in her vast ramifications does nature indicate pardon or forgiveness?

To me we are the result of influences, born into this mortal state of being without solicitation, moved by prenatal conditions, biased by daily suggestions and education, and by thus being controlled we learn to control.

Reason leads me to conclude that if "the human infant upon the spiritual plane passes through all the phases and stages of spiritual growth and organic development," then surely the transgressor must pass through the same "phases and stages" of retribution that he would, had he remained in earth life.

Nature never annihilates, she only changes from low to high, and if consciousness is individualized in man, then surely to destroy that consciousness because it failed to express its full capacity, would be full forgiveness, something which nature nowhere manifests.

I have no hope that anyone will stand responsible for my shortcomings. I have a trust that loving hands, made strong by higher power will kindly point to me the way wherein I may correct my ways and make restoration.

I scarcely expect, since I am called each day to change the deeds which I faithfully perform, that I shall attain the exalted plane of entire satisfaction, save by persistent effort, which will produce unfoldment; yet I feel that while nature thus demands I shall grow into a full expression of all soul possessions, she at the same time grants to me privilege of action until I gain the sun-kissed heights where truth shall make me free, and love shall fill me with peace unspeakable.

Trusting for such attainments, where Usefulness will by Knowledge be increased, I endeavor to influence all whom I can benefit thereby, and to be influenced by all that will take me higher. I rejoice to live in this psychic age wherein no crime, save ignorance, is recognized; and every effort is made to reform rather than punish.

Individual consciousness and personal responsibility moves me to know that as a soul center I attract those influences which I crave, and which will benefit me. I emanate as potent a force as my development generates. I learn that I cannot think or act save as I am influenced by some suggestion (the thoughts of my parents before I was born, the effect of my observations through my physical senses, and the surrounding psychic forces), nor can I think or act but that I have certain influence over others. The relationship between these influences and their effects, is a most interesting and instructive study.

The more potent the force the more disagreeable its results when perverted.

Fire lays low entire cities, yet no one seeks to destroy this element. Water's devastations make up a large portion of the world's history, yet no one denies the necessity of water; so all of nature's elements, including the most potent of all, thought or soul-energy, must be considered.

There is a marked difference between influence and control. Intelligent beings are influenced, and by their intelligence they control. Man influenced by a desire for scientific development controls the force of fire and water, steam and electricity; yet he never attempts to control man; he endeavors to influence him.

I recall the fact of a young sensitive who some years ago refused to take the pledge of total abstinence from liquor, reserving the privilege of taking it in case of sickness. Soon afterward he became a willing and satisfactory hypnotic subject, yielding readily to the influence of the operator. At one evening's private experiment a social drink was suggested; such influence was without effect, the subject refusing to act, and the most persistent attempt to compel the action was without avail. Later the operator suggested liquor as a cure for serious sickness, and the subject yielded.

The influence of mind upon mind becomes control only by argument which convinces, and the degree of effect depends on the condition of the subject.

By practice man learns to influence the action of his will, but few if any learn to control this ponderous possession.

The extent of control depends on practice and observation. The baby learns to direct its hands, feet and mind by cultivating the suggestions of adults.

Few adults fully believe that prenatal influence environment and circumstances are material for character building, and are more or less submissive to the influence of each or all; and not a few acknowledge the control of these conditions in life. Most all people recognize both the power and possibility of influence.

Modern Spiritualism has made the "thin veil between us" so very thin that little, if any, distinction should be made concerning the influence of minds in and out of the body. No well meaning person will seek to control another, yet the influence of one person with another we can but concede as mutually helpful.

The presence of our loved ones in spirit is a fact which every age has accepted, in some form or another; their influence and its benefit upon the world none can successfully deny. Mediumship is the channel through which we sense this holy guidance, and being so close an approach to the sublime it brings into operation remarkably subtle forces. We should, therefore, exercise great care, thought and judgment in partaking of its heavenly fruition. The pleasure, consolation and comfort felt by the knowledge of angel ministration is paralleled only by the satisfaction, inspiration and helpfulness sensed by these ministers.

We are taught that soul growth is attained by experience. We find that few if any leave the earth plane fully unfolded, and they are benefited by the influence which they may have upon our lives.

A law of reciprocity upon the spiritual plane, the intelligent understanding of which is the promise of the twentieth century.

Suppose we compare the benefits derived from fire and water and the intelligent application of the forces which they produce, and the destruction which has come from their unbridled energies; suppose we compare the benefits derived from the communion with the denizens of spirit land, their helpful, comforting influence and the annoyances, wrongs or crimes (if such a thing can be) which we observe because of a lack of understanding so mighty a power. The ratio of apparent destruction might pardonably be greater from the latter because it involves the exercise of mightier and subtler laws.

I rejoice that Spiritualism is attaining powerful proportions of educational organization, and stands unmoved by the cry of adversary or wail of weakened associate.

Spiritual mediumship has stood a doorway between the two conditions of life through the ages; its misapplied power has at all times produced experiences which stand as signal towers to those who came on to the scene of action later, and its manifold blessings have sweetened and sustained the lives of millions.

I know a Spiritualist speaker who was confused spiritually by multiplicity of doctrines, uneducated mentally, and undeveloped physically, who after six years of spiritual unfoldment in carefully conducted home circles, went before the public, and has for seven years taught the comforting philosophy of Spiritualism as influenced by spirit guides. This speaker's satisfaction spiritually, unfoldment mentally and growth physically indicates marked improvement. This is but one of the many instances where the influence of spirit intelligences was beneficial.

We need thought and literature of tolerance that declares the good of all, and if revolutionary measures threaten destruction we can but know that progression is the law of nature, and death is but an event in life.

The book entitled The Great Psychological Crime, but emphasizes the caution which Andrew Jackson Davis gives in his "Diakka" and other of his works. It dwells upon the effects which a misunderstanding and misapplication of the psychic forces may have, but it in no way alters the fact and possible benefit of mediumship. We need to teach people personal responsibility and privilege until they will seek to co-operate with the arisen loved ones, to assist them in their unfoldment and to be benefited by their influence. WE DO NOT WANT CONTROLS, but how our souls crave for guides, for the presence of the loved ones who have borne with us the experiences of earth life, its tears and smiles, its burdens and joys, and knowing our weaknesses and limitations come to us from the world where soon we are to go, and with their old-time love, influence us how best to qualify for those conditions.

We need to teach people that the influence of the spirit friends may come in all forms and conditions, for we are constantly sending a variegated assembly there, but that the quality of those who influence them depend entirely upon their purity of thought and life, and upon their knowledge of the law which admits of the influence.

As well say extinguish fire because it destroyed a city as to speak of disregarding spiritual mediumship because some one has been "obsessed" by an undesirable intelligence.

But as wisely as we teach succeeding generations to "control" fire, will we endeavor to exalt man's spiritual conceptions until he seeks to "influence" the arisen loved ones with needed strength and force and receive in return the loving "influence" of their helpfulness.

JOHN W. RING.

Spiritualist Temple, Galveston, Tex.

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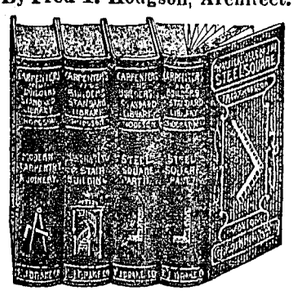
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POEMS OF PROGRESS.

Dr T. Wilkins Has Interviewed

Col. Robert G. Ingersoll in Heaven,

And Poetically Describes the Same

He is there and is carrying on a great reformatory work among preachers, church members and bigots generally. He meets opposition in the land of souls the same as he did on earth. The following poem, by Dr. T. Wilkins, portrays in a most vivid and graphic manner some of his varied experiences with St. Peter and others, in his efforts to advance them to a higher plane of action.

As I sit in the twilight dreaming of life's many, many woes,
To that dear old soul, St. Peter, all my tender feeling goes.
He has had his share of trouble in our modern Christian days,
In deciding and consigning those of good and wicked ways,
And there is no cause for doubting that since Ingersoll arrived
The great horde of knowing preachers of much joy have been deprived.

It is well they did their roasting of the Colonel over here;
It is well they had their pleasures over him this side the bier,
For his eloquence and reason e'en St. Peter cannot stand,
And his wisdom will be whispered all about the spirit land.

Many preachers had consigned him to the hottest place in hell,
But St. Peter cannot put him 'mongst those preachers very well,
And when Robert gets to talking and disseminating fun,
Even Satan and his angels will soon start upon the run.

* * * * * * * * * *

Now I seem to see the Colonel, who was never known to shirk,
Making gestures toward old Satan, as he warms up to his work,
And His Majesty subsiding 'neath the Colonel's sparkling wit,
And the heavens growing brighter as with wisdom's fires lit.

And I wonder and conjecture as to how the Colonel fares
With the gates all closed against him just because to doubt he dares,
And while thinking thus my visions soothed me down into a sleep,
Till my spirit, fully conscious, passed beyond the misty deep.

Yes, a real sleep enwrapt me and I saw within my dream,
The old Colonel and St. Peter at the gate, with eyes agleam,
Both in earnest; but St. Peter seemed wrought up in very fear,
While the Colonel seemed illumined with a halo of good cheer.

As I watched in deepest pleasure earth's bright scintillating star,
Old St. Peter touched a button and the gates swung wide ajar,
But the Colonel stood there talking to his enemies below,
Till the tears they shed repentant made the heavens overflow.

There were preachers, deacons, sisters, who had always hated him,
Who were loudly now applauding with appreciative vim.
In the spirit they could see him as they saw him ne'er before
And his language was so charming they kept begging him for more.

While their eyes on earth were blinded by their selfishness and greed,
He could only wound their feelings by attacking their old creed,
But up there where all is spirit he is making Christians see
That their God was but a fiction of the ancient history.
It was fun to hear him tell them what their old religion cost
In the sacrifice of people whom they always taught were lost:
"You have cut out tongues of victims, you have torn men limb from limb,
You have slaughtered mothers, babies, and spread terror dark and grim,
And now here you stand in darkness, still awaiting that great day
When the Savior will reward you with his love—your fancied pay;
And still yonder in the distance you observe the shining throne
That for ages has been standing in your narrow brains alone;
Has been standing as a monument in spirit land to tell
The sad stories of the victims whom you thought had gone to hell.

"See it flashing! see it shining! see it glimmer in the sun!
Read upon its rusting surface all the crimes that have been done
In the name of your religion on the earthly plane, and weep
Till a raging flood of teardrops o'er your souls is running deep,
And you cannot then atone for all the misery you wrought;
You will find your cruel actions will come back to you unsought,
And with these few clinching pointers ringing clearly as a bell,
The good Colonel left his hearers standing facing their own hell.

* * * * * * * * * *

'Twas a treat to stand and watch them, here and there a little squad,
All discussing Robert's lecture and his picture of their God.
I could see them nod and gesture as they stood in twilight dim,
But they soon sank back in darkness as their hate returned for him;
And as for the placid Colonel, he arose and left the place,
With a twinkle in his optics and smile upon his face,
Just as if the task was pleasant and a satisfaction still,
To pull down old Superstition and destroy the gospel mill.

* * * * * * * * * *

After resting just a moment to renew his strength a bit
He passed over to St. Peter, who invited him to sit;
Then the Colonel, brightly smiling, questioned Peter o'er and o'er,
Of the "earthly church delusion, filled with falsehood to the core."

There he sat and coolly plied him with the questions he had stored,
Of the mansions and the Savior, and the saintly singing horde:
"Is there, sir, a God? a heaven where the saints immortal dwell?
And for all the rest a hades, an eternal burning hell?
If the God is omnipresent and omnipotent beside,
And an all-wise, loving Father, aye, all good personified,
For awhile, sir, let me see him, only for a little while;
Should I find him as they tell me, I shall give up with a smile."

"Nay, I cannot," says St. Peter, in a sort of undertone,
"None but Jesus, Lord and Master, can approach the Father's throne."
"Then the Master," said the Colonel, "I will summon to appear,
For if God exists I'll know it; I must gain His holy ear."

At the boldness of the Colonel, old St. Peter looked aggrieved,
For he knew that he had found one whom the church had not deceived.
He began to show a weakness that soon reached the Colonel's eye,
And he knew at once St. Peter was mixed up in that old lie.

It was then the Colonel started to explore the ancient shack,
That with age and wear had crumbled to a shell all grim and black,
When a form loomed up before him like the ghost of some old saint
But the Colonel did not tremble or fall over in a faint.

With a twinkle of good humor and a smile both rich and bland,
He just walked up to his ghostship and reached out a friendly hand,
When the form began to beckon as though calling up from space
Some one else to come and help him barricade the holy place;
But the spectre soon impressed him with a gesture and a nod
That around this ancient palace, now, he need not hunt for God;
And he "need not look for preachers, as each has his private cell,
Where he stays in constant terror of the man who upset hell";
"But I'll take you to a region," spake the spectre, "where, 'tis said,
There once sat a Great Jehovah with a crown upon his head,
Where the preachers from your planet used to gather, sing and pray
For the promise in the Bible for the 'good on judgment day.'"

Then he led him to an altar that seemed built of solid gold,
But the place was dark and gloomy and threw up a scent of mould.
"Here," began the guiding spectre, "is supposed to be the throne
Where the great and good Jehovah sat for ages all alone,
Till Confucius and your Jesus and some others I could name
From upon your little planet, as the people's Saviors came,
And began to hold their meetings in contention for a place,
And their wrangle and their jangle so disturbed His Mighty Grace
That he called them all together in a 'Council of the Right,'
And they wrangled and they jangled till they broke up Heaven quite.
Now, sir, this is all the story; as I got it, so I tell;
But they say down on your planet, it was you extinguished hell,
And they fear you and your reason, hence your presence do not hail,
Lest you turn the little heaven of their souls into a jail."

It was thus the guide recited all he knew of history,
All he knew of Heaven's people and the God that used to be.
All the while the Colonel listened with that twinkle in his eye;
He had heard upon this planet oft the same old musty lie,
And he knew that old St. Peter, all the ages past had known
Of this scheme to catch the people and control the "great white throne."

He discovered in this Heaven, to his sorrow and disgust,
That St. Peter was a holder of much stock in Christian trust;
He discovered that a corner had been gained by old St. Paul,
And the "big ones" had just driven all the "small ones" to the wall.
He discovered that the Savior was no higher than Tom Paine,
And Jehovah there no nearer than upon the earthly plane.

He was glad to meet St. Peter as he sat there at the gate,
For it livened up his journey in that great immortal state.

But he found no place in Heaven where he thought he'd care to stay,
For the place was small and dismal and was sadly in decay.
It was builded to the notion of the minds so long ago,
That the modern man, developed, would find rooms too small and low.

"It is changed," St. Peter told him, "till the place seems new and strange,"
But his saintship seemed enjoying all the features of the change,
And though old he had adopted all the fads of modern thought,
Just to hold down his position that the younger saints had sought.

Bob was shown the great Elijah, who resembles Dowie some,
And was told how he "to Heaven in a chariot had come."
He was shown the dear old Moses, and old David and his folks,
And old Jonah and old Daniel who had figured in the hoax.
He was shown the face of Noah and of Adam and of Eve,
And he wondered how such women, plump and pretty could deceive.
He was shown the massive fog-horn that old Gabriel will blow,
And the Colonel spoke of leaving, but they wouldn't let him go.

In my dream the Colonel told me all the sights he had been shown,
And he said he thought the spirit of progression there had grown,
Till the only hell and heaven that the spirit there could find,
Were conditions each one brought there in the consciousness of mind,
That Jehovah means the center of all power and all life,
And the Devil means the center of all error, pain and strife.

No one knows what is beyond us; no one knows what lies in wait;
No one knows from the beginning what will be his coming fate;
When we close our eyelids mortal in our soul we catch a gleam
Of a bright and shining portal and we linger in that dream.

On this side it seems but justice for the good to stand above
And apart from all the vicious if they build their homes with love,
And all know the brainy Colonel towered far above his foes,
For he always met them kindly when in anger they arose.
It was not the men he battled, but their binding, blinding creed;
It was not the persons hated, but old superstition's seed.

In my soul I see him fighting, leading on across the way,
At the head of hosts of people in the light of modern day;
Hear him talking to immortals who in darkness have been lost,
Or upon the sea of trouble in a shipwrecked boat were tossed.
Hear the words of wisdom falling like the dewdrops on each head,
Like the morning sunlight beaming o'er the verdure almost dead.

His great soul, so full of music and from earthly labors free,
Still is weaving words of power for eternal liberty,
And his high and tender spirit with his true, unselfish love,
Soon will lift the veil of darkness from those fogy eyes above.

* * * * * * * * * *

As I wake from slumber visions I can see the Colonel still,
And he seems pursuing preachers with the same determined will,
With the object still before him to make superstition flee
E'en from heaven, if infected, and to make all people free.

DR. T. WILKINS.

"A good deed is the best prayer; A loving life is the best religion."



COL. INGERSOLL
Is Still Teaching the Gospel of Free Thought and Human Liberty.



ST. PETER
Expostulating With The Colonel in Regard to His Ideas of Heaven and the "Great White Throne."



ST. PAUL
Exhorting HisDisciples Against the Eloquent Agnostic and His "Pernicious, Noxious Doctrine."



MOSES
And the Preachers Whose Dwarfed Intellects Make Them Still Obedient to the Old Commandments.

Our Boston Correspondent Expresses Himself Clearly and Forcibly on the Decline of Spiritualist Societies.

There are many things coming to the front at the present time, that Spiritualists must calmly meet. The "decline" of Spiritualist societies is most certainly one of them. The cause of this has to be determined in the future, and a remedy found, if possible. The Spiritualist papers are not supported as well as formerly, with the single exception of The Progressive Thinker. The Light of Truth has sunk $30,000 in the vain effort to be sustained. The old Religio-Philosophical Journal has been so reduced in size that it contains barely one-fifth of the amount of reading matter it formerly had. The Banner of Light has a difficult task in its efforts to live, and all along the line the prospect has not been very encouraging in the Spiritualist newspaper business. This condition of affairs cannot be ascribed to the Great Psychological Crime. It is useless to conceal facts; they will sooner or later force themselves to the front, and demand a hearing. Spirit manifestations, the leading factor in our cause, has certainly been on the increase, and may it not be possible that the decline in the number of prosperous Spiritualist societies may arise from the fact that liberal and eloquent reverends are coming to the front everywhere and attract the Spiritualist? In this city any number of Spiritualists flock to hear the liberal divines who have banished hell and a golden-payed heaven.—Editor.

FROM NEW ENGLAND.

Spiritualism in New England averages about the same from season to season in the matter of numbers attracted to its meetings, and permanent interest in it as a movement on the part of those who seek it as investigators. The movement is by no means represented by the same number of local societies as it was three and a half decades ago. The days when Ralph Waldo Emerson, William Lloyd Garrison, Henry C. Wright, Stephen and Abbie Kelley Foster, Dr. S. B. Brittan, Prof. Wm. Denton, and others of like standing, graced the rostrum are not duplicated now. Thousands flocked to hear the eloquent and scholarly exponents of the new gospel of angel love in those days and were not ashamed to admit their love for Spiritualism to the whole world.

To-day they and their descendants are largely found among the members of the liberal Christian churches. Some of the most popular speakers of that period are now pastors of Christian churches. Want of proper organization and earnest devotion to the truths of Spiritualism are responsible for the decline of our movement in New England.

In Maine where there were once seventy-five or more flourishing societies, there are now less than ten, four of which are ten-day camp-meetings.

Interest has fallen off in New Hampshire and Vermont in even greater degree. There are not more than ten working local societies in both states, whereas at the time to which reference is made, these states were blessed with as many local societies as was the state of Maine.

Massachusetts still has many local societies, but they are not possessed of one-tenth of the financial and numerical strength as they were in the palmy days of Denton, Spence, Doten, Finney, French, Baxter and Randolph; in fact, the towns in which strong societies then existed, have none now, or like some of the cities, only weak and non-influential bodies. Other towns now have societies in which none formerly existed, but these bodies are rather unstable and ebb and flow with the tide of human curiosity. It is not improbable that two hundred Spiritualist gatherings of different kinds are held in Massachusetts every Sunday. Very few of these can be dignified with the name "society"; they are simply gatherings of people, attracted by the magnet of some medium, or by the desire to have "a good time."

Rhode Island and Connecticut are much the same as the state of Maine. When H. H. Brown was settled at Willimantic, and J. Frank Baxter at Providence, Spiritualism was healthily aggressive in both states. Pawtucket and Providence are now the only places in Rhode Island that have local societies. Warren, Woonsocket, Westerly, Newport, Bristol and other live towns now have none, whereas Spiritualism was once at the very front in those places.

Local societies are also few in number in Connecticut as compared with other days. The city of Norwich is about the only place in which an aggressive local society is at work. Hartford has eight or ten Spiritualist meetings every Sunday; they probably do some good, but their influence upon the religious life of the city is slight. The same is true of New Haven, Bridgeport, Meriden, Stonington, New London and other places where weak societies exist, or none at all.

It must not be imagined that popular interest in Spiritualism has waned because of this general decline of the local societies. On the contrary, Spiritualism is more to the people than ever before. It is being talked from the pulpit of nearly every Christian church, while the secular press and the literature of the day are filled with it. Camp-meetings are now numerous, and they contribute largely to the decline of local societies. People "fill up" with Spiritualism at the camps then, like bruin in winter, live upon that store until camp season comes again. Literally some of them draw in their spiritual food for eleven months and fifteen days through their hands. They "lick off" the spiritual sweets as children do molasses candy when it has stuck fast to their fingers. It satisfies them until candy time comes again.

Good work is being done in many places, but the weakness of the itinerant system grows more and more apparent every passing day. The change of speakers every Sunday injures the cause beyond repair. Permanency is never established by removing the underpinning from a building. This is equally true in spiritual work. The noted speakers named above were usually employed for a term of months in the places where they spoke. Their influence was lasting, and could have been made the power of all powers had the Spiritualists risen to their opportunity by proper organization. The best results now apparent are found only through long engagements. The work of such wonderful mediums as Mrs. May S. Pepper must be classed by itself. She has a special following, and her hearers seldom attend any other Spiritualistic meetings. In fact, it is safe to say that they are never present save when this gifted psychic is to appear.

In Boston, Mrs. Minnie M. Soule carried on the work of the Gospel of Spirit Return Society for many years. She interested many people, and her organization did a great deal of practical work, besides giving valuable instruction in spiritual things. The name of her society is somewhat paradoxical—"Spirit Return." Since the spirits of those who take leave of earth never go away, how is it possible for them to "return?" But names count for little when good is outwrought for the mourning sons and daughters of earth. Mrs. N. J. Willis is the regular speaker at the M. S. Ayer Temple. She has a large circle of staunch friends, who listen with delight to her utterances and claim to be greatly benefited by them. Agrippa, Clime, Phillips Brooks, Plato, Aristotle, H. W. Beecher, Theodore Parker, and other celebrated characters in history, are regularly advertised to speak through her organism. Mrs. Willis does her work in her way, and her utterances can only be judged upon their merits, therefore, no one has the right to praise or to condemn them unheard.

Mr. F. A. Wiggin is the settled speaker for the Boston Spiritual Temple. His audiences certainly average with those to be found in the Christian churches from Sunday to Sunday. His meetings are advertised in the column of church notices in the daily papers, and his subjects are upon topics of vital interest to all patriotic citizens. His evening meetings are usually very largely attended. His aim evidently is to make Spiritualism a permanent influence in the religious life of the city. It is a worthy ambition, and he has the consciousness that he is being sustained by many of the best people in Boston. Aside from Mrs. Willis and Mr. Wiggin, there are no regular societies presenting Spiritualistic lectures in Boston. Mrs. Soule has not opened her meetings thus far this season, owing to ill health, while all of the hundred or more other gatherings held every Sunday are either individual enterprises for personal profit, or an aggregation of talent for the purpose of advertising publicly the psychic powers of which the participants claim to be possessed. Two lyceums, led by Mr. J. B. Hatch, Jr., and Mrs. M. J. Butler, complete the Sunday services in Boston. There are numerous week-evening meetings that are almost purely social in character.

Boston is also the home of the Banner of Light, as it has been for forty-seven years. It has had but three editors in all that time—Luther Colby, John W. Day and Harrison D. Barrett. The former fell at his post of duty. Capt Day sold out his interests after two years of service, and Mr. Barrett has been at the helm ever since 1897. Quite a surprise was sprung at his removal a few weeks since, by the party who gained possession of the paper at the time of Mr. Tuttle's transition in October, 1903. and legal proceedings are now pending to determine the rights of the contending parties. All of the old employes of the Banner are reported to have been discharged, and the new management has fortified itself with people of its own choosing. The public is interested, and cannot but wonder what the outcome will be. All hope for the triumph of the right, and trust that justice may prevail. Mr. J. J. Morse is now acting as editor-in-chief, and is assisted by Miss Susie C. Clark, both of whom are well known in Spiritualistic circles. As the oldest publication in the world pertaining to Spiritualism, the Banner's fate is a matter of concern to all Spiritualists, and it is to be hoped that no one of them will permit prejudice to blind his eyes to the good the paper has done in the past, or may do in the future, if honestly conducted and handled by true friends of the cause.

Q. A. D.

Boston, Mass.

This thought, kept well before our people will do no harm, as it will have a tendency to keep them free, and it is freedom we need. It is obvious that some of those who call themselves Spiritualists are inclined to be as narrow in their conceptions of truth as almost any other denomination in the world This is perhaps unpleasant, but it is true nevertheless.

Denominational lines must be swept away—to me it seems the whole aim of spiritual philosophy is toward the elimination of such—toward the destruction of those lines which induce caste, and that spirit which fosters a system of caste, is of all things the most undesirable. Ancient history, and some not so ancient, gives us clearly defined illustrations of the evils of caste systems, and encourage us to strive for equality.

The object of spirit return, is not simply to amuse—to satisfy cravings or curiosity, nor simply to demonstrate the continuity of life, but is essentially for the instruction of the masses—the leading of men away from the paths of past error, and into the higher walks of understanding. If our friends come back to us (as we know they do); it is not only that they whisper "All is well," but that they may give us the benefit of their increased knowledge of life—that they may tell us wherein they have made a mistake, and thereby aid us to avoid that mistake. Oh, may we learn the object of spirit communion so thoroughly that we will raise it to that high standard that is its just due—and may it never die out, is the wish of

WILL J. ERWOOD.

TWO GOOD MEN GONE.

Will J. Erwood Writes of Spiritualistic Work.

I enclose herewith a short account of the life of James E. Hyde, of Ripon, Wis., written by one who knew him well. Brother Hyde has just passed to the higher life, after months of suffering of the most intense character. In his transition this life has been deprived of the influence of a good man; one who was a consistent and faithful Spiritualist for many years. The general verdict of those who knew him was that he was one of the most even tempered, just men they have ever known, and this of course does not by any means cast undesirable reflections upon the cause of which he was a representative.

It was my privilege to speak the words of farewell to the mortal body, of God-speed to the arisen spirit.

The angel of Death has been busy in Wisconsin during the last two weeks in that it has taken away two of our best men. I had no sooner arrived home from officiating at Brother Hyde's funeral than I received word to hold myself in readiness to respond to a similar call from Almond, Wis.

This call was not long delayed, and Thursday, Dec. 31, found me at that town to officiate at the funeral of our co-worker and brother, John S. Cowan, who had answered the summons and gone to join his many friends on the other side. Mr. Cowan was one of the trustees of our state association, and a noble character in every way. That he was held in high esteem is evidenced by the fact that every business house in Almond was closed during the funeral, and also by the fact that he has held office after office in the community and county of which he has long been a resident, his last position being that of postmaster.

The Methodist church was placed at our disposal, and was filled to overflowing by the many who were proud to call John Cowan friend and fellow-townsman. It was my privilege to know Mr. Cowan personally and well, and to say that he was one of the highest type of men is by no means saying too much. His religion was to do good, and justice characterized his every act. I would that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows.

Brother Hyde leaves a wife and several sons to remember his many excellent qualities, while those who are left to carry on the work Brother Cowan was doing are a wife, one daughter and a son, Mr. Wayne Cowan, who is in the Indian Department at Washington. These good men will be missed, but they are two more who have gone to the life beyond the grave to prepare a welcome for their loved ones who must perforce follow them in the course of time.

Since writing my last letter I have visited a number of places for the purpose of holding meetings, among them being Almond, Portage (where the president of the State Association makes her home and is doing an excellent work for the cause), Cambria, Winona, Minn., and Rochester, Minn., meeting at each place many fine people, and witnessing the growth of the interest in the cause of Spiritualism.

It is gratifying to note that increased interest, in spite of the feeling that sometimes arises to the contrary, I can not see that there is reason to fear the outcome of our cause if we follow strictly in the path outlined by those arisen friends who are permitted to be leaders and guides, as well as in that which our own inspirations tell us is the right.

I find a growing desire on the one hand, for startling phenomena, and, happily, on the other hand as steady a growth of the desire for philosophy—for that sound philosophy that has been shorn of platitudes—presenting only the most cogent reasons for taking up the study of life as revealed by the higher soul illumination. While there is of course, the same necessity for phenomenal evidence, I believe the many are beginning to realize the sacred character of the communion between the two worlds. When I say sacred, I do not mean in the light of sacerdotalism, but that sacredness that embodies the simplicity of truth divested of all shams and meaningless forms and rituals.

Occasionally I met alarmists who fear the interest is dying out—who are afraid that we shall have a priesthood, etc. They are amusing, to say the least, and I am sure are earnest, but I hope mistaken. I cannot see that we want to build up a clergy in the sense that other denominations have, but that we should require our workers to have certain qualifications I believe to be no more than right. However in building up any system which might well be looked upon as a clergy, we would do well to bear in mind one fact, and that is, it is difficult to take such a step without a tendency to sectarianism—to creedalism, and of all things in the world I hope we will not become sectarian or harrow.

In my estimation we should never forget that it is humanity first, then the other things that may follow, but our duty is to men, before it is to church or ism, whether it is a Spiritualistic church, or a Catholic—whether it is Spiritualism, or Methodism, makes no difference.

Read and Think for Yourself! Study the Occult and the Scientific Problems!

"Come let us reason together, with charity for all and malice toward none," was said to all the world, and is still echoing down the ages, to the annihilation of old superstition and ignorance and the upliftment of the human mind and soul, and Spiritualism shouts it again to the world through The Progressive Thinker, which makes its regular weekly visits to every country on the earth, and contains all the latest occult literature afloat, and the very cream of the scientific and philosophic world.

The Progressive Thinker.

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THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER FOUR.

A few philosophers in America and Europe are aware that in 1901, I published, for the first time in the history of philosophy, a brief outline of some of the principles of Hunger.

Obviously, the passion is transmitted from parent to child through the germ cells of conception.

Hunger is both an hereditary and acquired choice of affinities of nutrition, viz., for self-evolution.

Its laws imply an hereditary capacity for a self-reconstruction of the self.

I have defined Life as the involution, dissolution and evolution of forms by laws of passion.

Hunger is the first of these laws.

On its lowest plane, it is seen to be the principle causing the protozoa to digest and secrete.

On its highest, its laws influence the purest Spiritualism, and its philosophy.

Hunger therefore always implies some form of consciousness of choice. It is not mere physical attraction, i. e., as of a magnet for filings. Or chemical affinity, i. e., as of H for O.

Through its reconstructive laws my body has been evolved from the lowliest forms of the protozoa.

Hunger, and nutrition, are, as a builder to his bricks; a shoemaker to his leather, a tailor to his cloth, a dressmaker to her silk, a watchmaker to his metals.

My body and soul owe their existence to the laws of Hunger. The existence of nutrition has no meaning when it is divorced from its relations to the constructive, and reconstructive laws of Hunger; which get, keep, change, and reconstruct nutrition into blood and nerve cells.

Thus through the laws of Hunger, my Ego, Self, Mind, or Soul gains its first victory over matter; by overcoming the physical and chemical inertias of nutrition, and evolving them into vital forms, forces and motions.

The evolution of human knowledge ultimately depends on these laws

To get nutrition implies touch.

This makes sense images possible; and, out of which grow the identities of the inferior concepts of the subsequently evolved Intellect.

On the side of the evolution of the physiological "matter" of the brain (which evolution is performed by the laws of Hunger) it is obvious, that the brain (as the organ of human knowledge) depends for its existence upon the evolution of blood; blood depends for its existence upon the evolution of nutrition; and the evolution of nutrition, into blood, depends upon the creative laws of Hunger.

On the side of Touch, the laws of Hunger are mental.

On the side of nutrition, they are vital.

Out of these two laws are evolved the body and the soul of man, viz., out of the laws of passions, and senses.

The laws of Hunger which get, keep, and reconstruct, physical and chemical inertias into nerves, and nerve forces, imply the operation of self-creative powers, which are unwearyingly concerned in the evolution of forms; the evolution of forces; and the evolution of motions.

Therefore; the evolution of my Self, Ego, or Soul is revealed in this principle, viz., that these self-created forms, forces, and motions (of which cells, nerve-forces, and circulation are types) continue (after their secondary creation) to assist in creating a still higher series of forms, forces, and motions; of which, mental-images of sight and hearing; forces of strictly mental attraction; and the motion of telepathic concepts, and apparitions, are types.

Thus; as an illustration of a phase of hallucinatory Spiritualism—as distinguished from real Spiritualism—visions of spirits may be made to appear by abnormal quantities of blood acting on the complex structure of the retina, the optic nerve tract and the brain cortex.

Reduce the quantities of forces, and motions, i. e., the size, or volume of the streams of blood flowing into these portions of the brain; and you can reduce the color, number, and forms, of the spirits.

Nicolai, in a paper read to the Royal Society of Berlin, describes the disappearance of spirits, through the reduction of the volume of blood from his brain, by leeches; and the demands of digestion.

The bleeding by leeches began about eleven o'clock in the forenoon.

"I was," he writes, "alone with the surgeon during the operation. The room swarmed with human forms of every description; which crowded fast on one another. This continued till half-past four o'clock. The exact time when digestion commences. I then observed that the figures began to move more slowly. Soon afterwards the colors became gradually paler. Every seven minutes they lost more and more of their intensity without any alteration in the distinct figure of the apparitions. At about half-past six o'clock all the figures were entirely white, and moved very little. Yet the forms appeared perfectly distinct. By degrees they became visibly less plain. Without decreasing in number, as had formerly been the case, the figures did not move off. Neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air. Of some, even the whole pieces remained for a length of time; which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them. And I have never since experienced any appearance of the same kind."

My explanation of the causes of the final disappearance of Nicolai's hallucinatory spirits is as follows:

The circulatory forms, forces, and motions, ceased to act, first, on those complex parts of the retina, and optic nerve, essential, first, to the actual rates of motion (or time) at which the spirits moved; consequently, the spirits, at first, began to move more slowly.

Secondly; and in order, they ceased to act on those cerebral parts essential to the visual creation of space; i, e., color; as a result, the spirits began to look paler.

Third; the circulatory forms, forces, and motions, ceased to act on those cerebral parts essential to the development of geometrical outlines, figures, shapes, curves, and angles; as a consequence, the lines, angles, and curves, constituting the figures of the spirits, immediately dissolved.

But these facts have another side.

As the reduction of the forms, forces, and motions (circulation) can reduce the laws of space, and time, governing the forms, forces, and motions of mental-images; so, on the other hand, an increase of these same forms, forces, and motions (circulation) modifies, and often increases the number, variety, persistency of these mental forms, forces, and motions

"Every German word and phrase deserted my recollection," said Sir H. Holland. "It was not until I had taken food and wine * * that I regained them again."

Opium, by modifying the forms, forces and motions of the circulation causes the mental forms, mental forces and mental images and motions of the past to re-appear.

"Sometimes," wrote De Quincey, "I seemed to have lived for seventy or a hundred years in one night." That is, the number of mental forms were increased; because, the actual rate of motion, or time, at which scenes moved, increased.

In fever, the rapidity of the circulation, is, other things equal, the cause of the increase of memory, i. e., the force and motion of the blood is increased.

In a personal experience with haschish, I found the external notion of time to be greatly modified. This was because there were so many more images crowded into the minutes.

Other things equal, it is the modification of the form of the force i. e., the blood; in addition to the change in the rates of its motion, viz., time; which, modifying the impressions on the optic tract, causes visual images to appear in such altered relations to the senses.

Memory is therefore based on the forms and forces related to Hunger; and upon the varying rates of the motion of these forms and forces in their relation to the nerves.

An army officer, quoted by Ribot, was thrown from his horse, striking his skull. For five hours he loses all memory, though conscious of everything else. The return of the mental images to his memory, ultimately depended upon the normal motion of the force of the blood.

"Six hours after the accident the pulse begins to rise. The patient takes cognizance of the reply made so many times, 'You fell from your horse!' Eight hours after the accident, the pulse is still rising. The patient remembers to have seen me once before. Two and a half hours later, the pulse is normal. The patent no longer forgets what is said to him. He remembers distinctly the injury."

The temporary destruction of the officer's memory was obviously due to the violent alterations in the motions of the force of the blood in his brain, when he fell. By a different method, yet the same principle, memory is finally destroyed by the terrible changes in the motions of the force of the blood, in apoplectics.

When the motions of this force acts irregularly on the complex part of the retina, the sense of color becomes deranged; and the images of the memory become inextricably confused with those of perverted sensation.

Dr. Weiss gives the case of a sailor, a victim to psychic epilepsy. "The sailor" exaggerated the size of objects and distances, and was color blind. He called all dark colors dark blue and bright colors bright blue. Black was complete dark blue. White, strong light blue. As usual, he passed out of this state. Forgetting everything he had done in it. On another occasion he saw a black figure standing before him, and thought he was close by the sea, although, as was next day ascertained, he was three thousand paces from the shore.

Of course, certain conditions of weak health—not all—imply weaker rates of motion of the force; as in the case of a member of the medical profession, referred to by Dr. Ireland. This weakening of the rates, of the motion, of the force, of the blood, on the optic track, causes objects to appear smaller and weaker. This principle I explained in the case of Nicolai. To prove it, (by an inverse method) by turning the head upside down (so as to increase the rate of the motion of the force of the blood on the optic nerve) I have found that the colors of a landscape will appear more clear, deep, and brilliant Had the blood been drawn from my brain, by the two methods of leeches, and digestion, the colors would have looked paler.

Taking all of these cases together, I note that the lowly passion of creative Hunger, whose laws get, change, keep, reproduce and recreate the forms of nutrition into blood (thereby proving the creative victories of Life, over the physical inertia of "matter") also triumphantly evolves a new subjective world of strictly mental forms, forces, and motions; and which is ruled absolutely by its own law of mental space, viz., coexistences and sizes of mental images; and of mental time, viz., successions and durations of the same.

This is the world with which subjective—not objective—Spiritualism; and its philosophy has to deal.

The sun, moon, stars, and objects of the earth, which act from outside of our bodies, in, and on our organs of sense, furnish us with the laws of physical space and physical time.

This is the world of objective Spiritualism.

Thus; there are four grand classes of self-created forms, forces and motions, necessary to be self-evolved, as a condition to the self-evolution of universal intelligence, sympathy, and memory. And the work of this self-evolution—other things equal—depends on the senses as the servants of those primary laws of Hunger, which get, change, keep, reproduce, and re-create, the forms of "matter."

1. The first class means the self-evolution of the more solid, structural forms, viz., the bones.

2. The second class means the self-evolution of moving structural forms, viz. ,muscles, nerves, blood.

3. The third class involves the self-evolution of imponderable moving forces and forms, viz., nervous force, cerebral electricity, coenaesthesia; as the basis for the telepathing of concepts.

4. The fourth class implies the self-evolution of mental forms, viz., sense-images, and concepts; which—through the senses—are obtained, changed, kept, reproduced, and adjusted in universal relations, by the laws of the passions, i. e., Hunger, Love, Anger, Ambition, Fear, Hope, Sublimity and Compassion, Envy and Jealousy, and Sex, and Wonder.

The physical time necessary for me to see an object of physical light is from $".20 to 0".22.

The mental time, necessary for me to see a mental object, according to a reflex act of consciousness (Exner) is from 0".0662 to 0".0578.

Therefore; if the spirit which Job saw passing before his face had moved through space, at a rate swifter than between 0".20 and 0".22, the sage would not have been able to have physically discerned it.

Paradoxical as it may sound, Job's memory of the passing of the spirit before his face, and his general memory, had its seat in the laws of his passions; not merely in his senses.

Hence, the law of Mental Time which governs Memory, governs the laws of the Passions.

Introspection and personal experience has taught me, that the laws of my own passions, place (before my own consciousness) the classes of their own special, remembered sense-images, with incredible velocity.

Assume the law of Time to be 0".578 for a remembered-image of passion; and 0".22, the Time necessary for a new physical sensation to interest me; and the differences in the velocities of the successions of the shapes, which go to make up the differences in the successions and durations of Mental and Physical Time, are at once apparent.

The laws of my Hunger, which get, keep, change, reproduce, and evolve forms, into nerve cells, could not operate unless conditioned upon very complex laws of memory.

The weakness of the old philosophies, and the intellectualists, has consisted in the fact, that they have entirely overlooked these laws of the memories of the passions; and have attributed the origin and memory of concepts, and images, wholly to the operations of the senses.

But each passion has its laws of memory; and its law of reflex time.

Hence persons predict and infer consequences far more promptly, from the concepts connected with the laws of their own Hunger, Suspicion, Love, Jealousy, Sex, Avarice, Compassion, Shame, Fear, Anger, and Ambition; than from the passing, physical images of their Sight, Hearing, Touch, Smell, and Taste

And; this is why hallucinations of deep-seated feelings of passion, are always more enduring than hallucinations of the senses; because the latter (in the majority of cases) have their origin in the laws governing the former class.

Shame keeps persons from admitting the existence of emotional states; the deepest memories are never told.

This is why the psychologist is thrown off the track by his subject.

The desire to be universally approved, being nearly always a stronger motive in women, and men, than the love of truth.

Only martyrs, scientists and philosophers die for the truth.

No one has ever lived, who has told all the moral and psychological secrets which they know about themselves.

Hence, the psychologist is always working in the dark in the majority of his cases SALVARONA.

THE IROQUOIS THEATRE TRAGEDY

"Oh! see the calcium light," they said,
They looked, and then "six hundred dead."

A Simoon wind and fiery dust—
And then the awful holocaust.

From hell a scorching sheet of flame—
And then charred bodies without name.

"Give dividends," the Shylocks cried,
And then six hundred victims died.

But Justice stands with balanced sword
And waits the inevitable word.

Tho' heaven falls and suns grow dim,
Stern Justice meted out by Him

Who rules the stars—shall never cease
Until on earth the reign of Peace.

DR. GEO. W. CAREY.

St. Louis, Mo.

Mirth cannot move a soul in agony.—Shakspeare.

Candor is the rarest virtue of sociability.—Sternau.

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

LIFE IS GOOD.

They come, they pass, with snow-soft feet,
And deathless youth illumes their eyes;
Alike to them are chaff and wheat,
Alike the foolish and the wise,
They bring the wound, they bring the balm,
They light our smiles, they dry our tears;
Careless of death or life, the calm
Servants of time, the patient years.

The winds that rend and strew the rose
Dissolve the sweetness through the air;
This wind of time that beats and blows,
Leaves all the past still fragrant-fair.
Though hopes may fail and hearts may break,
And fruitless all the striving be,
One golden gift is left to make
Man's bliss, consoling memory.

Hail and farewell, farewell and hail!
The going and the coming guest.
Welcome to daybreak's shining sail,
As to the night beyond the west!
The years may come, the years may go,
And bring the sad or merry mood;
Merry or sad, one thing we know
That life is good, ah, life is good!

—New York Sun.

It is generally more profitable to reckon up our defects than to boast of our attainments.—Carlyle.

Bad men excuse their faults; good men will leave them.—Johnson.

A thief does not always thieve, but be always be on your guard against him.—Truth Seeker.

It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Johnson.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 737.)

"Some time after this I was awakened in the night by a voice speaking my name. I sat up in bed wide awake and listened. I heard the ticking of the clock and from an adjoining room the savy breathing of the other two members of my family. I felt a strong impression that some one was standing near my bed wanting to speak to me. A soft light filled the room and while I could in no way account for it I was not in the least frightened. I lay down and waited. Soon a voice began speaking—the same voice that had spoken to me before—a voice now thrilling with strength and tenderness. It spake slowly and distinctly and every word entered my brain and thrilled my inner being with a strong conviction of the truth spoken."

Mrs. Austin took from a drawer in the table by which she was sitting, a bundle of papers and choosing one she said: "Now listen to the words the voice spake to me:

"'Look not on yonder snowclad mound,
For she a home of light has found.
Beyond the turmoil you call life,
Beyond its wretchedness and strife,
Her soul from earth and flesh made free
Now waits with joy to welcome thee.
No ancient church nor blood-stained creed
I urge on thee in this thy need;
Find in thyself a power divine
And know unending life is thine.'"

"You see there is nothing mystical or uncertain about that. It is right to the point and it brought me joy and light—like the pure soft light of morning that ushers in a glorious day.

"It is not my purpose to give you a history of the months that elapsed between that time and the time I lost my husband, but I will say that they were bright with hope. I learned not only that there is a life beyond death—a continuation of our present existence—but that it will be just what I myself make it; that if I want to find a heaven hereafter I must do my best to make a heaven here—now. Many times that voice spake to me words of warning, of counsel and of comfort. Many that I had loved and lost came and made themselves known to me. Yes, the veil was rent between me and the spirit world, and my entire being thrilled with renewed life and hope. I began to feel that I had a work to do, and began to prepare myself for it by trying each day to make the most and best of myself and my opportunities.

"'Seek not afar for the things that lie within your reach. Do not expect or ask a higher power to do for you what it is possible for you to do for yourself,' said my spirit instructor. Do your best and the best will come to you. Be kind to every living creature. Entertain not an unkind or evil thought for one moment. Make yourself pure, and true and noble. Excuse nothing in yourself that you would not excuse in another. Let alone other people's failings except to avoid them yourself. Learn to use your trials, misfortunes and disappointments as stepping-stones to lift you higher. Get all the good you can out of everything, and let the bad alone if you cannot help to mend it in any way.'

"Such are some of the counsels I received, and as I sought for greater light I received it. I learned to look after my bodily health carefully. I grew thoughtful about choosing my food and drink. Spirituality and intemperance never go together, and a person may be intemperate in eating as well as any other way.

"Perfect cleanliness of mind and body, pure food, pure water, pure air, plenty of exercise in the sunlight and regular hours for the daily duties, all are essential to success in spiritual attainments. Pure air is of great importance in more ways than one, for only earth-bound spirits will enter a foul atmosphere—do not ever forget that truth. Spirits cannot do impossible things just because they have passed out of the flesh. No one would expect an accomplished musician to render a piece of music perfectly if the instrument given him was out of tune, but many persons expect the communicating spirits will do perfect work through a very imperfect medium. We do not want to throw to the winds our judgment and good sense just because we are dealing with spiritual matters, for there is no time when it is needed any more.

"The absurd idea that because a man is dead he knows everything seems to have taken a firm hold in the mind of the average person. The average person is spiritually lazy; he says he wants the truth, but he is not willing to work for it or even think deeply. Phenomena is of no use, only to convince those who would not be convinced otherwise. It is to the truth seeker what the first reader is to the child, and one ought to very soon progress beyond seeking for it.

A person developing spiritually will soon outgrow that childish love of the marvelous which constantly demands something wonderful. What we persistently seek for we find, therefore it is important that we aim high, maintain high ideals and seek for the highest and noblest attainments."

Then came a quick knock upon the door and Mrs. Austin arose and admitted a stranger, a small woman with keen black eyes. She took in the occupants of the room with a swift searching glance, and turning to Mrs. Austin, said: "Are you Mrs. Austin, the medium?"

"Yes."

"Well, I am a medium also, a a little while ago a spirit came to me and said that she had been to you the last two evenings but your mind was so fully occupied with your own affairs that she could not get your attention. She gave me this message for you, and asked me to bring it to you, saying that you alone could do the work she wants done."

The woman gave Mrs. Austin a folded slip of paper, and with a courteous "good evening," withdrew. Mrs. Austin unfolded the paper and read these words: "Go to the town of Leeden tomorrow by the hill road and your duty will be made clear to you. (Signed) Mandane Estrey."

"What does it mean?" asked Mrs. Grey and Martha in concert.

"I do not know," replied their friend, "but as we do not have to work to-morrow we shall find out."

The next day Mrs. Austin and Mrs. Grey and Martha started for the town specified in the message received the night before. The road led between desolate-looking pasture lands interspersed by groves of sugar maples and somber spruces. Here and there the traveler could look away beneath the spreading boughs into the cool shadowy depths where were beds of soft green moss, where graceful feathery ferns drooped over little streams that with many a splash and tumble plunged into larger streams. Sometimes the road ran beside half-cultivated fields. These farms were usually rough and stony and looked as if nature offered a stern resistance to man's efforts to wring from her a livelihood. The three women enjoyed their drive and saw beauty everywhere as only real nature lovers can. From tangled bushes, ruined fences, and broken and gnarled tree tops birds were flitting and singing joyously. The air was fragrant with the odor of the growing ferns, grasses and briars, and the roadsides were brightened by yellow dandelions and blue violets. The swamps with their pools of dark water where the cat-tails were growing, where the air was filled with the spicy breath of peppermint and wild grape, where slender willow boughs swung their golden "pussies" in the glorious sunlight—all called for their share of enthusiastic admiration.

At last they came out upon a plain at the top of a high hill. The view was magnificent. Hill rose beyond hill until the blue of the farther hills mingled with the soft blue of the sky. The nearer hills were clothed with verdure from bottom to top save where some great gray rock reared above the surface of the soil. The dark robes of the spruces were relieved by dashes of golden green showing where the aspens grew, and here and there a paper birch with its long arms spread outward flashed a gleam of silvery whiteness upon the scene. A few rods ahead stood an old weather-beaten house. Smoke curling out of the big square chimney showed that the house was inhabited. A little farther back from the road stood a large new barn gay in its coat of red paint. In front of the house a stream of crystal water running through a rough bark spout fell into a trough hollowed out of a section of a large log. Near the trough stood a woman feeding some grain out of a tin dish to some ducks and chickens.

"I will drive up and give the horse some water," said Mrs. Austin, but before she had reached the trough a smart carriage drawn by a handsome black horse dashed up and a well-dressed and pompous looking man sprang out and proceeded to uncheck the thirsty horse. In the carriage sat a stylishly dressed woman who looked about her curiously. As Mrs. Austin and her companions drove up they heard the man by the horse exclaim, "What magnificent scenery!" and with a lordly wave of his hand he indicated the surrounding country.

"Yes," said his companion, "it is perfectly lovely, Surely, madame," she said, addressing the bent figure holding the dish of grain, "you must appreciate the delicate coloring and wild beauty of your magnificent hills."

The bent figure straightened. She was a woman a little past forty, perhaps, but she looked much older. Her hair which was drawn tightly back into a small knot at the back of her shapely head, was plentifully streaked with gray, her eyes wore a sad, hopeless expression, and her thin, pale face was lined with care and suffering, and her whole aspect and attitude was dejected and pitiful. For an instant she looked at the handsome carriage and the fashionably dressed woman who had spoken to her, and then she said with cold indifference, "I suppose it is all very fine, but it is not food nor clothing."

"That is always the way with such people," said the woman in the carriage with a tone of contempt; "they never have eyes for the beauty of the landscape or the glory of the sunset; all such people think about is food and shelter just like their cattle—they have no souls."

These words produced a powerful effect upon the woman by the trough. Her figure grew erect and rigid, her toil-hardened hands twitched nervously around the dish she held, and her sad, wistful eyes darkened and gleamed with a wild light, as in a low intense tone she said: "Much such as you know about my desires and feelings! How much do you think you would care about the beauty of the scenery if you had to toil eighteen hours out of twenty-four year in and out? Do you think if you were compelled to cook, and clean, and wash and iron, and churn, and cut and make and mend, to feed calves and pigs and chickens, to nurse the ill by night and day and rear children—work, work till your brain reeled and your aching limbs refused to go, that you would be likely to look with rapture upon the beauty of a sunrise that heralded another day of torture—a day you had already begun?

"With hungry and impatient men to furnish with a dinner, what does it matter to me that the forest is cool and restful and ferny? Hurry as I may there is no time for me to go to yonder willow-shaded brook to rest. Once I loved beauty wherever found; I loved poetry and art; I had my ambitions, and dreamed of a beautiful future; but all my hopes have been crushed, and there is nothing left to me but work and misery. You say that I have no soul—souls are not of much account around here, especially women's souls; but if there is another life and it is not different from this I want nothing of it."

While the woman was speaking, Mrs. Austin stepped out of her carriage and slowly approached her and now lay her hand gently upon the woman's arm. "You poor soul," she said in a low, soothing tone.

The woman turned abruptly and looked at the speaker. At sight of the pure, kind face and wistful eyes looking so pleadingly at her, her countenance softened and her eyes lost their wildness. The pompous man and fashionable woman were whirled swiftly away by the sleek black horse. Mrs. Austin held the woman's arm in a gentle grasp as she said tenderly, "You will find the life beyond death very different from your present life; all the things your soul has yearned for here you will find there—there all your hopes, dreams and ambitions will be realized. What sort of seed you have been sowing all these weary years, my friend?"

The woman burst into tears but almost instantly controlled herself. "I have tried to sow no evil seed," she said, "but how can anyone who is little more than a machine wound up to do a certain amount of work in a given time, think much about goodness? I have to have my mind upon my work and think and plan or I could not do half I have to do."

"I know," said Mrs. Austin pityingly, "and when you do stop you sleep the sleep that follows exhaustion. I know what that is from hard experience. The tortured flesh holds the spirit down but it is there waiting for a chance to assert itself."

The woman shook her head sadly: "I wish I could know it. I could endure this life so much better, I am not sure but I might be happy in it if I could only know that there is a life beyond the grave where I can find my mother and my little ones, where I can get rested just for once and have and enjoy some of the love and peace and beauty I have so hungered for here."

"But, my dear woman, there is just such a life ahead of you, indeed there is," said Mrs. Austin earnestly.

Again the woman shook her head. "I used to think so," she answered sadly, "but some way I have lost all faith in a future life, in the Bible, in God—everything that I was taught to believe in."

Just then two men came down the path leading to the road. One of them led a handsome brown colt by a halter. As the three passed the two women the colt looked around and whinnied softly. A look of pain went over the thin, tired face of the woman and a hard, set look came into her eyes. For a moment she turned her face away from the road, then in a voice that was almost harsh she said: "You saw that colt? Well, I raised him with my own hands. When its mother died my husband said that if I would rear the colt I might have it for my own, and I, like the fool I am, believed him—after all I have been through with, too," she added bitterly, "and now he has sold it to go to a place where he knows the poor creature will be abused, and I being only a woman, must bear it—as I bear everything else. Everything that I love or that loves me is taken from me, and I work on—and who cares?"

(To be continued.)

GENESIS OF CHRISTIANITY.

Startling Historical Facts Concerning Its Origin.

Not until about a year ago was I aware of the fact that the first Roman emperor, Augustus Caesar, whose reign was from 31 B. C. to A. D. 14, was worshiped throughout the empire as "Divus Filius," the Son of God; that this worship was not a mere lip-service, but of one "who was believed to be supernatural, omniscient, all-powerful, and beneficent, the reincarnation of the wife-virgin Maia; the god whose coming was foretold by the Cumaean Sybil; whose sway was to extend over all the earth; whose conception and birth were both miraculous, and whose advent was to usher in the Golden Age of Peace and Plenty, and to banish sin forever."

So says Del Mar in his recent book on "The Worship of Augustus," and he establishes the fact incontrovertibly. It was a worship "with bell, book, candle, steeple, frankincense, rosary, cross, mitre, temple, priesthood, benefices, and ritual; in short with all the outward marks of superstition, credulity, piety and devotion." For further extracts from the book, see article in The Progressive Thinker, of Oct. 10, 1903, headed "Historical Facts, Concerning the Deification of Roman Emperors."

Catholicism audaciously asserts that the Apostle Peter was bishop of Rome during the last twenty-five years of his life. The Latin Vulgate New Testament, first published at Rheims in 1852, "cum superiorum permissu," contains at the end of the Book of Acts a chronological "Table of Peter," followed by a "Table of Paul." The first-named table under the date of the second year of Claudius, tells us this:

"Having founded the church of Rome and planted his apostolicical seat there, afterward absent from the city, either expelled thence with other Jews (Cornelius Tacitus in Claudio) or, rather, according to the office of his apostleship, leaving it for a time, he visited other churches, and came to Jerusalem again, using, both in his absence and presence, Linus and Cletus for his coadjutors."

The table concludes with the crucifixion of Peter at Rome in the fourteenth year of Nero.

In regard to Paul the next table tells us that he came to Rome in the second year of Nero, that he remained in prison two years, after which he preached in sundry countries of the west, and that "he was beheaded at Rome the same day that Peter was crucified."

Protestants deny that Peter was ever at Rome, but they are bound to believe that Paul came to that city in the reign of Nero, because the book of Acts records his arrival there in bonds. But the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible if the last chapter of Acts is to be credited, which tells us that Paul called together the chief Jews, and that when assembled they desired to hear him "concerning this sect," of which they said, "It is known to us that it is gainsaid everywhere." So reads the Vulgate, and King James' version is substantially the same, but the Peshito or ancient Syriac New Testament reads, "For this doctrine, we know, is not received by anyone."

Accepting, however, the Vulgate version, how could the Apostle Peter have been preaching in Rome fourteen years, off and on, when Paul arrived? And, if Peter happened to be absent, did he not leave "Linus and Cletus for his coadjutors?"

But it is needless to speculate on this question. The fact that the worship of Augustus was all-prevalent throughout the empire precludes the possibility of the introduction of the worship of another personage, especially of a despised Jew, and at a time when the Jews had been expelled from Rome by the Emperor Claudius.

Incidentally, I note the date of the crucifixion of Peter and beheading of Paul, as given in the two tables above mentioned:

Neronis	Nat. Dom.	Ascen.
14	70	37

That is to say, in the fourteenth year of Nero, Anno Domini 70, and the thirty-seventh year of the ascension of Jesus. Standard authorities end the reign of Nero A. D. 68, and the Romish church is the only authority for dating the ascension A. D. 34, as is these tables.

Thanks to "Nummus" who called attention to Del Mar's book, which, though not directed against Christianity, nevertheless makes it evident that the worship of Jesus could not have originated in the first century. And pardon me for repeating once more the declaration of "Nummus" that "Christianity is merely the idolatry of Augustus, slightly modified, altered in name and bleached by time. Put aside its fraudulent literature, and it has not a leg to stand upon; not a single monument, temple, tombstone or coin; nothing but names, words, and the grossest forgery, the most sedulous and shameful imposture ever fiddled upon the credulity of man."

The Arabian story of the Masich (healer), which parallels closely that of the gospel Jesus article in The Progressive Thinker Dec. 13, headed "Isa the Prophet and Jesus the God"), may contain a nucleus of historic truth, inasmuch as Palestine was hardly included in the Roman empire in the reign of Herod the Great or of his immediate successors. That story is doubtless the literary basis of the numerous gospels fabricated by the cloistered monks after the revival of learning. WM. HENRY BURR.

PROVERBS.

A thief thinks every man steals.

Better twice measured than once wrong.

Who steals an egg will soon steal an ox.

Just scales and full measure injure no man.

Measure not others' corn by your own bushel.

He who will steal a pin will steal a better thing.

He who will have no judge but himself, condemns himself.

First a turnip, then a sheep, next a cow, and then the gallows.

Read and Think for Yourself! Study the Occult and the Scientific Problems!

"Come let us reason together, with charity for all and malice toward none," was said to all the world, and is still echoing down the ages, to the annihilation of old superstition and ignorance and the upliftment of the human mind and soul, and Spiritualism shouts it again to the world through The Progressive Thinker, which makes its regular weekly visits to every country on the earth, and contains all the latest occult literature afloat, and the very cream of the scientific and philosophic world.

The Progressive Thinker.

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THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER FOUR.

A few philosophers in America and Europe are aware that in 1901, I published, for the first time in the history of philosophy, a brief outline of some of the principles of Hunger.

Obviously, the passion is transmitted from parent to child through the germ cells of conception.

Hunger is both an hereditary and acquired choice of affinities of nutrition, viz., for self-evolution.

Its laws imply an hereditary capacity for a self-reconstruction of the self.

I have defined Life as the involution, dissolution and evolution of forms by laws of passion.

Hunger is the first of these laws.

On its lowest plane, it is seen to be the principle causing the protozoa to digest and secrete.

On its highest, its laws influence the purest Spiritualism, and its philosophy.

Hunger therefore always implies some form of consciousness of choice. It is not mere physical attraction, i. e., as of a magnet for filings. Or chemical affinity, i. e., as of H for O.

Through its reconstructive laws my body has been evolved from the lowliest forms of the protozoa.

Hunger, and nutrition, are, as a builder to his bricks; a shoemaker to his leather, a tailor to his cloth, a dressmaker to her silk, a watchmaker to his metals.

My body and soul owe their existence to the laws of Hunger. The existence of nutrition has no meaning when it is divorced from its relations to the constructive, and reconstructive laws of Hunger; which get, keep, change, and reconstruct nutrition into blood and nerve cells.

Thus through the laws of Hunger, my Ego, Self, Mind, or Soul gains its first victory over matter; by overcoming the physical and chemical inertias of nutrition, and evolving them into vital forms, forces and motions.

The evolution of human knowledge ultimately depends on these laws

To get nutrition implies touch.

This makes sense images possible; and, out of which grow the identities of the inferior concepts of the subsequently evolved Intellect.

On the side of the evolution of the physiological "matter" of the brain (which evolution is performed by the laws of Hunger) it is obvious, that the brain (as the organ of human knowledge) depends for its existence upon the evolution of blood; blood depends for its existence upon the evolution of nutrition; and the evolution of nutrition, into blood, depends upon the creative laws of Hunger.

On the side of Touch, the laws of Hunger are mental.

On the side of nutrition, they are vital.

Out of these two laws are evolved the body and the soul of man, viz., out of the laws of passions, and senses.

The laws of Hunger which get, keep, and reconstruct, physical and chemical inertias into nerves, and nerve forces, imply the operation of self-creative powers, which are unwearyingly concerned in the evolution of forms; the evolution of forces; and the evolution of motions.

Therefore; the evolution of my Self, Ego, or Soul is revealed in this principle, viz., that these self-created forms, forces, and motions (of which cells, nerve-forces, and circulation are types) continue (after their secondary creation) to assist in creating a still higher series of forms, forces, and motions; of which, mental-images of sight and hearing; forces of strictly mental attraction; and the motion of telepathic concepts, and apparitions, are types.

Thus; as an illustration of a phase of hallucinatory Spiritualism—as distinguished from real Spiritualism—visions of spirits may be made to appear by abnormal quantities of blood acting on the complex structure of the retina, the optic nerve tract and the brain cortex.

Reduce the quantities of forces, and motions, i. e., the size, or volume of the streams of blood flowing into these portions of the brain; and you can reduce the color, number, and forms, of the spirits.

Nicolai, in a paper read to the Royal Society of Berlin, describes the disappearance of spirits, through the reduction of the volume of blood from his brain, by leeches; and the demands of digestion.

The bleeding by leeches began about eleven o'clock in the forenoon.

"I was," he writes, "alone with the surgeon during the operation. The room swarmed with human forms of every description; which crowded fast on one another. This continued till half-past four o'clock. The exact time when digestion commences. I then observed that the figures began to move more slowly. Soon afterwards the colors became gradually paler. Every seven minutes they lost more and more of their intensity without any alteration in the distinct figure of the apparitions. At about half-past six o'clock all the figures were entirely white, and moved very little. Yet the forms appeared perfectly distinct. By degrees they became visibly less plain. Without decreasing in number, as had formerly been the case, the figures did not move off. Neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air. Of some, even the whole pieces remained for a length of time; which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them. And I have never since experienced any appearance of the same kind."

My explanation of the causes of the final disappearance of Nicolai's hallucinatory spirits is as follows:

The circulatory forms, forces, and motions, ceased to act, first, on those complex parts of the retina, and optic nerve, essential, first, to the actual rates of motion (or time) at which the spirits moved; consequently, the spirits, at first, began to move more slowly.

Secondly; and in order, they ceased to act on those cerebral parts essential to the visual creation of space; i, e., color; as a result, the spirits began to look paler.

Third; the circulatory forms, forces, and motions, ceased to act on those cerebral parts essential to the development of geometrical outlines, figures, shapes, curves, and angles; as a consequence, the lines, angles, and curves, constituting the figures of the spirits, immediately dissolved.

But these facts have another side.

As the reduction of the forms, forces, and motions (circulation) can reduce the laws of space, and time, governing the forms, forces, and motions of mental-images; so, on the other hand, an increase of these same forms, forces, and motions (circulation) modifies, and often increases the number, variety, persistency of these mental forms, forces, and motions

"Every German word and phrase deserted my recollection," said Sir H. Holland. "It was not until I had taken food and wine * * that I regained them again."

Opium, by modifying the forms, forces and motions of the circulation causes the mental forms, mental forces, and mental images and motions of the past to re-appear.

"Sometimes," wrote De Quincey, "I seemed to have lived for seventy or a hundred years in one night." That is, the number of mental forms were increased; because, the actual rate of motion, or time, at which scenes moved, increased.

In fever, the rapidity of the circulation, is, other things equal, the cause of the increase of memory, i. e., the force and motion of the blood is increased.

In a personal experience with haschish, I found the external notion of time to be greatly modified. This was because there were so many more images crowded into the minutes.

Other things equal, it is the modification of the form of the force i. e., the blood; in addition to the change in the rates of its motion, viz., time; which, modifying the impressions on the optic tract, causes visual images to appear in such altered relations to the senses.

Memory is therefore based on the forms and forces related to Hunger; and upon the varying rates of the motion of these forms and forces in their relation to the nerves.

An army officer, quoted by Ribot, was thrown from his horse, striking his skull. For five hours he loses all memory, though conscious of everything else. The return of the mental images to his memory, ultimately depended upon the normal motion of the force of the blood.

"Six hours after the accident the pulse begins to rise. The patient takes cognizance of the reply made so many times, 'You fell from your horse!' Eight hours after the accident, the pulse is still rising. The patient remembers to have seen me once before. Two and a half hours later, the pulse is normal. The patent no longer forgets what is said to him. He remembers distinctly the injury."

The temporary destruction of the officer's memory was obviously due to the violent alterations in the motions of the force of the blood in his brain, when he fell. By a different method, yet the same principle, memory is finally destroyed by the terrible changes in the motions of the force of the blood, in apoplectics.

When the motions of this force acts irregularly on the complex part of the retina, the sense of color becomes deranged; and the images of the memory become inextricably confused with those of perverted sensation.

Dr. Weiss gives the case of a sailor, a victim to psychic epilepsy. "The sailor" exaggerated the size of objects and distances, and was color blind. He called all dark colors dark blue and bright colors bright blue. Black was complete dark blue. White, strong light blue. As usual, he passed out of this state. Forgetting everything he had done in it. On another occasion he saw a black figure standing before him, and thought he was close by the sea, although, as was next day ascertained, he was three thousand paces from the shore.

Of course, certain conditions of weak health—not all—imply weaker rates of motion of the force; as in the case of a member of the medical profession, referred to by Dr. Ireland. This weakening of the rates, of the motion, of the force, of the blood, on the optic track, causes objects to appear smaller and weaker. This principle I explained in the case of Nicolai. To prove it, (by an inverse method) by turning the head upside down (so as to increase the rate of the motion of the force of the blood on the optic nerve) I have found that the colors of a landscape will appear more clear, deep, and brilliant. Had the blood been drawn from my brain, by the two methods of leeches, and digestion, the colors would have looked paler.

Taking all of these cases together, I note that the lowly passion of creative Hunger, whose laws get, change, keep, reproduce and recreate the forms of nutrition into blood (thereby proving the creative victories of Life, over the physical inertia of "matter") also triumphantly evolves a new subjective world of strictly mental forms, forces, and motions; and which is ruled absolutely by its own law of mental space, viz., coexistences and sizes of mental images; and of mental time, viz., successions and durations of the same.

This is the world with which subjective—not objective—Spiritualism; and its philosophy has to deal.

The sun, moon, stars, and objects of the earth, which act from outside of our bodies, in, and on our organs of sense, furnish us with the laws of physical space and physical time.

This is the world of objective Spiritualism.

Thus; there are four grand classes of self-created forms, forces and motions, necessary to be self-evolved, as a condition to the self-evolution of universal intelligence, sympathy, and memory. And the work of this self-evolution—other things equal—depends on the senses as the servants of those primary laws of Hunger, which get, change, keep, reproduce, and re-create, the forms of "matter."

1. The first class means the self-evolution of the more solid, structural forms, viz., the bones.

2. The second class means the self-evolution of moving structural forms, viz. ,muscles, nerves, blood.

3. The third class involves the self-evolution of imponderable moving forces and forms, viz., nervous force, cerebral electricity, coenaesthesia; as the basis for the telepathing of concepts.

4. The fourth class implies the self-evolution of mental forms, viz., sense-images, and concepts; which—through the senses—are obtained, changed, kept, reproduced, and adjusted in universal relations, by the laws of the passions, i. e., Hunger, Love, Anger, Ambition, Fear, Hope, Sublimity and Compassion, Envy and Jealousy, and Sex, and Wonder.

The physical time necessary for me to see an object of physical light is from $".20 to 0".22.

The mental time, necessary for me to see a mental object, according to a reflex act of consciousness (Exner) is from 0".0662 to 0".0578.

Therefore; if the spirit which Job saw passing before his face had moved through space, at a rate swifter than between 0".20 and 0".22, the sage would not have been able to have physically discerned it.

Paradoxical as it may sound, Job's memory of the passing of the spirit before his face, and his general memory, had its seat in the laws of his passions; not merely in his senses.

Hence, the law of Mental Time which governs Memory, governs the laws of the Passions.

Introspection and personal experience has taught me, that the laws of my own passions, place (before my own consciousness) the classes of their own special, remembered sense-images, with incredible velocity.

Assume the law of Time to be 0".578 for a remembered-image of passion; and 0".22, the Time necessary for a new physical sensation to interest me; and the differences in the velocities of the successions of the shapes, which go to make up the differences in the successions and durations of Mental and Physical Time, are at once apparent.

The laws of my Hunger, which get, keep, change, reproduce, and evolve forms, into nerve cells, could not operate unless conditioned upon very complex laws of memory.

The weakness of the old philosophies, and the intellectualists, has consisted in the fact, that they have entirely overlooked these laws of the memories of the passions; and have attributed the origin and memory of concepts, and images, wholly to the operations of the senses.

But each passion has its laws of memory; and its law of reflex time.

Hence persons predict and infer consequences far more promptly, from the concepts connected with the laws of their own Hunger, Suspicion, Love, Jealousy, Sex, Avarice, Compassion, Shame, Fear, Anger, and Ambition; than from the passing, physical images of their Sight, Hearing, Touch, Smell, and Taste

And; this is why hallucinations of deep-seated feelings of passion, are always more enduring than hallucinations of the senses; because the latter (in the majority of cases) have their origin in the laws governing the former class.

Shame keeps persons from admitting the existence of emotional states; the deepest memories are never told.

This is why the psychologist is thrown off the track by his subject.

The desire to be universally approved, being nearly always a stronger motive in women, and men, than the love of truth.

Only martyrs, scientists and philosophers die for the truth.

No one has ever lived, who has told all the moral and psychological secrets which they know about themselves.

Hence, the psychologist is always working in the dark in the majority of his cases SALVARONA.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 737.)

"Some time after this I was awakened in the night by a voice speaking my name. I sat up in bed wide awake and listened. I heard the ticking of the clock and from an adjoining room the savy breathing of the other two members of my family. I felt a strong impression that some one was standing near my bed wanting to speak to me. A soft light filled the room and while I could in no way account for it I was not in the least frightened. I lay down and waited. Soon a voice began speaking—the same voice that had spoken to me before—a voice now thrilling with strength and tenderness. It spake slowly and distinctly and every word entered my brain and thrilled my inner being with a strong conviction of the truth spoken."

Mrs. Austin took from a drawer in the table by which she was sitting, a bundle of papers and choosing one she said: "Now listen to the words the voice spake to me:

"'Look not on yonder snowclad mound,
For she a home of light has found.
Beyond the turmoil you call life,
Beyond its wretchedness and strife,
Her soul from earth and flesh made free
Now waits with joy to welcome thee.
No ancient church nor blood-stained creed
I urge on thee in this thy need;
Find in thyself a power divine
And know unending life is thine.'"

"You see there is nothing mystical or uncertain about that. It is right to the point and it brought me joy and light—like the pure soft light of morning that ushers in a glorious day.

"It is not my purpose to give you a history of the months that elapsed between that time and the time I lost my husband, but I will say that they were bright with hope. I learned not only that there is a life beyond death—a continuation of our present existence—but that it will be just what I myself make it; that if I want to find a heaven hereafter I must do my best to make a heaven here—now. Many times that voice spake to me words of warning, of counsel and of comfort. Many that I had loved and lost came and made themselves known to me. Yes, the veil was rent between me and the spirit world, and my entire being thrilled with renewed life and hope. I began to feel that I had a work to do, and began to prepare myself for it by trying each day to make the most and best of myself and my opportunities.

"'Seek not afar for the things that lie within your reach. Do not expect or ask a higher power to do for you what it is possible for you to do for yourself,' said my spirit instructor. Do your best and the best will come to you. Be kind to every living creature. Entertain not an unkind or evil thought for one moment. Make yourself pure, and true and noble. Excuse nothing in yourself that you would not excuse in another. Let alone other people's failings except to avoid them yourself. Learn to use your trials, misfortunes and disappointments as stepping-stones to lift you higher. Get all the good you can out of everything, and let the bad alone if you cannot help to mend it in any way.'

"Such are some of the counsels I received, and as I sought for greater light I received it. I learned to look after my bodily health carefully. I grew thoughtful about choosing my food and drink. Spirituality and intemperance never go together, and a person may be intemperate in eating as well as any other way.

"Perfect cleanliness of mind and body, pure food, pure water, pure air, plenty of exercise in the sunlight and regular hours for the daily duties, all are essential to success in spiritual attainments. Pure air is of great importance in more ways than one, for only earth-bound spirits will enter a foul atmosphere—do not ever forget that truth. Spirits cannot do impossible things just because they have passed out of the flesh. No one would expect an accomplished musician to render a piece of music perfectly if the instrument given him was out of tune, but many persons expect the communicating spirits will do perfect work through a very imperfect medium. We do not want to throw to the winds our judgment and good sense just because we are dealing with spiritual matters, for there is no time when it is needed any more.

"The absurd idea that because a man is dead he knows everything seems to have taken a firm hold in the mind of the average person. The average person is spiritually lazy; he says he wants the truth, but he is not willing to work for it or even think deeply. Phenomena is of no use, only to convince those who would not be convinced otherwise. It is to the truth seeker what the first reader is to the child, and one ought to very soon progress beyond seeking for it.

A person developing spiritually will soon outgrow that childish love of the marvelous which constantly demands something wonderful. What we persistently seek for we find, therefore it is important that we aim high, maintain high ideals and seek for the highest and noblest attainments."

Then came a quick knock upon the door and Mrs. Austin arose and admitted a stranger, a small woman with keen black eyes. She took in the occupants of the room with a swift searching glance, and turning to Mrs. Austin, said: "Are you Mrs. Austin, the medium?"

"Yes."

"Well, I am a medium also, a a little while ago a spirit came to me and said that she had been to you the last two evenings but your mind was so fully occupied with your own affairs that she could not get your attention. She gave me this message for you, and asked me to bring it to you, saying that you alone could do the work she wants done."

The woman gave Mrs. Austin a folded slip of paper, and with a courteous "good evening," withdrew. Mrs. Austin unfolded the paper and read these words: "Go to the town of Leeden tomorrow by the hill road and your duty will be made clear to you. (Signed) Mandane Estrey."

"What does it mean?" asked Mrs. Grey and Martha in concert.

"I do not know," replied their friend, "but as we do not have to work to-morrow we shall find out."

The next day Mrs. Austin and Mrs. Grey and Martha started for the town specified in the message received the night before. The road led between desolate-looking pasture lands interspersed by groves of sugar maples and somber spruces. Here and there the traveler could look away beneath the spreading boughs into the cool shadowy depths where were beds of soft green moss, where graceful feathery ferns drooped over little streams that with many a splash and tumble plunged into larger streams. Sometimes the road ran beside half-cultivated fields. These farms were usually rough and stony and looked as if nature offered a stern resistance to man's efforts to wring from her a livelihood. The three women enjoyed their drive and saw beauty everywhere as only real nature lovers can. From tangled bushes, ruined fences, and broken and gnarled tree tops birds were flitting and singing joyously. The air was fragrant with the odor of the growing ferns, grasses and briars, and the roadsides were brightened by yellow dandelions and blue violets. The swamps with their pools of dark water where the cat-tails were growing, where the air was filled with the spicy breath of peppermint and wild grape, where slender willow boughs swung their golden "pussies" in the glorious sunlight—all called for their share of enthusiastic admiration.

At last they came out upon a plain at the top of a high hill. The view was magnificent. Hill rose beyond hill until the blue of the farther hills mingled with the soft blue of the sky. The nearer hills were clothed with verdure from bottom to top save where some great gray rock reared above the surface of the soil. The dark robes of the spruces were relieved by dashes of golden green showing where the aspens grew, and here and there a paper birch with its long arms spread outward flashed a gleam of silvery whiteness upon the scene. A few rods ahead stood an old weather-beaten house. Smoke curling out of the big square chimney showed that the house was inhabited. A little farther back from the road stood a large new barn gay in its coat of red paint. In front of the house a stream of crystal water running through a rough bark spout fell into a trough hollowed out of a section of a large log. Near the trough stood a woman feeding some grain out of a tin dish to some ducks and chickens.

"I will drive up and give the horse some water," said Mrs. Austin, but before she had reached the trough a smart carriage drawn by a handsome black horse dashed up and a well-dressed and pompous looking man sprang out and proceeded to uncheck the thirsty horse. In the carriage sat a stylishly dressed woman who looked about her curiously. As Mrs. Austin and her companions drove up they heard the man by the horse exclaim, "What magnificent scenery!" and with a lordly wave of his hand he indicated the surrounding country.

"Yes," said his companion, "it is perfectly lovely, Surely, madame," she said, addressing the bent figure holding the dish of grain, "you must appreciate the delicate coloring and wild beauty of your magnificent hills."

The bent figure straightened. She was a woman a little past forty, perhaps, but she looked much older. Her hair which was drawn tightly back into a small knot at the back of her shapely head, was plentifully streaked with gray, her eyes wore a sad, hopeless expression, and her thin, pale face was lined with care and suffering, and her whole aspect and attitude was dejected and pitiful. For an instant she looked at the handsome carriage and the fashionably dressed woman who had spoken to her, and then she said with cold indifference, "I suppose it is all very fine, but it is not food nor clothing."

"That is always the way with such people," said the woman in the carriage with a tone of contempt; "they never have eyes for the beauty of the landscape or the glory of the sunset; all such people think about is food and shelter just like their cattle—they have no souls."

These words produced a powerful effect upon the woman by the trough. Her figure grew erect and rigid, her toil-hardened hands twitched nervously around the dish she held, and her sad, wistful eyes darkened and gleamed with a wild light, as in a low intense tone she said: "Much such as you know about my desires and feelings! How much do you think you would care about the beauty of the scenery if you had to toil eighteen hours out of twenty-four year in and out? Do you think if you were compelled to cook, and clean, and wash and iron, and churn, and cut and make and mend, to feed calves and pigs and chickens, to nurse the ill by night and day and rear children—work, work till your brain reeled and your aching limbs refused to go, that you would be likely to look with rapture upon the beauty of a sunrise that heralded another day of torture—a day you had already begun?

"With hungry and impatient men to furnish with a dinner, what does it matter to me that the forest is cool and restful and ferny? Hurry as I may there is no time for me to go to yonder willow-shaded brook to rest. Once I loved beauty wherever found; I loved poetry and art; I had my ambitions, and dreamed of a beautiful future; but all my hopes have been crushed, and there is nothing left to me but work and misery. You say that I have no soul—souls are not of much account around here, especially women's souls; but if there is another life and it is not different from this I want nothing of it."

While the woman was speaking, Mrs. Austin stepped out of her carriage and slowly approached her and now lay her hand gently upon the woman's arm. "You poor soul," she said in a low, soothing tone.

The woman turned abruptly and looked at the speaker. At sight of the pure, kind face and wistful eyes looking so pleadingly at her, her countenance softened and her eyes lost their wildness. The pompous man and fashionable woman were whirled swiftly away by the sleek black horse. Mrs. Austin held the woman's arm in a gentle grasp as she said tenderly, "You will find the life beyond death very different from your present life; all the things your soul has yearned for here you will find there—there all your hopes, dreams and ambitions will be realized. What sort of seed you have been sowing all these weary years, my friend?"

The woman burst into tears but almost instantly controlled herself. "I have tried to sow no evil seed," she said, "but how can anyone who is little more than a machine wound up to do a certain amount of work in a given time, think much about goodness? I have to have my mind upon my work and think and plan or I could not do half I have to do."

"I know," said Mrs. Austin pityingly, "and when you do stop you sleep the sleep that follows exhaustion. I know what that is from hard experience. The tortured flesh holds the spirit down but it is there waiting for a chance to assert itself."

The woman shook her head sadly: "I wish I could know it. I could endure this life so much better, I am not sure but I might be happy in it if I could only know that there is a life beyond the grave where I can find my mother and my little ones, where I can get rested just for once and have and enjoy some of the love and peace and beauty I have so hungered for here."

"But, my dear woman, there is just such a life ahead of you, indeed there is," said Mrs. Austin earnestly.

Again the woman shook her head. "I used to think so," she answered sadly, "but some way I have lost all faith in a future life, in the Bible, in God—everything that I was taught to believe in."

Just then two men came down the path leading to the road. One of them led a handsome brown colt by a halter. As the three passed the two women the colt looked around and whinnied softly. A look of pain went over the thin, tired face of the woman and a hard, set look came into her eyes. For a moment she turned her face away from the road, then in a voice that was almost harsh she said: "You saw that colt? Well, I raised him with my own hands. When its mother died my husband said that if I would rear the colt I might have it for my own, and I, like the fool I am, believed him—after all I have been through with, too," she added bitterly, "and now he has sold it to go to a place where he knows the poor creature will be abused, and I being only a woman, must bear it—as I bear everything else. Everything that I love or that loves me is taken from me, and I work on—and who cares?"

(To be continued.)

THE IROQUOIS THEATRE TRAGEDY

"Oh! see the calcium light," they said,
They looked, and then "six hundred dead."

A Simoon wind and fiery dust—
And then the awful holocaust.

From hell a scorching sheet of flame—
And then charred bodies without name.

"Give dividends," the Shylocks cried,
And then six hundred victims died.

But Justice stands with balanced sword
And waits the inevitable word.

Tho' heaven falls and suns grow dim,
Stern Justice meted out by Him

Who rules the stars—shall never cease
Until on earth the reign of Peace.

DR. GEO. W. CAREY.

St. Louis, Mo.

Mirth cannot move a soul in agony.—Shakspeare.

Candor is the rarest virtue of sociability.—Sternau.

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

LIFE IS GOOD.

They come, they pass, with snow-soft feet,
And deathless youth illumes their eyes;
Alike to them are chaff and wheat,
Alike the foolish and the wise,
They bring the wound, they bring the balm,
They light our smiles, they dry our tears;
Careless of death or life, the calm
Servants of time, the patient years.

The winds that rend and strew the rose
Dissolve the sweetness through the air;
This wind of time that beats and blows,
Leaves all the past still fragrant-fair.
Though hopes may fail and hearts may break,
And fruitless all the striving be,
One golden gift is left to make
Man's bliss, consoling memory.

Hail and farewell, farewell and hail!
The going and the coming guest.
Welcome to daybreak's shining sail,
As to the night beyond the west!
The years may come, the years may go,
And bring the sad or merry mood;
Merry or sad, one thing we know
That life is good, ah, life is good!

—New York Sun.

It is generally more profitable to reckon up our defects than to boast of our attainments.—Carlyle.

Bad men excuse their faults; good men will leave them.—Johnson.

A thief does not always thieve, but be always be on your guard against him.—Truth Seeker.

It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Johnson.

GENESIS OF CHRISTIANITY.

Startling Historical Facts Concerning its Origin.

Not until about a year ago was I aware of the fact that the first Roman emperor, Augustus Caesar, whose reign was from 31 B. C. to A. D. 14, was worshiped throughout the empire as "Divus Filius," the Son of God; that this worship was not a mere lip-service, but of one "who was believed to be supernatural, omniscient, all-powerful, and beneficent, the reincarnation of the wife-virgin Maia; the god whose coming was foretold by the Cumaean Sybil; whose sway was to extend over all the earth; whose conception and birth were both miraculous, and whose advent was to usher in the Golden Age of Peace and Plenty, and to banish sin forever."

So says Del Mar in his recent book on "The Worship of Augustus," and he establishes the fact incontrovertibly. It was a worship "with bell, book, candle, steeple, frankincense, rosary, cross, mitre, temple, priesthood, benefices, and ritual; in short with all the outward marks of superstition, credulity, piety and devotion." For further extracts from the book, see article in The Progressive Thinker, of Oct. 10, 1903, headed "Historical Facts, Concerning the Deification of Roman Emperors."

Catholicism audaciously asserts that the Apostle Peter was bishop of Rome during the last twenty-five years of his life. The Latin Vulgate New Testament, first published at Rheims in 1852, "cum superiorum permissu," contains at the end of the Book of Acts a chronological "Table of Peter," followed by a "Table of Paul." The first-named table under the date of the second year of Claudius, tells us this:

"Having founded the church of Rome and planted his apostolical seat there, afterward absent from the city, either expelled thence with other Jews (Cornelius Tacitus in Claudio) or, rather, according to the office of his apostleship, leaving it for a time, he visited other churches, and came to Jerusalem again, using, both in his absence and presence, Linus and Cletus for his coadjutors."

The table concludes with the crucifixion of Peter at Rome in the fourteenth year of Nero.

In regard to Paul the next table tells us that he came to Rome in the second year of Nero, that he remained in prison two years, after which he preached in sundry countries of the west, and that "he was beheaded at Rome the same day that Peter was crucified."

Protestants deny that Peter was ever at Rome, but they are bound to believe that Paul came to that city in the reign of Nero, because the book of Acts records his arrival there in bonds. But the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible if the last chapter of Acts is to be credited, which tells us that Paul called together the chief Jews, and that when assembled they desired to hear him "concerning this sect," of which they said, "It is known to us that it is gainsaid everywhere." So reads the Vulgate, and King James' version is substantially the same, but the Peshito or ancient Syriac New Testament reads, "For this doctrine, we know, is not received by anyone."

Accepting, however, the Vulgate version, how could the Apostle Peter have been preaching in Rome fourteen years, off and on, when Paul arrived? And, if Peter happened to be absent, did he not leave "Linus and Cletus for his coadjutors?"

But it is needless to speculate on this question. The fact that the worship of Augustus was all-prevalent throughout the empire precludes the possibility of the introduction of the worship of another personage, especially of a despised Jew, and at a time when the Jews had been expelled from Rome by the Emperor Claudius.

Incidentally, I note the date of the crucifixion of Peter and beheading of Paul, as given in the two tables above mentioned:

Neronis	Nat. Dom.	Ascen.
14	70	37

That is to say, in the fourteenth year of Nero, Anno Domini 70, and the thirty-seventh year of the ascension of Jesus. Standard authorities end the reign of Nero A. D. 68, and the Romish church is the only authority for dating the ascension A. D. 34, as is these tables.

Thanks to "Nummus" who called attention to Del Mar's book, which, though not directed against Christianity, nevertheless makes it evident that the worship of Jesus could not have originated in the first century. And pardon me for repeating once more the declaration of "Nummus" that "Christianity is merely the idolatry of Augustus, slightly modified, altered in name and bleached by time. Put aside its fraudulent literature, and it has not a leg to stand upon; not a single monument, temple, tombstone or coin; nothing but names, words, air, the grossest forgery, the most stupendous and shameful imposture ever saddled upon the credulity of man."

The Arabian story of Isa the Masich (healer), which parallels so closely that of the gospel Jesus (see article in The Progressive Thinker of Dec. 13, headed "Isa the Prophet and Jesus the God"), may contain a nucleus of historic truth, inasmuch as Palestine was hardly included in the Roman empire in the reign of Herod the Great or of his immediate successors. That story is doubtless the literary basis of the numerous gospels fabricated by the cloistered monks after the revival of learning. WM. HENRY BURR.

PROVERBS.

A thief thinks every man steals.

Better twice measured than once wrong.

Who steals an egg will soon steal an ox.

Just scales and full measure injure no man.

Measure not others' corn by your own bushel.

He who will steal a pin will steal a better thing.

He who will have no judge but himself, condemns himself.

First a turnip, then a sheep, next a cow, and then the gallows.

Subjective and Independent Mediumship—

An Essay by Mr. W. J. Colville.

The controversy still continuing concerning mediumship in all its varied phases may easily be turned to excellent account if, instead of merely disputing over rival theories, all who are at present engaged in the dispute turn their attention to practical experiences. Theories may be good and useful, and they often are so, but unless supported by actual results they prove ultimately of very little value.

It is now nearly fifty-six years since the movement known as Modern Spiritualism is said to have originated and yet after all that lapse of time the same inquiries are being made and the same objections offered as were current more than half a century ago. This fact is neither surprising nor discouraging, if we approach the whole matter intelligently and dispassionately, because as one generation follows another it is but natural that similar inquiries should arise from age to age. Human nature does not seem to alter radically from period to period in its history, even though we may reasonably boast of ever-increasing average intelligence.

PHYSICAL AND PSYCHICAL SCIENCE.

Physical science is now rapidly becoming psychical, and it is seriously declared in many influential places that the famous electrical theory of matter, as recently suggested by many of the leading scientists of the modern world, has already largely revolutionized all old accepted theories of the substance which, for convenience' sake, we still continue to call matter, a word which when subjected to close analysis is found to only signify that universal mother (mater) substance out of which all differentiated objects are formed and into which, whenever they are disintegrated, they assuredly return. Though many of the greatest thinkers of the nineteenth century were far from being Spiritualists in any accepted meaning of that word, they were in most cases far from being avowed Materialists, therefore it is but fair to allow them to pass muster as Agnostics, a title which Thomas Huxley, Herbert Spencer and other singularly eminent philosophic thinkers applied to themselves by preference.

Spiritualism does not antagonize honest Agnosticism, which, when correctly defined, simply means the philosophy of ignorance concerning the ultimate nature of substance as opposed to dogmatic theology on the one hand and equally dogmatic atheism on the other, but all experienced Spiritualists rightly claim that the mass of evidence accumulated on the side of Spiritualism should not be lightly disregarded by those experimental scientists and philosophers whose own methods in their distinctive domains are closely allied to the methods pursued by those intelligent Spiritualists who have devoted much time, thought and patience to actual investigations of the mysteries of the Borderland.

SIMPLE SUBJECTIVE OR PASSIVE MEDIUMSHIP.

SIMPLY SUBJECTIVE OR PASSIVE MEDIUMSHIP MUST IN THE VERY NATURE OF THINGS BE LARGELY UNSATISFACTORY TO MEDIUMS THEMSELVES, BECAUSE A CONDITION OF UNCONSCIOUS ENTRANCEMENT CANNOT FURNISH TO THE ENTRANCED SUBJECT ANY SATISFYING EVIDENCE OF SPIRIT COMMUNION, OR INDEED OF ANYTHING BEYOND THE BARE FACT THAT ONE HAS BEEN FOR A CERTAIN TIME ASLEEP OR IN A COMATOSE CONDITION.

It is, therefore, not from any such phase of mediumship that we can reasonably hope to gather at first hand any information which will prove of value as relating to the law of psychic interaction between inhabitants of earth in fleshly bodies and their friends who are already dismantled of their clay. But though the medium personally, who is a subject of unconscious trance, may be afforded no definite information concerning spirit life, it has often happened that other persons, many of them highly intelligent and diligent inquirers, have received much valuable light through the instrumentality of deeply entranced sensitives, and though it may be reasonably admitted that there are higher phases of mediumship to be cultivated and enjoyed, we have no right to overlook the very important service rendered to the cause of psychic science by trance mediumship.

THE TWO PLANES OF EXISTENCE.

Unconsciousness on one plane of existence by no means implies unconsciousness on other planes; therefore it is not usually correct to state that a medium is ever really unconscious at all in any true sense except when speaking quite relatively concerning ordinary objective consciousness alone. Mrs. Cora L. V. Richmond and other illustrious sensitives who have been before the public for a long term of years, have often been heard to say that during entrancement, whilst their guides were speaking through them, they were fully conscious on some other plane of expression, so much so that their clairvoyant and telepathic experiences have sometimes proved intensely interesting and largely subject to verification.

Among particularly able and well-known public advocates of Spiritualism stood Emma Hardinge Britten, who, in her autobiography published by her sister, Mrs. Wilkinson, of Manchester, Eng., records many very instructive and entertaining episodes in her own highly romantic mediumistic career. The translator and editor of "Art Magic" and "Ghost Land" was a singularly individualized woman and one who was very unwilling to yield blindly to any influence, seen or unseen, but Mrs. Britten freely acknowledged her dependence in many ways upon unseen guides who often, according to her own and others' testimony, inspired her platform speeches, and made it possible for her to exercise remarkable clairvoyance on many occasions. This truly remarkable woman, whose name was long a household word in Spiritualistic circles everywhere, was a striking combination of the mediumistic and the independent individualistic temperament; this her various writings, lectures and conduct clearly showed. How far Mrs. Britten was simply herself and how far she was subject to extraneous guidance is somewhat difficult to decide, as she and any influences that inspired her seemed to work together in such entire agreement that it was never easy to know where one melted into the other. The same remarks will largely apply to Mrs. Richmond also, for though she is often spoken of, with her own consent, as a "trance medium," it has very rarely been observed that she and her guides entertain really opposite views on any subject, and why should they if we grant the reasonable premise that in all intelligent and desirable exercises of mediumship there is harmony between the co-operating parties?

Mrs. Britten often said that she had voluntarily "taken service" with the intelligences who guided her career and inspired her utterances, and if such was actually the case a sort of contract was entered into and both parties lived true to their agreement.

DISORDERLY PHASES OF MEDIUMSHIP.

That there are disagreeable and disorderly phases of mediumship is pretty freely admitted on all sides, but these aberrations may readily be traced to conditions with which mediumship in particular is in no way definitely or directly concerned. Lack of proper self-assertion is always a fruitful cause of harassing results, and as many naturally mediumistic people are extremely sensitive, and sensitiveness is a universally acknowledged concomitant of mediumship, it need not occasion much surprise that extremely sensitive persons should be somewhat more liable than others to nervous disturbances when they are placed in trying situations.

To condemn subjective mediumship entirely because it has its drawbacks is utterly illogical; at the same time it is often highly necessary to point the way from simple passivity, which is an entirely negative condition, to a state where individuality can be more fully and self-consciously expressed. The road out of mere passivity or negativity to full self-confidence and entire self-possession, is a gradual and progressive path, and one that can only be trod by those who are determined to master, one by one, the obstacles which all encounter on the way. The first great step is always determined concentration of thought and attention upon one object at a time to the exclusion, for the nonce, of all other interests. The five senses—sight, hearing, taste, touch and smell—need to be disciplined and controlled so that we use our sensitiveness instead of being its slave. Whoever wishes to be an "independent" sensitive instead of merely a passive medium, must gain possession of these senses to the extent of being able to see, hear, taste, touch and smell exclusively at will.

CONCENTRATION ANALYZED AND EXPLAINED.

The ordinary "sensitive" is a person who usually does possess unusually acute sensibilities in some, if not in all directions, and as we are living in a world where all scenes are not lovely, nor are all sounds harmonious, nor all odors pleasing, nor all flavors delicious, nor all textures genial, we are liable to suffer as well as to enjoy unusually much by cultivating extraordinary sensitiveness; it is, indeed, almost universally declared that pain and pleasure are in the very nature of things such close companions that proportionately as we can experience one we can feel the other also. Without attempting to dispute the correctness of that widely accepted proposition we can attempt to show a means whereby we can increase the joy of living without at the same time adding to its sorrow. Possibilities are not necessities, therefore though it will remain a fact that unusually sensitive people have greater capacity for suffering as well as for enjoyment than have their less highly organized neighbors, they can learn to so control their susceptibilities as to bring their emotional experiences very largely under their own command. In practicing self-development through determined concentration, it is necessary to select a given object for meditation and determine to keep the attention riveted at that single point as long as one desires. Merely abstract ideas do not lend themselves so readily for this purpose as do concrete objects, therefore it is usually found desirable to begin with simple exercises as, for example, resolving while in a picture gallery to gaze steadily for a stated time at and into one picture only with such completeness of absorption in that single painting as to become for the time being entirely unconscious of all beside. While you may give yourself a stated time for a definite exercise and aim to continue it thus long, you need be in no way disconcerted if you discover that you cannot at once live wholly up to your self-appointed standard; that is if you have made it at all a high one, but in practically every instance it will be found that the ease or difficulty with which exercises in concentration are attended will depend very largely indeed upon the amount of interest the concentrator takes both in the exercise itself and in the object on which attention is to be riveted.

Affection always plays a large part in all these developments, because whenever we care much for anyone or anything we find it extremely easy to concentrate on the beloved object, but when we are indifferent it is irksome to keep attention fixed.

It is quite possible to single out one particular sound out of a multitude of contemporary sounds and determine to hear that one only, and by thus determining to attune oneself to a special rate of musical vibration it will be found, ere long, that noises which were once extremely distracting are now no longer noticed even though one's hearing is constantly becoming more acute. Leech, the famous caricaturist, is said to have been driven almost to distraction by the sounds of Italian organ-grinders in London streets, an anecdote which proves that though gifted, he was not a well-balanced man; and it is recorded of Herbert Spencer that his sensitiveness to ordinary conversation in a carriage was often so extreme that he provided himself with a pair of ear clappers which completely shut out all sounds while he was driving, and he used these whenever he found his sensitiveness to sound becoming painful. Spencer certainly did right in thus protecting himself and at the same time freeing his friends who were riding with him from all embarrassment; but those who are determining to develop more than ordinary superiority to distractions in a psychic manner, do not require material contrivances to do for them what they are determining to accomplish solely by their own volition.

We frequently hear that very sensitive persons cannot attend large public gatherings of any sort without experiencing both suffering and fatigue; this is because they have not learned to govern their susceptibilities, nor are they surrounded by an organized and competent band of spiritual protectors.

Genuine sensitiveness, freed from all abnormal encumbrances, enables its possessor to discern more than can be discerned ordinarily in every way, and therefore it opens the door for clairvoyance, clairaudience, psychometry, and general clairsentience, which is the ability to apprehend much that the average human being at present knows nothing about whatever.

CLAIRVOYANCE AND CLAIRSENTIENCE.

In C. W. Leadbeater's remarkable book, "Man Visible and Invisible," the reader is informed that such extreme sensitiveness as will make a sight of the human aura easily possible, is actually within the reach of all who will seriously devote themselves to cultivating their psychic possibilities, and in his manual on Clairvoyance the same author gives several directions which have been found very useful by many students who have persistently resolved to test their efficacy; but clairvoyance, though a very pleasing and popular phase of sensitiveness, is by no means so common as that phase of clairsentience which may well be termed CLEAR FEELING, for there are multitudes of mediumistic people who feel distinctly very much that they in no way see, and this feeling is quite as important and convincing as clairvoyance, though not usually quite so phenomenal, and therefore not so attractive, in the opinion of the public at large. Here again it is highly important to discriminate between what one can feel and what one is obliged to feel, for though it is an unmistakable blessing to be able to feel acutely it is a decided bane to be compelled to sense and suffer from unpleasant unseen environments which one has seemingly no power to change and has had no hand in bringing into existence.

A very practical recipe for rising superior to the effect of disagreeable odors which may be encountered while traveling, and which the traveler may have no power to modify by any outward process, is to picture to oneself a bed of fragrant blossoms, and so concentrate upon this mentally outpictured object that through logical association of ideas attention will be entirely led away from the unpleasant odors in one's physical surroundings. Of course we do not mean to say that we ought to so benumb our susceptibilities that we should not take notice of a disagreeable odor, such as escaping gas, when for purposes of safety it would be highly necessary to take action to prevent a conflagration or asphyxiation; quite the contrary, but we shall find ourselves far more able to take needful action in any such predicament when we have learned to discipline our faculties and direct them by our will, than though we had remained continually at their mercy.

SENSITIVENESS AND MEDIUMSHIP.

Voluntary sensitiveness and independent mediumship are very close of kin, and though the latter phrase is sometimes considered slightly ambiguous it is not difficult to rationally define it as voluntary entrance into a psychic state in contradistinction to being subject to control by some extraneous operator. COMMUNION AND FELLOWSHIP are two perfectly agreeable and thoroughly intelligible words, and they suffice to express exactly what we consider to be normal or healthy relations between ourselves and others regardless of whether one or some of us are now living on earth, or some are "here" and others are in the great "hereafter."

Wm. Stead, the celebrated English journalist, says that, in many of his experiences, telepathy or mental telegraphy and spiritual mediumship have been practically inseparable, and such experiences as his are by no means uncommon or unfamiliar to students of psychic phenomena and law. Mr. Stead has often declared that he can lend his hand, or refuse the use of it as he pleases, to any one who may wish to employ it in making a communication. "Letters From Julia" he tells us were written through his hand with his full consent though he did not write them. In their production, according to Mr. Stead's positive declaration regarding their origin, there seems to have been a reasonable blending of those two phases of mediumship sometimes designated "subjective" and "independent."

DANGERS OF SUBJECTIVE MEDIUMSHIP.

The dangers attending subjective mediumship are principally bound up in the same bundle with all lack of rightful self-ownership and the distressful consequences thereof. Until people become more ready to assert themselves with righteous independence at all times, much that goes under the ugly names of obsession and insanity will doubtless have to continue; but it is absurd in the extreme to confound, as many writers do, a perfectly voluntary psychic cooperation with enforced yielding to any influence whatsoever.

Sensitive people who are chronically afraid to act themselves and are consequently always under someone else's "thumb," are too deficient in developed individuality, as yet, to be able to determine whether they will or will not allow some outside influence to work through them. What they need more than anything else is a course of training in the rightful exercise of their own will. Abnormal sensitives are usually persons who are very timid and intellectually idle; they readily, therefore, yield themselves to outside influences, and whether they are known to the world as mediums or not their careers are generally very checkered and their health is usually excessively precarious. It is sometimes the case that one of those psychic weaklings really desires to develop more positive individuality, but in 99 instances out of every average 100, such people do not desire to exert their own will and intellect as it suits their negative temperament much better to allow things to go on irresponsibly so far as they are concerned. Such people are often good-natured, kind-hearted, easy to get along with, and, when surrounded by honorable people, they often do good work in various mediumistic ways. Spiritualism is not responsible for them, for there are multitudes of such in all religious denominations and also in the ranks of passive unbelievers.

Very much subjective mediumship is simply due to temperamental adaptability, and exists quite unconsciously to its possessor who takes it as matter of course, having experienced it from infancy. Decidedly independent mediumship is a very different matter, and is usually a result of some definite desire on the part of the one who exercises it to become cognizant of psychic verities. Subjective mediumship satisfies such natures as love to take life quietly and easily on the intellectual plane, and would rather be thought for by others than do their own thinking. Independent mediumship usually accompanies a strenuous intellectual habit and comports well with a distinctly scientific trend of intellect.

THE MIDDLE GROUND DEFINED.

There is certainly a middle ground between these two extremes, and that ground is very largely taken by "inspirational" speakers and writers and all such "impressional" workers as seem not to lose consciousness while exercising their mediumship, but consciously receive stimulus and assistance from other minds. This subject, we know, is intricate and it is almost impossible in all cases to determine exactly where one phase of mediumship passes into another; it is therefore the height of unwisdom to become dogmatic on these moot questions which are rightfully topics for utterly dispassionate research and study.

To any one who is naturally mediumistic, and has been so from childhood, it seems strange to be told that all mediumship is dangerous and implies a surrender of one's own individuality to some one else, because actual experience has often entirely pointed the other way. The writer will now drop into the first person singular and relate a few personal experiences, leaving readers to theorize upon these narrations as their own intelligence and judgment may direct.

INTERESTING PERSONAL EXPERIENCES.

When I was a little child between five and six years of age I was so clairvoyant that I often was fully conscious of the presence of my mother who had passed to spirit life when I was but an infant, and not only did I see her, but information flowed into my mind simultaneously, which was often subsequently verified. I was never rendered ill or in any way nervously upset by these experiences; on the contrary, my mediumship was always clearest when I was in the best of health and temper, and I was always benefited—never injured by such experiences. Some years later when my attention was first directed to the name of Spiritualism by an announcement concerning the work of Mrs. Richmond, who was then in England, and I had the privilege of listening to one of her remarkable inspired orations, directly I left the hall in which she had officiated I expressed, mentally, the strongest possible desire that I also might be inspired as she had been, and I was taken at my word, for greatly to my own delight and to the astonishment of many people who were well acquainted with me, I suddenly developed into an inspirational speaker, but never once was I influenced in public or in private against my own desire.

During all the years that I have been before the public I have been intermittently conscious of direct individual spiritual guidance, and though I have long been a firm upholder of the idea that we contain within ourselves abilities of which we may be quite unconscious, I have never been able to see the slightest reason for discarding or repudiating mediumship so long as we find it profitable to learn from others here on earth who know certain things that we have not yet apprehended.

My experiences in telepathy, thought transference and all kindred psychic phenomena have been so closely related to what all Spiritualists agree to call mediumship, that I am firmly fixed in the realization that we are, psychically speaking, related in precisely the same way to those who have already "crossed the border" as to those who are still abiding on the surface of this terrestrial globe. My own generalizations concerning mediumship, based on my individual experiences and supported by much phenomena that I have observed in many places during my extensive travels in various countries, are about as follows:

First. The spiritual world includes the physical as the greater contains the lesser; we are therefore now and here veritable spiritual entities and can and do commune with each other very often by means of mental telegraphy, just as our friends who have dropped their fleshly raiment can and do commune with us and with each other.

Second. Spirit communion and spirit control are not identical, while the former is perfectly natural, the latter may be artificial.

Third. We should not allow ourselves to yield blindly to any alleged authority but use our own reasoning powers as far as possible in every relationship of life; by so doing we shall become increasingly able to regulate our psychic experiences at will, and to the same extent that we grow to govern our external conduct.

Fourth. As every magnet has, and must have two poles—one positive and one negative—and these two poles are equally good and necessary, so we, as human entities, are similarly endowed, and we can thus become positive and negative at will so soon as we have acquired the art of self-control. When we wish to learn or to receive we can make ourselves voluntarily receptive to a donor or a teacher, and when we desire to teach or to bestow we can with equal voluntariness render ourselves positive to our surroundings.

Concerning physical mediumship, though I have witnessed a good deal of it of various kinds and qualities, I know but little from personal experience, but from all that I have observed I am prepared to aver that substantially the same freedom of choice can be exercised by the physical as by the purely mental medium. As to necessary conditions for developing and exercising any phase of mediumship I am certain that only what is in every sense orderly and healthful is desirable, and I am further thoroughly convinced that truly reliable mediumship of an ennobling character is possible in all its phases. With the hysterical diatribe against mediumship in its entirety as a destructive process I can have no agreement whatsoever, but do most firmly adhere to the position I have always taken that we can use our own judgment and discretion in all psychic matters to a far greater degree than has been generally supposed.

THE PRICE THAT WE ALL MUST PAY.

On the thing we have, and the thing we do, and the thing that we win in the fray,
There is always a price Dame Nature sets, and the price we are bound to pay.
We may flatter ourselves in our infantile way that we're playing a confidence game,
And that in the end by cunning and stealth we'll hoodwink the dear old dame.
But ever and ever she sets it down, the price of each thing that we win,
And if it be won in the way of right or the red, red path of sin;
And ever and ever, or soon or late, though we juggle accounts by the way,
The price that is set in Nature's book is the price that we have to pay,
'Tis the price that we have to pay,
Though the fact may bring dismay;
The price that is set in Nature's book is the price that we all must pay.

The primrose path is a jolly path, but the price of its joy is writ,
And we cannot escape the grisly shape that ever is haunting it.
The wine's red glow is a goodly glow when it moveth itself aright,
And we say, "Aha! Let the good wine flow, for this is an unco' night";
And we think we are worth a million or two, though the rent has not been paid;
And we roll 'em high, and the drinks we buy till the ghost of trouble is laid;
Till the ghost of trouble is laid, dear boy—but, oh, for the head next day!
For the price that is set in Nature's book is the price that we have to pay.
'Tis the price that we have to pay,
A head like a bale of hay;
The price that is set in Nature's book is the price that we all must pay.

In life's queer game we play for Success—'tis thus we have dubbed the dear,
Though whether she's this, or whether she's that, is a matter not so clear;
But one man plays with the cards of greed for a limitless sack of pelf,
And another man plays, with a solemn face, for a laurel to grace himself,
And each man pays; be sure of it, though it be here or there,
For Nature's price is on the goods, and to see that he pays she'll care;
And the happy man, so I suspect, is the man of a kindly way,
When he pays the price in Nature's book, the price that we all must pay.
The price that we all must pay,
With a tear or a smile, I say;
The price that is set in Nature's book is the price that we all must pay. —Alfred J. Waterhouse.

PAROCHIAL VERSUS PUBLIC SCHOOLS.

Apropos of The Progressive Thinker's predicted attack of Catholics, all along the line, upon our public school system, it may be interesting to inquire what degree of efficiency is attained by the pupils of the parochial schools, and what kind of citizens they are likely to make.

The writer has long held the opinion, based upon observation and questioning of persons in his employ, and elsewhere, that attendants at those schools learn catechism and prayers—and not much more. Several, in fact, who have attended both public and parochial, have stated, frankly, that all knowledge of value they had acquired, apart from religion, was from the public schools, and many have expressed serious regret that they were compelled to grow to manhood and womanhood deficient in education, owing to the ignorance of their parents in being dominated and threatened by priestly influence.

Romish priests tell them that unless they attend their sectarian schools, they cannot take "first communion"—and consequently will never reach "heaven."

A Chicago publisher, on a large scale, of photographic views of landscapes, cities, etc., who employs several young women and girls, relates an incident that occurred recently, which conveys an idea of the dense ignorance concerning worldly matters, of some of these graduates.

A lot of 400 views of Chicago parks, street scenes, buildings, etc., got mixed with another lot of 100 views of American scenery and cities. A young miss of 19, who had just been engaged to work, was told to separate the two lots. After laboring with indifferent success for some time, and making numerous inquiries as to where such buildings as the Field Columbian Museum and the Art Institute belonged, she called out: "Mr. W., where is Bunker Hill Monument? In Chicago?"

Before enlightening her, she was asked what school she had attended, and promptly replied, "St. Patrick's!"

Is it to turn out such ignoramuses that the priests are clamoring for a division of our public school funds?

Chicago, Ill. P. W. H.

WORDS OF WISDOM.

No circumstances can repair a defect of character.—Emerson.

Cheerfulness is an offshoot of goodness and of wisdom.—Bovee.

There are plenty of acquaintances in the world, but very few real friends.—J. F. Davis.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after.—Wendell Phillips.

We hesitate to employ a word so much abused as patriotism, whose true sense is almost reverse of its popular sense. We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town. The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity.—R. W. Emerson.

Mankind seems to be so constituted that they fall off quite naturally into two sections, the deceivers and the deceived. And the deceived believes in the deceiver. Just you offer to show him he is being deceived, and, for your disinterested service on his behalf, he will turn and rend you. And where you have mental prostitution you will have social destitution. The more priest-ridden, the more poverty-ridden.—Saladin.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

Mrs. Florence Huntley:—

My Dear Madam:—Having received no reply to my last letter published last week, I infer that some unusual demand on your time has caused delay. As your reply is due in this week's Progressive Thinker, and my answer in next week, I venture to anticipate you and to forward a reply to the letter I have not seen, so that there shall be no break in the correspondence for readers that may be following us, and looking for a letter every week.

The material is abundant for this letter and several more, only that I do not want to be aggressive, or use more than my share of the space allowed us.

The author of "The Great Psychological Crime" defines hypnotism and mediumship as the CONTROL of one person's "WILL, voluntary powers and sensory organism" by the WILL of another. We are not informed whether such control, in all cases, covers the three parts, or not. Perhaps it may not proceed beyond the control of the will. In that case would it be hypnotism?

It is not a new idea that passive subjection to spirit control is not always safe. The propriety of total submission and complete surrender of one's individuality to an unknown and irresponsible spirit, has been much discussed among Spiritualists for many years. Nevertheless, there have been many mediums so controlled, through whom much valuable truth has been communicated, and much humanitarian work accomplished, without any evil consequences being apparent. Many such have practiced mediumship through many consecutive years without realizing any harm to health, intellectual vigor or moral integrity. But a conservative estimate of the mediumship in the evolution of Modern Spiritualism would, I think, show less than ten per cent of this purely negative character which surrenders the individuality to the "control of the will, voluntary powers and sensory organism" of the medium, by the will of a spirit, and in that ten per cent my observation with mediums for 45 years, does not show one per cent of cases attended by any apparent evil results, or harm to the medium; but it must be conceded that there is some danger in all pursuits of knowledge. Chemistry has its sightless victims and physical wrecks. Electricity invites the student into dangerous experiments and often cremates its votaries. Geology lures its disciples into dangerous by-ways and miasmatic jungles, and often leads them into the way of death. Our own beloved Denton is an illustrious example.

The per cent of disaster in the pursuit of psychic knowledge by means of mediumship, is not, I think, greater than, if as great, as that which overtakes the explorer of physical nature. In the unsuccessful efforts to find the North pole, about 800 lives have been lost, and still the pursuit goes on. But if these icy sea pilgrimages should at last succeed in finding the pole, and found it an area of a thousand square miles of tropical gardens, and fertile fields, for the support of physical man, it would be a bagatelle bearing no comparison to the discoveries that Modern Spiritualism has made in the past fifty-five years. But the author of this remarkable book does not limit his attack upon mediumship to the phase of subjective trance control. He includes all phases, and with one sweep of the besom of destruction, seeks to annihilate mediumship in all its stages, variations and classifications! He assures us that mediumship in all its phases, and in all stages of development, is destructive to body and soul, and progressively paralyzes the brain, destroys the intellect, clouds the memory and blights the moral nature, of all who practice it!

He assures us that this is a demonstrated fact in the "School of Natural Science!" And he offers statistics from this mystic "school" to substantiate his charges. That our readers may have the exact language of the author, I will quote from pages 213-214:

"The direct and specific effect of the mediumistic process from its inception to its conclusion, is paralysis of the physical brain, and physical sensory organism of the medium." * * * "Long continued or oft repeated subjection of the medium to the mediumistic process almost invariably results in complete nervous prostration."

In support of certain statements in respect to the effect of mediumship on health, the author says:

"This is also, fully verified by the most recent and reliable statistics, which show the average life of the medium, dating from the development of the mediumistic condition is only a fraction over seven years." This includes mediums of both sexes and all ages who have given themselves up to the practice of mediumship either regularly or as a business."

Then follows this exception, which shows how completely the author ignores the facts so familiar to American Spiritualists:

"It is true that there are a few very remarkable exceptions where mediumistic subjection has followed with reasonable regularity over a period of years. These cases, however, are the rare exceptions, and only serve to prove more fully the general rule." "It is found that in every such exception there is a specific cause, which only serves to verify more fully the principle above stated."

As a sample of these "rare exceptions" he cites "a certain well known medium of international reputation" who "has been giving public seances and delivering public sermons under complete trance control for something like twenty-five years, and possibly longer." As an explanation of this exceptional case, the author says:

"It is known that in this particular instance the magnetic and vital energies of the medium, appropriated by her controls, are immediately resupplied to her from the negative and mediumistic members of her audience." * * * "Let this same medium be subjected to the same character of control under conditions which preclude the possibility of such draft upon her audience and she will break under the strain in a very short time."

Let it be carefully noted here, that the author claims to speak from the authority of the "School of Natural Science," and from "the most recent and reliable statistics." How, or where, these statistics were obtained does not appear. But the statement that the average life of the medium is only a fraction over seven years is emphatically contradicted by the experience of the great body of mediums who have been and are most active and conspicuous in Modern Spiritualism in the United States. A glance at the record ought to convince any one that these "most recent and reliable statistics" ARE THOROUGHLY UNREAL AND UNRELIABLE.

Emma Hardinge Britten was an active medium for thirty to forty years, and lived to ripe old age.

Nellie J. T. Brigham, rather frail from childhood, has been before the public as a medium and speaker, nearly or quite fifty years, and done an amount of work that few women could endure, and is still at it, vigorous, healthy, and exhibiting a clear intellect, self-poise, sharply defined individuality, and a spotless moral character.

Mrs. F. O. Hyzer was also frail, an active public medium thirty to forty years, and lived past three score and ten, with intellect undimmed, and a normal individuality as pronounced as the author of The Great Psychological Crime, yet she exercised her mediumship continuously for many years.

Maria Ramsdall, of Fredonia, was an active trance medium for nearly fifty years, and lived to about four score years, and her intellect was clear, and her individuality decisive to the last.

Dr. J. F. Carter, of Laona, a trance medium for fifty years, with marked improvement in intellectual ability since his mediumship began, and he lived past four score years.

J. V. Mansfield practiced mediumship daily—almost hourly—for about forty years and was near four score, I think, when he passed away.

Cora L. V. Richmond has been a trance medium in the exercise of her mediumship over fifty years, I think, and she is a lively corpse yet! She has been exceptionally constant in the exercise of mediumship, and I think those who know her best will agree that she has improved in intellectual vigor, and physical health AS A RESULT OF SPIRIT CONTROL.

That there may be magnetic interchanges with her audiences is probable, and I presume the same is true of all public speakers as well. Kindred souls sustain each other, whether mediums or not, in public audiences or in social circles and private life. Without this invisible interchange it appears quite likely that most, if not all, men and women would dry up and decay and become intellectually inane and morally stupid.

These examples that I have presented are not "rare exceptions," but the RULE, so far as my knowledge can testify, and very rarely have I known a medium who began with good health, that did not live and continue in the work more than seven years.

But mediums, like other people, are liable to die, from a variety of causes; but I know of no evidence that mediumship was the cause of death in any instance that has come within my sphere of association. But I have known many who were rescued from apparently approaching death by mediumship.

I do not think it any exaggeration to say that tens of thousands have been saved from lives of suffering, or premature death by the kindly offices of mediumship. Desiring information first-hand, I wrote a series of questions to mediums and all but one responded. The one exception was P. L. O. A. Keeler. I will present one of these here, to be followed by others:

W. H. Bach, editor of the Sunflower:

Question.—How long have you been a medium?

Answer.—Ever since I can remember. I am now 41 years old.

Q.—Are you ever entranced?

A.—Yes.

Q.—How often have you been under spirit control?

A.—Have no idea. Hundreds, possibly thousands of times.

Q.—Have you ever realized injury to health from the exercise of mediumship?

A.—No. The contrary was the case. It was beneficial.

Q.—Has mediumship injured your memory?

A.—No.

Q.—Has mediumship weakened your intellectual powers?

A.—No.

Q.—Has mediumship caused any disability to concentrate your thoughts?

A.—No.

Q.—Has mediumship injured your nerves?

A.—No. Never knew I had any until my sickness three years ago after I had been out of mediumistic work over two years.

Q.—Has mediumship weakened your ability to reason closely and logically?

A.—No.

Q.—Have you ever been troubled with evil spirits or obsessions?

A.—No.

After thirty years of mediumship, and hundreds of entrancements, Mr. Bach is a lively business man, with a pronounced individuality and intellectual independence, as nearly as any mind can be independent. Indeed, he is known as a "hustler" in business.

I will supplement this with one from a decidedly representative medium, Mrs. Dr. Matteson, of Buffalo, N. Y.:

Question.—How long have you been a medium?

Answer.—From a child, seven years old.

Q.—How frequently have you been entranced?

A.—Sixty times a day.

Q.—How many years have you been doctoring the sick and giving examinations in a trance condition?

A.—Thirty-one years.

Q.—Are you aware of any injury to your health as a result of your mediumship?

A.—Takes strength and I get very tired.

Q.—Has the exercise of mediumship ever seemed to injure your mental faculties?

A.—No.

Q.—Has it weakened your memory?

A.—No.

Q.—Has it disqualified your mind for active participation in the affairs of this life, and independent thinking and the assertion of your own opinions?

A.—No.

Here is a typical case. If mediumship paralyzes the brain and progressively destroys the intellect, and ruins health, one might expect to see the effects of it after a continuous daily practice of sixty trances per day for thirty-one years. But Mrs. Matteson has raised a large family of children, and for twenty years cared for a blind husband, as tenderly as if he were an infant, and is still giving daily sittings, always in a profound trance, to throngs of sick and suffering patients, many of whom have sought in vain for help from the medical profession, and in addition to her mediumistic work, she is active and energetic in a business way when not engaged with the sick, often working until midnight, or later, at some mechanical device or artistic designs, and her house is a perpetual witness to the work of her hands and brain, where, for many years, her spare hours have been employed. In a financial and business way she has now more tact, genius and executive ability than the average man of the world who devotes his whole life to getting rich. She has proven more than a match for designing doctors and lawyers in many trials in the courts, and her self-possession and individuality do not appear to be on the verge of collapse from paralysis of the brain, due to thirty-one years of daily practice of mediumship. This may be a rare exception to the general rule, for there are not many mediums in the world that have accomplished what she has, and kept so completely in touch with the affairs of both worlds, and generously distributed blessings to the sick, the poor, the unfortunate, and the cause of Spiritualism, by her hard work, and generous donations, many of which are never known, even to her friends, and only to the recipients.

If such a life of many virtues, and humanitarian works, all sustained by the practice of mediumship, is to be sacrificed at last to the "Destructive principle of nature in individual life," and go out in utter "individual extinction," there must be a screw loose somewhere in the machinery of evolution. But though Mrs. Matteson is an exceptional example (when her entire life work is considered) her experience in mediumship as a blessing and not a bane, is in keeping with the rule, and the blights are the exceptions, so far as my knowledge of mediums can testify. But, like the "School of Natural Science," my knowledge is not an ultimatum.

But what I do know, and what I do not know, the first testifying positively, and the latter testifying negatively, make a strong presumptive defense of mediumship against the extreme statements of the author of the book. But he declares in unequivocal language, that HE KNOWS; that SCIENCE HAS DEMONSTRATED the truth of what he writes. In his own words it reads:

"These facts have been demonstrated with as much scientific exactness and certainty as has the physical fact that by the action of electricity light may be produced, power generated, and messages transmitted."

This is strong language. The author evidently thinks it is exactly as he states it. I am not trying to impeach his motives or his truthfulness. But it seems to me quite possible, and even probable, that these "scientific demonstrations" may not be conclusive; and that the author has accepted them as finalities prematurely. For many years the Ptolemaic Astronomy was accepted as demonstrated science, and it was a long, hard battle, before it yielded to the heliocentric theory of Copernicus. When Prof Dolbear applied for a patent for his invention of a method of wireless telegraphy, some thirty years ago, it was denied him, because it was unscientific, and therefore impossible.

To my mind there are evidences quite as reliable and conclusive as any that proceeds from the "School of Natural Science," that some of the statements of our author ARE NOT SCIENTIFICALLY ACCURATE, and therefore NOT TRUE. But I do not question that he believes them true. They are directly opposed to the testimony of the clearest seers in the world. They are contradicted by the life experiences of hundreds of mediums; and until we know more of this mystic "School of Science," and of the methods employed in its researches, and the accuracy of its analysis of facts, and the source of its "statistics," we can hardly be justified in accepting as settled truth, all that is presented in this peculiar book. Nevertheless, it contains much wholesome truth, many helpful suggestions, and superior moral ideals, and a large portion of it has been familiar to intelligent Spiritualists for the past forty years; but not all that is familiar is accepted as truth. We may be as well acquainted with error as with truth, and understand the reasonings of many theorists, without endorsing their theories. But the subject matter of the book, and the speculations upon psychic laws and agencies, the dynamics of human organisms, the affinities of thought and magneitc correspondence, the power of will, the law of attractions, and most of all that is striking in the author's analyses, are familiar as the alphabet to cultured Spiritualists. With cordial regard and sweet good will, I remain,

Yours for truth,

LYMAN C. HOWE.

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The Golden Rule Considered.

The Ritual and Brother Loveland.

I had a delightful Christmas, and now feel like answering the articles of Brothers Loveland and Wimpey, appearing in The Progressive Thinker, No. 735.

I thank Brother Loveland for giving me his company. I felt, oh, so lonely! His point of "moral ethics, as though there could be immoral ethics," I take as an amusing lapsus lingue. One can't say of the author that he knew no better, as we can where we so often hear the expression, "widow woman."

Brother L. speaks of the "Infinite Intelligence," "Scientific Theism," "baby christenings," "a more devotional, religious spirit," and "the communion service that should follow the address of a settled speaker;" and asks if I endorse this vast mass of semi-christian fads? I answer, abstractly, No! Practically ,yes. For myself I have no more need of these. It is easy to advance an individual. It is so hard to move a whole people. Catholicism retained largely from paganism, and then had a hard enough task. This retention was not altogether unwisdom. They were pleasing and attracted the people. They are a sort of condiment to the solid food, without which a large part of the masses wouldn't come to the feast at all. The world has so far taken only two or three steps in civilization. The Universalists and Unitarians made similar retentions from Protestantism, and then the babies barely survived. Had they dropped every past usage they wouldn't have lived long enough to reach the teething stage

We can't compare science with Spiritualism. Science is no Sunday meeting affair, while Spiritualism so largely is. It was so instinctively, and from its incipiency, and grows more and more so. There are other reasons, in my view, why the great N. S. A. should be conservative. We are yet living in age of war, murder, rapine, and general damnableness. It takes money yet to defend against all this. Capital is conservative, and will not trust a radical. The N. S. A. can raise thousands of gold certificates where an extreme radical organization would be shirtless.

Prof. L. says: "I hope to see Brother B. come to the defense of pure Spiritism." Grand brother, this is exactly what I am working for. As I see it there are many different roads leading to the beautiful haven. Each of us takes the one best adapted to the individual temperament. Chicago has about thirty Spiritualist meetings; no two alike. As I see it, it is the wisdom of evolution. It seems to me like the "many mansions in heaven." Roosevelt says: "If you are cast on a desert island with only a screw-driver, a hatchet and a chisel to make a boat with, why, go make the best one you can." Spiritualism has been cast on a mortal desert island many times in the past, and never yet made a successful boat. I think it behooves us to "look a leetle out." I am trying to do so. I will change to-morrow for a better road, if convinced. As long as the N. S. A. can sail more safely with the Golden Rule canvas it has my best wishes. I am not a member of it; I feel better outside.

I will say about "Infinite Intelligence," that I endorse that most heartily. In my present understanding I see Nature itself an Infinite Intelligence. I see no inert matter. I love to think of Nature as Infinite Intelligence.

Brother J. H. Wimpey takes exception to my interpretation of the Golden Rule. He says "my proof is no proof at all." It would have pleased me a little better if he had taken up my proof and produced proof himself of the faultiness of it. He says it is right to do unto others as you would have them do unto you. It is considered good manners to take people as they say, except where it is clear that they are joking. Evidently the author of the Golden Rule was not jesting, nor talking in parables, nor symbols. It is a plain rule, such as a teacher would give in a schoolroom. We respect a modern author even to the degree of holding him to a rigid construction of his words. We would be warranted in holding a god to a still more rigid construction.

To carry out the Golden Rule, exactly as it reads, and you would give no consideration to the judgment of others, their tastes are ignored, and your wants alone respected. You are to do what you want, however much it offends the others. I see not one word in the Golden Rule considering the others, but everything favoring you. It cultivates superlative selfishness. If every human being on earth practiced it, there would be universal war before the next sunrise.

Suppose one has company and pays them no attention because he doesn't want them to pay attention to him. He would be doing by the company what the Golden Rule instructs. I have met persons that paid no attention to children because they wanted no attention from them. They do to the children as they would have the children do unto them. But, what's the use?

Never mind, dear brother; you will have thousands upon thousands that will agree with you.

E. W. BALDWIN.

Madison, Wis.

THE GOLDEN RULE.

To the Editor;—The issue of November 28, 1903, of your highly esteemed paper, contains a communication from my old friend, E. W. Baldwin, of Madison, Wis., stating that he is not happy in the home of the Golden Rule Order, for the reason that, "The Golden Rule, is, by its nature utterly and hopelessly impracticable."

It was my pleasure to organize and help carry into practical operation the Order of the Golden Rule at Madison, Wisconsin, during my last years' residence in that beautiful city.

The organization—the home—of the Golden Rule is a "prepared place for a prepared people." In all charity, I am impelled to say that Brother Baldwin, in my judgment, was not fully prepared to enter the home of the Golden Rule, when he made his application and was accepted into the fold. Doubtless, he is endeavoring to live up to his best and highest light. And to that end, if there is another place at which he would feel more at home, he should be permitted to depart in peace, and with our blessings, rather than our pity.

On reading his letter we were reminded of the sermon of the great evangelist, the late D. L. Moody, on "The Gate Into the Kingdom," in which he said, "An unregenerate man would rather be in hell than in heaven. Take a man whose heart is full of corruption and wickedness, and place him in heaven among the pure, the holy and the redeemed, and he would not want to stay there. Certainly, if we are to be happy in heaven we must begin to make a heaven here on earth. Heaven is a prepared place for a prepared people. If a gambler or a blasphemer were taken out of the streets of New York and placed on the crystal pavement of heaven, and under the shadow of the tree of life, he would say, "I don't want to stay here." If men were taken to heaven just as they are by nature, without having their hearts regenerated, there would be another rebellion in heaven." It is my judgment of Mr. Baldwin, formed from a personal acquaintance, that the language quoted is too forceful to apply to him. He is neither a gambler nor a blasphemer, nor is his heart full of corruption and wickedness. He is merely wanting in those qualities which are found in the man living the true godly life.

He says, "the most sensible prayer the Christian makes to his Deity is, 'Thy will, not mine be done.'" His appreciation and endorsement of that beautiful prayer, is some evidence that he may yet feel at home in heaven; but when he asserts in the next sentence "That this is the direct opposite of the Golden Rule," he demonstrates clearly that he has yet to learn the true spirit of the Golden Rule; hence, "with charity for all and malice towards none," with the determination to do the right, as God gives us to see the right, let us go forward building up the Order of the Golden Rule everywhere, and thereby make heaven on earth, as is God's will. WM. H. ROGERS.

San Jose, Cal.

MOUNT PLEASANT PARK.

Notes of the Work Accomplished at Clinton, Iowa.

When there is not a camp-meeting in progress at Mt. Pleasant Park its people are not all hibernating or deaf to the outer world. This season has been fraught with a greater work for the cause, and for humanity in general than ever before. To take a retrospective view we will find the society in the city, which is composed largely of park residents, holding regular Sunday meetings. This society was organized as an incentive to arouse the Clinton people to take a greater interest in the coming camp, and is doing its work nobly.

The Band of Harmony entertained about fifty hungry children to a dinner composed of all the delicacies the market afforded, and very recently held a four days' fair which was quite a success, netting as it did a handsome sum. With such earnest, whole-souled workers as Sister Rowantree to manipulate affairs, why wouldn't it be a success?

Mrs. Stella Phillips treated the park children to a Christmas tree at her palatial residence, and the many presents so gladdened their little hearts that I fancy even in the gray castles of age these little "buds of promise" will remember with delight this gracious benefactress.

Ever mindful of the pleasures of others, Miss Foster's cottage is often the scene of happy faces made so by a generous luncheon, card party or seance.

The committee on this year's work is being heard from and all seem filled with new inspirations, new resolutions and with enthusiastic determination to make the August meeting an ideal one.

It will not be so difficult, when we consider the galaxy of speakers who have thus far been engaged. On the list will be found the names of Miss Elizabeth Harlow, Harry J. Moore, Willard J. Hull, Mrs. Abbie Sheets, Prof. W. F. Peck, Dr. Geo. B. Warne and others. For psychic demonstrators there are none better than our own Georgia Gladys Cooley and Mrs. Murtha, of Baltimore, who, by the way, is serving the societies of Chicago in a very satisfactory manner at the present time.

It is expected that Miss Agnes Chaffee, a graduate of the Emerson School, of Boston, will conduct a class in physical culture during the camp season. This, with the spiritual unfoldment and grounds whose height is of itself intensely suggestive of a step from lower, selfish motives to higher ideals, there is no reason why we may not develop bodies like Apollo and souls like Brahma.

Notwithstanding the many finely-framed sermons and theories propounded from "everywhere" of the present day, Spiritualism is the only reform that can solve the great problem of life upon a religious basis for here and hereafter. This is done by the blending of phenomena and philosophy, and this year the committee is making special effort in that direction as many of the lectures will be directly followed by messages.

It is beautiful to contemplate that however varied and humble life may be, however simple our habits, yet with pure thoughts, honesty of purpose, and the present untouched by the shadows, of a clouded past, we can give to worthy comrades the right hand of fellowship. And as queer as we may seem to others in our fast-becoming popular philosophy we will all be one in that great day that floods its light through all eternity.

MOLLIE B. ANDERSON,
Clarksville, Mo. M. V. S. A. Secy.

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A Kentucky Bishop's Important Admissions.

Rt, Rev. T. U. Dudley, Episcopal Bishop of Kentucky, in a recent sermon, as reported in the Louisville Herald, discussed the important question: "Is Hell to Last Forever?" According to his claim, the Universalists made a grave mistake in splitting off from the church on account of the doctrine of everlasting punishment, for he says: "The church to which we belong has never condemned even what we term Universalism."

Unbelief has reached a climax when it calls out the following:

"Alas, that the very mention of the word is like to provoke a smile in the auditor. Alas, that the most awful threatening of the one accredited revelation of eternal verities is received with the laughter of unbelief."

If the laity are not to laugh the terrible dogma into disgrace, and with it others more vital, then its hideousness must be obliterated.

"We may not smooth it into delusive beauty, but we must tear away the repulsive mask, whose horrors are arousing the laughter of scorn that we may hold the lines of inexorable justice, the inevitable retribution of sin; yet all softened and in harmony with the nature of Him who is essential love and who teaches men to call Him Father."

He lays aside the Bible and gives good spiritual philosophy in the following:

"Are we to believe that the endless condition of the human soul is fixed at the moment of its departure from the body?

"We cannot declare that anyone goes into the other world without some capacity—that is the possibility of development and of union with God; and so, at the last, all shall be fitted for the vision of the Father."

The Bishop finds emple evidence in the Bible that there will be salvation to all. He says:

"Beyond all controversy there are passages of Scripture which if understood in the literal meaning, seem to teach the final restitution of all things, the final triumph of absolute blessedness, the final immanence of God in all things. The great Baptist points to Jesus of Nazareth, whom he sees coming toward him, and cries, 'Behold the Lamb of God, which taketh away the sins of the world."

In his closing paragraph he shows the contradictory character of the authority on which his conclusions rest; the woeful conflict which is waged in his own mind, and closes with a wail of despair:

"But, alas, in this splendid diapason of universal and eternal hope, there mingles the roar of the voice of condemnation, and just as plainly are the passages of Scripture which hold out no definite hope for the alleviation to the doom of the finally unrepentant. Which may I believe? The church to which we belong has never condemned even what men term Universalism. Mystery, darkness, doubt, fear. Must these, then, be ever the companions of our life's journey?"

In his soul the good Bishop is a Spiritualist. He is too kind and benevolent to believe in a hell of eternal torture. He believes that all mankind will be saved, but that they will be endowed with "capacity," and "possibility of development," so as to be "fitted for the vision of the Father." This last, translated out of theological verbiage means that they will reach the perfection idealized in God. He clings to the Bible as his authority, yet he finds himself in "doubt and darkness," because of its antagonistic teachings, and this on the most important questions affecting not only life here, but in the infinite ages beyond! We are glad the Episcopalians are Universalists. It is a long step forward. This is not, however, saying that Universalists are Episcopalians.

Communication Through Trance Mediums.

Some Reflections by a Leading Philosopher.

San Francisco, Cal., Dec. 9, 1903.

My Dear Mr. and Mrs. Drake:—

In relation to the communications given by trance mediums, I am more and more inclined to think that in order to receive correct communications from the spirit world, it is essential that the medium, and the supplicant who approaches the spirit shrine, should both be in a perfectly passive state of mind.

If the medium or the supplicant have strongly fixed notions, hopes or desires relating to the subject matter of the communication, the thought vibrations thus produced, must, it seems to me, ex necessitate, constitute a tremendous barrier to the efforts of the spirit in the expression of its thoughts through the organism of the medium. Is it not probable in such cases, that these determinate thought vibrations of medium or supplicant may deflect or impede the thought efforts of the spirit control, thereby causing the medium to speak or write, to a greater or less extent, her own thoughts and desires or those of the supplicant? As in the case of a steamer steering to a point directly across a turbulent river it will to a greater or less extent, in spite of its propelling power, be deflected from its course and swept down by the current. Or, if standing on the bank of a placid river where the sluggish waters are gliding slowly by, I should call to a person across the stream, there would be no impediment to the communication of my thoughts to such party.

They could receive and register them as I intended to give them. But should the river be rolling in raging torrents with the shrieking and howling of the winds, under the pressure of a wild tornado, what think you would be the result of our efforts at conversation across the seething waters? The chances are that meanings would be attributed to my words that I never intended. As at Balaklava, in 1854, when the officers and members of the Light Brigade were anxious to make a charge upon the Russian hosts, a command having been given, and in the din of battle, the booming of guns, the shrieks of the wounded, and the moans of the dying, Captain Morris, the Brigade Commander, interpreting it to charge the enemy, and as a result,

"Into the jaws of death,
Into the mouth of hell
Rode the six hundred,"

an incident the world will never forget. Now, we know mediums who are honest, truthful, and absolutely above reproach, whose leading controls give some of the most remarkable communications and predictions, make mistakes. We know their communications and predictions have been the most absolute failures. Why is this? We also know that in many instances the medium's heart and soul are wholly absorbed in them. They engrossed their thoughts by day, and induced their dreams by night. Their plans were formulated in relation to them, their notions were fixed and determinate. And these dominated all other thoughts, hopes and desires of their life. This may be an exaggerated statement of the case, but as an illustration let it stand. I am of the opinion that the efforts of the spirits to communicate are in these cases deflected by the fixed thoughts of the medium and swept down the channel of their preconceived notions, hopes and desires, by their overwhelming thought vibrations. Possibly I may be wrong, but, if on further investigation I should find myself in error, I shall be only too happy to re-state the problem. At present, however, I shall prefer to rest upon this conclusion rather than to charge the spirit of the medium with deception or falsehood.

In the struggle for existence to which we are all subjected by the facts of our several environments, I have always tried to keep abreast of the times, especially so, in the more recent deductions of scientific and psychological inquiry. It is amazing to see what great achievements are being accomplished in these fields of investigation. It is equally amazing to see how the most learned scientists confine their investigations within the field of effects, without daring to reach out from the world of effects up to the world of eternal causes. All modern scientific research is most unmistakably leading to the great fountain of life—the world of primal and eternal causes. But our scientists are either blinded by their own conceit, or seeing the trend of modern science, they are afraid to declare it.

It is really amusing to see how our great scientists, physicists and philosophers are floundering in the unfathomable abyss of the invisible and intangible entities of the universe.

Sir Oliver Lodge, one of the greatest scientists of modern times, in his very able discourse upon "The Present Conceptions of Matter," and especially, in speaking of Radium, thinks that it is not unreasonable to believe that matter is evanescent, and destructible, passing from existence to nonentity, and arising out of nothing into being. Of course, he does not commit himself to that proposition, but he believes it is not unreasonable, and thinks it may hereafter be scientifically established.

Then comes a horde of unfledged, stripling professors, in our colleges and universities—mere boys, but recently graduated—with theories to upset all preconceived notions and demonstrated facts relating to matter and force. In their opinions the conclusions of Faraday, Humboldt, and the great thinkers of the past, who were earnest students of Nature during all their lives, are of no account. But they, after pursuing a three years' preparatory course, four years in college or University, and possibly a post-graduate course of one year for a degree, and obtaining a professorship in college or university, through influential friends, are ready to kick the world into a "cocked hat." Of course, they must do something to convince their friends and relatives and the hoi polloi that they are exceptionally bright.

And now comes Sir William Ramsey, an able scientist, who by experiment, has satisfied himself, at least, that Radium rays imprisoned in a Crookes' tube will, in a few days, become helium, and in a few days thereafter, the Helium will vanish and go out of existence. By this method he demonstrates the proposition stated by Sir Oliver Lodge, that matter can cease to exist, and can out of nothing come into existence. His experiments also establish the fact, in his own estimation, that one element of matter can be transmuted or changed into another, thus demonstrating the long cherished dream of the alchemists, namely, the transmutation of metals—that the baser metals can be changed into gold, and vice versa. If, however, one element can be changed into another, one can be changed into all, or all into one. And if this be true, are not our beardless professors in most imminent and serious danger of being changed into an animal similar to that rode by Balaam when confronted by the angel of God and menaced with the flaming sword? If Sir William Ramsey knew no more about water or gasoline than he does about Radium or Helium, he could as successfully experiment with the former as with the latter. For, by exposing a dish of water to the rays of the sun, or a cup of gasoline to the atmosphere, they would disappear, and in his estimation, pass from existence into nothing. Ergo, matter is destructible. It can vanish into nothing, and out of nothing arise. The philosophy of the great men of the past dwindles into insignificance, in the presence of the beardless professors of to-day. Think how a few experiments from a pan of water, a cup of gasoline or a pinch of Radium, sends all former demonstrated facts whirling through vacant air. Persius need no longer exclaim: "Gigni de nihilo nihili, in nihilum nil posse reverti"—"Nothing can come from nothing, nothing can to nothing return."

Lucretius may arise from his grave and expunge from his immortal writings, the words: "Nullam rem e nihilo gigni Divinitas unquam"—"The gods have never produced nothing out of nothing."

Nor again, can we sing: "Ex nihilo nihil fit."

Oh, ye Gods and little fishes! How the universe is to be kicked and cuffed about by our great scientists and beardless professors!

The fact is, these scientists will fool with the unseen potentities, and the invisible substances of the universe until they are landed body and soul in the domain of Spiritualism, where, from their own experiments and demonstrated facts, they will be compelled to admit the continued existence of the conscious, intelligent, thinking ego, and the fact of intercommunication between the transient and eternal worlds.

Please write at your earliest convenience, as we desire very much to hear from you and your most estimable wife. Will Mrs. Maud Lord Drake's book be out early in the year? Having, through your kindness, perused the manuscript, I most unhesitatingly bespeak for it a grand and marvelous success. Would that the entire world were acquainted with the life work of Mrs. Drake who is recognized the world over as one of the best and foremost mediums ever controlled by the angel world. The name of Mrs. Maud Lord Drake has long been a household word among Spiritualists throughout the world. From the perusal of the pages of this work, I find that it portrays her life work, her history, her struggles, her trials and her triumphs.

Yes, it presents a mass of the most astounding phenomena occurring through her own mediumship, and now for the first time given broadcast to the general public. It will shed a flood of new light upon the old, old problem: "If a man die, shall he live again?" Mrs. Lewis joins me in sending to you and your good wife our kindest and best regards.

Sincerely yours. GEO. W. LEWIS.

Prophets and Prophecies.

A practical exemplification of the rise and progress of prophecy has been afforded by a recent occurrence in the South. As stated by the Chicago Chronicle:

With the exception of our versatile fellow-townsman, Dr. Dowie, it is probable that there is not an avowed prophet in the country, yet a recent occurrence down in Georgia shows how easy it would be for anyone to set up in the prophet business with the assurance of finding followers and believers, no matter how extravagant his vaticinations might be.

An almanac for 1903, which has had a wide circulation among the colored citizens in the vicinity of Atlanta, contained a typographical error which made it to read that on Nov. 25 the sun would set at 1 o'clock in the afternoon. In this case the prophecy was unintentional, yet the colored brethren accepted it without hesitation.

They argued that it meant the end of the world and some dusky student of the Bible called attention to the ninth verse of the eighth chapter of Amos: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon and I will darken the earth in the clear day."

Of course 1 o'clock is not noon, but the difference was not regarded as vital. The negroes began holding prayer meetings and otherwise making ready for the day of judgment. Moreover, they are at it still, according to a recent dispatch from Atlanta. The almanac people published a statement that the prediction was merely a printer's blunder, but the colored folks decline to accept it as authoritative. One theologian is quoted as averring that the hand of the Almighty was plainly to be seen in the matter. "De man dat wrote de figgers say he didn't do it himself. Who did it, den?" His conclusion is that it was inspiration and in that belief he advises his people to keep in readiness, for though the date set has come and gone he believes that the end of all things cannot be far distant.

The incident recalls the historic blunder of the maker of the New England almanac who, along in 1816, inadvertently printed "Snow" as the prediction for the Fourth of July. There was much hilarity at the absurd prophecy, but according to the historians of the event 1816 proved to be a year without precedent and it actually did snow on Independence Day throughout a great portion of New England.

The Georgia almanac man could not, of course, hope for such a verification of his unintentional prediction, but the readiness with which it was accepted indicates that the prophet business offers a fine field for energetic gentlemen who may have been crowded out of get-rich-quick enterprises by the superior activity and capital of Napoleons of finance and shipbuilding.

There is no tale so wild but that it will find people to credit it. Some people even believe the professions of political "reformers."

A Noble Justice.

According to the Record-Herald of Chicago, the world has suffered an irreparable loss in the recent death of Justice of the Peace Andrew Tracey, of Mount Pleasant, New York. Squire Tracey was a country justice of the peace who honored his profession. In addition to being six feet two inches tall and weighing 400 pounds he believed in arbitration. Whenever a case was brought before him he endeavored to induce the parties to it to compromise. He was not a believer in legal squabbling, and it is recorded of him that he succeeded in settling 90 per cent of his cases by the administration of good advice.

But after all he was human, and, being so, there were times when he failed. Once a man who had beaten his wife was taken before Squire Tracey. The kindly disposed giant on the bench delivered a lecture to the wrongdoer, in which the evils of wife-beating were eloquently set forth. At the end of the squire's talk he proposed to let the sinner go free if he would promise not to beat his wife again. The fellow was sullen, however, and declined to make the promise, whereupon Squire Tracey walked from behind his table, hit the gentleman on the jaw, and after knocking him down proceeded to administer a drubbing that lasted until there were yells for mercy and enthusiastic indications of willingness on the part of the one beneath to make the promise which the squire had demanded. The man never beat his wife again, and the case was dismissed without costs.

As has been said, the world has suffered a serious loss in the death of Squire Andrew Tracey.

BUSHELS OF MANUSCRIPT !!

We have bushels of manuscript on hand pertaining to The Great Psychological Crime. All will be held in abeyance for a while; in the meantime Lyman C. Howe and Mrs. Huntley will carry on the discussion.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

A Worthy Woman Passed On.

The commodious Howard homestead, a social landmark of St, Charles, Ill., since 1850, was filled to overflowing on Sunday afternoon, January 10, by loving friends and relatives, gathered at the funeral ceremonies over the body of Mrs. Sarah Ann Bunker. Solos tender and low were impressively sung by Mrs. Edna Wilcox. Prayer was offered by Rev. Mr. Terrell, of the Congregational church. A funeral address was given by Dr. Geo. B. Warne, of Chicago, and the local chapter of the Eastern Star rendered the ritual of that order. At the cemetery the casket was lowered with the accompaniment of song and Dr. Warne spoke brief words of formal commitment of her mortal body to the grave.

Mrs. Bunker was born at Buffalo, N. Y., Nov. 10, 1829, and died within the walls that had been her home for thirty-five years, on the morning of January 7, 1904, at the age of 74 years, one month and 28 days. Her parents were pioneer Spiritualists of Kane county, Leonard and Caroline E. Howard, the mother being a well-known medium for forty years before her death She was the eldest of their fourteen children, the caretaker of her parents while either one survived and a second mother in sympathy and counsel to her brothers and sisters. Her husband, George C. Bunker, a veteran of the Mexican and Civil wars, passed on before her, in 1868, and an adopted daughter, Sarah, sixteen years ago. Her final illness was of two weeks' duration but the fatal trouble had been with her over forty years. She is survived by only two brothers and three sisters: Burwell Howard, of Amboy, Ill.; Aaron Howard, of Clinton, Ill.; Mrs. Celia Wheeler, of Kenyon, Minn.; Mrs. Julia Bishop, our Chicago medium, and Mrs. Florence Blanchard, of St. Charles.

Mrs. Bunker was a Spiritualist for over fifty years and by her sweet, uncomplaining nature and modest nature had impressed her influence upon the community as a devoted daughter, loyal sister, faithful wife, trusty mother, helpful neighbor, true-hearted friend and sympathetic counselor.

Beautiful were the floral offerings, tender were the fraternal tributes to her memory but more impressive still was the fact that the lips of all who had known her named her but with words of praise.

The address delivered at the burial of the mother, Mrs Howard, in October, 1890, by Miss Emma Nickerson, who was later Mrs Dr. Warne, is still recalled by the listeners on that occasion.

FIND YOUR HELL

Before You Undertake to Preach It to Anybody.

The news of the atrocious murder of four innocent persons and the suicide of the murderer, Scott W. Derby, shocked all readers of the press. People read the news, form an opinion, and express themselves. This is their privilege. A friend of mine, speaking of Derby, the murderer-suicide, said: "That fellow was a moral coward."

The Press man, in reporting the monthly meeting of Methodist ministers at the Y. M. C. A. building, Monday morning, Dec. 21, wrote that Rev. Dr. Burt, of Nottingham, presiding, declared: "We must find a hell and preach it." Referring to Derby, he said: "Such a man ought to be damned; he must be damned. If such a murderer's punishment is not swift and awful there is no just God"; and Dr. Warner, in a paper on revivals is reported as saying that, "Church-goers thought more of good worldly appearance than of salvation," and that "many a church was dying for need of a spiritual revival."

I read the news form an opinion and, occasionally express myself. Yes, Dr. Burt, "find a hell" and then "preach it"; but, by all means, find it before you preach it. Dante gave us a rich description of the Inferno, but his book was placed on the index of prohibited books by the then ruling church because, forsooth, he claimed to have discovered a pope and other clerical gentlemen and ladies in hell. Dr. Burt should read Dante's Inferno. It would certainly suit his present mood. An Italian proverb might also not be amiss in his case. It says: "When you are wrathy drink cold water, change your undergarments and keep still."

"Find a hell and preach it." Where is hell? A Catholic missionary, lecturing here to Protestants, was asked among other questions, "Where is purgatory?" The Paulist father, who had promised to answer all questions for the information of Protestants, said: "I do not know." Yet his church preaches purgatory, sends a large contingent to purgatory every year, and prays as many souls out of it as the money paid for masses "pro defunctis" will reach. And still, he does not know where purgatory is.

Dr. Burt surely does not know where hell is, or he would not say, "Find a hell and preach it."

Speaking of Derby, Dr. Burt says: "Such a man ought to be damned; he must be damned." Had this moral coward only murdered his family and not committed suicide he would have been dealth with by the civil courts and would have been sentenced to death or to imprisonment for life. But now he is out of reach of the civil courts. Is it for this reason that Dr. Burt now wishes to hurl some ecclesiastical punishment at this murderer-suicide? In the middle ages the church of Rome used to excommunicate and anathematize corpses when she could not get hold of the live criminals (heretics). Even in our own days the very grave has been cursed and anathematized after the criminal (?) "lens" had been buried.

Again Dr. Burt says: "If such a murderer's punishment is not swift and awful there is no just God." Dr. Burt seems to have a grave doubt as to whether there is a "just God" or not. That "if" expresses the doubt. Why, then, does Dr. Burt ask, request or urge the ministers to "preach of this terrible crime and the justice of God?" Will they preach on this topic next Sunday? Will they know then whether "there is a just God" or not? is not the justice of God preached to us the year round? Why should we now, in view of this Derby murder and suicide, put God to a test and find out whether he has dealt "swift and awful punishment" on this murderer? The mills of God grind slowly—the proverb says. Scott W. Derby has most assuredly received the proper punishment due to his heinous murders and cowardly suicide. Whether this punishment be of the ecclesiastical orthodox order or according to the spiritual laws of nature matters not to us, and Dr. Burt need not be solicitous about the power of the just God of orthodoxy, or the God of nature to inflict due punishment. Let God deal with Derby.

This murderer-suicide was at one time engaged in missionary work for the church. Has he not laid up treasures in heaven by his devotion to the church. Does he now get credit for these treasures, or did he mortgage them to the money sharks? Dr. Burt was too hasty and knows no more about the punishment due to Derby, or the mode of its infliction than I presume to know. Dr. Burt and the ministers of the ministerial meeting may preach on Derby and his "swift and awful punishment" if they so desire; but I want no such preaching in my dish.

Dr. Warner believed "church-goers thought more of good worldly appearance than of salvation," and said "many a church was dying for need of a spiritual revival." Worldly appearance is all right, even in the churches. The man in sackcloth and ashes would be mocked and laughed at and ordered out of our churches—by the preacher himself. Many years ago a revivalist preacher at Mansfield, Ohio, standing upon the stump of a tree where now the court-house stands, rebuked his hearers for their "worldly appearance," and cried out: "Where is the primitive Christian of to-day, the man in sackcloth?" His oratorical interrogation to which no answer was desired or expected, was answered ex abrupto when Johnny Appleseed, attired in coffee-sacking, stepped forward and said, "Here he is." Dr. Warner certainly does not expect his congregation to come to church a la Johnny Appleseed, especially this time of the year.

"Many a church is dying for the need of a spiritual revival." Dr. Warner, leave out the indefinite article "a" before the adjective "spiritual" and it will sound better. Spirituality has departed from the churches and your revivals, so-called, full of hell-fire and brimstone, "swift and awful punishment" are not "spiritual." I would rather see a church die of atrophy or anaemia than to grow on the hypertrophy or hyperaemia of revivalistic methods. "Preach the gospel to all nations."

What have the churches done for the suppression of crime—in nineteen hundred years? Ninety-five per cent of the criminals in pails and penitentiaries are church-members, and eighty-five per cent of all saloon-keepers are members of one church.

Let us unite in suppressing crime, and let God and the civil courts deal with the criminal.

GEO. P. RUDOLPH.

Clyde, Ohio.

"Social Upbuilding, including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price $1.

ELSIE REYNOLDS' MATERIALIZING SHOW.

At last her methods have been fully exploded. That has been done before, but the gullibles and semi-idiots in this country are so numerous that she has flourished from a financial standpoint. We venture to say that this woman never gave a genuine materialization during her whole career. Is it any wonder that the number of Spiritualist societies in this country is on the decline, when we consider that such a person as Mrs. Reynolds is able to carry on her "materialization" shows all over the United States, and deceive the people?

To the Editor:—We send the enclosed letter, hoping to reach the ears of those honestly interested in Spiritualism. We wish it to be distinctly understood first and last that we are not fraud hunters; BUT AFTER HAVING BEEN DECEIVED AND IMPOSED UPON, LIKE THE MAJORITY OF PROFESSED SPIRITUALISTS, WE ARE DETERMINED, BY EARNEST SEEKING, TO KNOW THE TRUTH.

Some of us have been most enthusiastic believers of materialization. The memory of our dear departed is held by us to be most sacred, and all imposition regarding their manifestation, in any and every form, should be exposed, that none may be misled and their hopes built up with deceptions.

Mrs. Elsie Reynolds, a materializationist of California, has had A LARGE FOLLOWING OF DUPES in Los Angeles for many years. Although having been exposed many times, the gullibles in great numbers have been still held in tow. Among her converts and faithful followers was Robert Hale. A seance was held at G. A. Cherry's, 833 Wall street, October 2, 1903, where Mr. Cherry detected fraud. In order to be fully convinced that this work was all fake, he engaged Mrs. Reynolds to hold another seance at his house, October 4, and enlisted two men from the creamery where he worked, to assist him in ascertaining the truth of materialization. Accordingly they cut through the ceiling and slit a hole in the ceiling paper just over the corner to be used as a cabinet. This slit was made so that the paper could be held open when desired, but would close up again and be invisible, thus allowing the two young men resting above on a feather bed to have a full view of the operations. Mr. Cherry charged them to say nothing if the manifestations proved genuine; but if a fake, to call out certain words, when Mr. Cherry would make the exposure. This proved a successful capture, because no one knew of the intending test except these three who were to take part. Mr. Hale has since declared that he was SUCH A GULLIBLE that if he had been informed by Mr. Cherry of this intended investigation, he would certainly have felt it his duty to have notified Mrs. Reynolds.

The young men above saw Mrs. Reynolds sit outside the cabinet next to a slit in the curtain, through which she reached with a white cloth to the opening, showing the audience what appeared to them to be a real materialized spirit with a baby voice spoken by Mrs. Reynolds. Then she went inside the cabinet and adjusted her wardrobe to imitate different spirits.

At the given signal, when Mrs. Reynolds appeared as "Aunt Betsey," Mr. Cherry tore down the curtains, when all beheld Aunt Betsey remove her mask and goggles and very naturally place them in her bosom, and let down her overskirt which had been rolled up, without one word of excuse. The astonished audience now recognized in a clear light that Aunt Betsey was NONE OTHER THAN MRS. REYNOLDS. MRS. LAURA HYLAND, OF SAWTELLE, WAS TAUGHT BY MRS. REYNOLDS HOW TO DO MATERIALIZATION. LETTERS SENT BY MRS. REYNOLDS TO MRS. HYLAND, TELLING HOW TO MANAGE HER CIRCLES AND CONTAINING STOCK TESTS WERE GIVEN TO MR. HALE, BY MRS. HYLAND, WHO BECAME ASHAMED OF THE DISHONEST WORK, AND SO GAVE SEANCES EXPOSING THE METHODS. WE HAVE A LARGE NUMBER OF THOSE LETTERS ADDRESSED TO MRS. HYLAND AND SIGNED BY MRS. REYNOLDS, IN HER OWN CHIROGRAPHY, WHICH SHE CANNOT REFUTE, GIVING THE WHOLE DECEPTION AWAY AND IMPLICATING SOME PROMINENT PROFESSED SPIRITUALISTS (?) AS AIDING THIS NEFARIOUS WORK FOR GAIN.

It is time that Spiritualists awoke to the importance of cleaning their ranks of these PESTIFEROUS BEINGS IN HUMAN FORM, who have brought such a blight upon the grandest principles of truth that have ever dawned upon the mind of man for enlightening the race on all those points of interest most dear to human hearts in the life that now is and the one for which we have hoped, and which we may know through true mediumship and the science and philosophy of Spiritualism. The truth can never be realized through fraud, for the convert made in this way will sometime find out the deception, and so be inclined to regard the whole as false.

We will gladly furnish the above-mentioned letters for publication, and can prove that they were written by Mrs. Reynolds, who we will swear from certain sure evidence of our own senses is a notorious pretender, and that all her work claiming to be materialization of decarnate spirits, is absolute fraud.

We are now satisfied that all this work claiming to materialize the so-called dead, so they may be seen with the physical eye is ALL FRAUDULENT and cannot be done, for all who appear from the spirit world are seen by clairvoyance only. We will, therefore, make the following offer, that we will give ONE THOUSAND DOLLARS to any person who will PRODUCE ONE MATERIALIZED SPIRIT.

We the undersigned do solemnly swear that the above statements concerning Mrs. Reynolds and the letters she wrote to Mrs. Hyland, which we offer for publication, are true; that we witnessed the above described exposure, and have all seen the original letters, which we have proven to be in her own handwriting.

Robert Hale, 831 Wells street; Guy, A. Cherry, 833 Wall street, Los Angeles, Cal.; Mrs. G. A. Cherry, 833 Wall street, Los Angeles, Cal.; Louis F. Duncan, 625 San Julian street, Los Angeles, Cal.; H. R. Jasper, 501 San Julian street, Los Angeles; O. E. Watson, 624 San Julian; Robert Connely, 815 Wall street, Los Angeles, Cal.; Mrs. Robert Connoley, 815 Wall street, Los Angeles, Cal.

Wants Us to Have a Million Subscribers.

I like The Progressive Thinker better than any of the five spiritual papers that I am taking, and would regard it as an irreparable loss to miss a single number, so I am renewing in ample time. Your paper is probably doing more good than all the rest of the spiritual papers now published, and I hope the time will come ere long when you will have a million subscribers on your list.

Your Friend,
F. E. BURGEVIN, M. D.

Spiro, Indian Territory.

Object Lesson in Catholic Education.

The most recent census of Italy gives that country a population of 32,450,000. Of this number 14,000,000 above the age of ten years can neither read nor write. As the latter number does not include those who are barely able to write their names, and really are uneducated, and children under ten years of age, it may be safely said that 80 per cent of the Italian people are unable to read or write. Spain and Portugal make no better showing. Ignorance, stupidity and superstition predominate.

The people of these countries are all Catholics, born into that church, and education is controlled by the Catholic church. Whatever education there is, is furnished by Catholicism. These countries are what Catholic authority declare all countries should be in educational matters. Education of the higher classes cannot be prevented, but it is such education as the church deems advisable. The masses are kept in ignorance because they are more zealous and easier of control. An Italian writer says, "the priests have made a nation of lions into a herd of sheep," and he might have added, for the purpose of furnishing the fleece to the church. When the Catholic archbishop demands state money for the parochial schools, this object lesson is full and sufficient answer.

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THE PHILOSOPHY OF THE GOLDEN RULE.

An Address by Dr. J. H. Randall, of Chicago.

A BONE OF CONTENTION.

The Golden Rule, like everything else in God's vast Universe, is viewed from many different standpoints, with results as widely different as the views expressed in relation to The Great Psychological Crime. Its origin is really hidden in the dark mists of antiquity, it having received expression before the time of Christ. Dr. J. H. Randall, prominent as a physician and lecturer, analyzes it in an able and impressive manner. His views will be read with interest.

"Do not unto others that which you would not have others do unto you."—Confucius.

"Whatsoever ye would that men should do to you, do ye even so unto them."—Jesus.

I recently read an article in The Progressive Thinker from Mr. E. W. Baldwin, entitled, "The Golden Rule, An Absolute Obstacle to Progress." In said article he states: "The Golden Rule was born of priestcraft." He also makes the statement that "Science never stoops so low as to use the term 'Golden Rule.'"

I do not undertake to show another side of this subject, because I am fond of controversy, but because I believe sound argument can be adduced showing that Mr. Baldwin's position is untenable, and that he is in error.

By the term "Morals," it is generally understood by human consciousness that there are right and wrong actions, and as a study these have been covered by the title of "Ethics" or "The Science of Morals."

With every statement or proposition formulated or conceived by the human mind, endowed with the ability to reason in relation to the impressions derived from experience with its environments, lingers the shadow in thought of its opposite or antagonistic principle. The people involved in business affairs, whose energies are devoted to getting money and accumulating wealth have formulated, "Do others or they'll do you," as their excuse for indifference toward those who see the promise of a higher civilization yet to be realized by the more extended practice of the Golden Rule.

The greatest scholars known, whose knowledge has been derived from wide research and candid consideration of all matters bearing upon human life, are agreed that the knowledge we have classed as "Ultimate Truths," truths mathematically and logically demonstrated, and which no one disputes, is classed as Philosophy. Science, it is agreed, is partially unified knowledge, while Philosophy is completely unified knowledge. Hence to find a philosophical basis for the golden rule, it is necessary to consider the science of right actions and wrong actions.

I am quite well aware of the fact that there are many persons identified with making known the general philosophy of Spiritualism, who insist that everything is right; that there is no wrong, and that everything is as it must be and in accord with absolute law; yet some of these very people are everlastingly criticising others who entertain views differing from those which they are advocating, and are constantly pitching into what they call "ignorance, superstition, bigotry and injustice." Taking the standpoint from which their general teachings radiate, and their specifications in relation to right and wrong, they are not consistent. Upon general principles, unquestionably, everything is right, but there are details as to what may result which have been gathered from human conduct, that implies a certain amount of freedom of action.

THE THREE IMPORTANT RULES.

Morality and ethics is the science of right conduct in our dealings and associations one with another. Its object is to help us to determine how and why certain personal habits and conduct are not pleasing to look upon, and experience has impressed mankind generally that they are detrimental. On the other hand, certain other habits and conduct proves beneficial and satisfactory. From a scientific standpoint, good and bad results from conduct are not accidental, but are inevitable consequences of the constitution of things. The purpose of the science of ethics is to enable us from the known laws of life and the conditions of existence, to ascertain what habits and actions will necessarily lead to happiness, and what will produce misery. The inference would naturally follow that intelligent men and women will be disposed to restrain the impulses which they may have that would be opposed to its deductions, irrespective of a direct estimation of happiness or misery.

In the progress of mankind from the dawn of consciousness with the primitive beginnings of family and tribal life, down to the modern home, municipality, state and nation, we have learned by experience, "The Iron Rule"; "The Silver Rule," and "The Golden Rule."

The Iron Rule for human conduct—evil for evil, or the imposition of evil, causing some other creature misery, just because one has the power, there being no fear of unpleasant consequences, we have come to know is the expression of the lower animal faculties of the mind, and is the law of brutes and savages.

The silver rule in human conduct—good for good—signifies the evolution of being possessing higher qualities in a moral sense, and it was an advancement toward the formation of another character, the formation of which gave promise for the expression of the Golden Rule

The Golden Rule, or doing good for those whose habits and conduct cause you misery as well as themselves, is the ultimate truth in ethics, which philosophers are generally agreed, that for their own permanent peace and happiness, and the good of all mankind, every member of the human family should be governed, and eventually as the higher attains the greater results of being, the practice of the Golden Rule will be the process for governing the disorderly and refractory members of society.

We cannot entertain the thought of a father without the accompanying thought of a child. The thought of a superior is invariably shadowed by an inner consciousness of an inferior. The work of a mechanic to construct a machine; of an artist to paint a landscape, portrait, or any other object upon canvass; of the sculptor to carve soul-suggestive statue from the block of granite or marble; however perfect, useful or beautiful the finished task of either to the one that may enjoy the privilege of looking upon it, each will see that could he do his work over again with the same subject he could greatly improve it. We have some institutions the result of human conduct and conception of duty of one class toward another, that an intelligent person would hardly take the position that they have not been a benefit to the race. The process of their establishment was slow because the process of their usefulness as conceived by human consciousness was slow in its development.

The savage who has never seen a balloon, an engine or a wagon, cannot form any definite idea of the use of either. An electric motor, or an unsymmetrical pierced disk of an eccentric has no place or purpose in the mind of the country rustic who is not familiar with the principles of electricity and the construction of machinery. A fragment of a sentence if not intelligible, is wrongly interpreted in the absence of the remainder; cut off its beginning and end, and the rest of the demonstration proves nothing. Evidence given by a plaintiff often misleads until the evidence which the defendant submits is joined to it.

The conception of a whole suggests parts, and in the case of a part suggests the whole thing involved. Conduct is a whole, an organic whole. It is an aggregate of interdependent actions performed by an organism. That division of ethics pertaining to conduct is a part of this organic whole and is inextricably bound up with all its parts.

One's personal habits, his way of eating a meal, stirring a fire, getting a pail of water, a scuttle of coal or armful of wood, and making a fire, or reading a newspaper or book, are all acts with which morality has no concern. Opening a tent, a window or door to admit fresh air to the space we occupy; putting on an animal skin, blanket or an overcoat, are not thought of as having any ethical significance. These acts nevertheless are all portions of daily conduct in the lives of very many human beings.

The behavior which we call good and that which we call bad is included with the behavior of which we take very little or no notice. The whole of which ethics forms a part is the whole constituted by the theory of conduct in general, and this must be understood before the part alone can be comprehended.

Each of the rules herein mentioned relates to a certain form of conduct, and may be regarded as comprehending certain adjustments of acts to ends from the simplest, among creatures below man, to the most complex acts of human beings, in their homes, in society, the state and nation; exen extending to the cast of these associations of individuals which are for the world-wide general welfare, and therefore are international in character. This feature of the subject is a branch of science and may properly be called

THE EVOLUTION OF CONDUCT.

The student of forms soon becomes familiar with evolution as compared with the theory of a special and perfect creation. Social advancement he will soon discover is as completely under the control of natural law, as is bodily growth. Evolution has taken place, and is now going on in all structures throughout the steadily ascending types of the animal kingdom; and evolution of functions has gone on by similar gradations with the evolution of structures, and from a consideration of these, we naturally drift into consideration of the conduct of creatures and of being as correlated with the increasing complexity of structures and the functions of organs that sustain them.

Organs and their functions are variously compounded to achieve certain bodily acts, and are again re-compounded to affect that co-ordination of bodily acts which we know as conduct. We are concerned with functions, whenever we think of them as processes carried on within the body they belong to the domain of physiology, and we may treat of their adjusted combinations because they are parts of a vitalized complete organism.

THE VARIOUS FUNCTIONS CONSIDERED.

It is the function of the heart to send the blood to all parts of the body and to receive again that portion of it returned, which it then sends to the lungs; it is the function of the lungs to exhale carbon, receive fresh air and oxygenate and purify the blood sent to them for that purpose, and which then passes back to the heart to again be sent by its hydraulic power to all parts of the body for its reconstruction. Newly aerated blood is constantly in demand by the stomach to enable it to do its work; heart, lungs, arteries, veins, stomach, co-operate with secreting and excreting glands to promote digestion, assimilation and construction, and to remove the waste matter resulting from dying tissue, that newly constructed tissue may take its place, and the organism in its integrity be maintained.

In considering these we are dealing with functions, and when we study how certain parts of the organism act upon environment, such as fins, wings, toes, legs and arms, to perform their functions, we are still concerned with physiology; but when we enter upon the study of conduct we notice such combinations of acts as take place by the use of the sensory organs and enter the psychical realm of being. We thus pass from simple organs to the complex organism, made up by an interdependent relation of every part; and soon discover that the systematic adjustment of each to the other, affords the best condition for each in its special place of usefulness, while at the same time its work is for the welfare of all equally with itself.

We will suppose a person guiding his hand by his eyes seizes a weapon which he uses to ward off a blow, but a counter blow is given; the aggressor runs and is chased, a struggle follows, then an arrest by the police, and there follow the several varied acts constituting a prosecution. It is evident that the initial adjustment of an act to an end, inseparable from the rest, must be included with them under the same general head; and from this simple initial adjustment, having intrinsically no moral character, we pass by degrees to the more complex adjustments such as on which moral judgments are passed. Hence, excluding all internal co-ordinations, our subject here is the aggregate of all external co-ordinations; and this aggregate includes not only the simplest as well as the most complex performed by human beings, but also those performed by all inferior beings, which when properly considered are more or less involved. Yet in the lowest creatures most of the movements to the observer may not have any more recognizable purpose than have the struggles of an epileptic or the victim of St. Vitus dance.

THE JELLY FORMED INFUSORIUM.

The little jelly formed infusorium swims randomly, but apparently determined in its course, not by a perceived object to be escaped or pursued, but by varying stimuli in its media, and its acts unadjusted in any appreciable way to ends, leads it now into contact with some nutritive substance which it absorbs, and then into the neighborhood of some creature by which it is swallowed and digested. Lacking those developed senses and motor powers which higher animals possess ninety-nine in a hundred of these minute creatures live only a few hours and disappear for lack of nutrition or by destruction. Its conduct or actions are so little adjusted to ends that life continues only so long as the environment is favorable. The rotifer is a much higher type of acquatic creature, though it is very low in the scale of species; we can see in it how with larger size and more developed structures, and greater power of combining functions, there is advance in conduct; by its whirling cilia it sucks as its food the small infusoria that move around it; by its prehensile tail it fixes itself to some object, and may withdraw its outer organs by contracting its body, and thus preserve itself from injury threatened; it, therefore, by its actions, becomes less dependent on the actions going on around it, and so preserves itself for a longer period than the infusorium. Thus we might pass from considering each type of creature, from the transparent jelly infusorium, to the most complex represented by the vertebrates, of which man is the last great organic link. As we proceed we find the more multiplied and varied adjustments of acts to ends, by which the more complex organism from day to day fulfils more numerous requirements, increase the activities that are carried on, and that they severally help to make greater the period through which useful activities endure, thus continually affording more and greater satisfaction to the creature or being; at the same time leading up to, as the final purpose, complete individual life.

SELF-PRESERVATION.

Self-preservation has much to do with the preservation of offspring by preceding generations. In proportion as there has been improvement of conduct subserving individual life, implying superior and more complex organization, there must have previously been highly evolved conduct, implying forethought subserving nurture to the young. The next step would be considerations for maintenance of the race, and would naturally follow a result of greater care of offspring.

The savage compared with brutes is higher in his conduct, both as to himself and his race. He provides for a larger number of the wants of his offspring; his parental care endures longer, and to a limited extent he disciplines his children into habits, and instructs them in arts, which though crude, are calculated to better fit them for their condition of existence. This conduct of the savage becomes involved with the first order of conduct which is manifested in the affection of brutes for their young. Then again as we ascend from savage to civilized life. The continual adjustments of acts to ends in the rearing of children become more and more elaborate in number, variety, and efficiency of their adaptation to the ends sought; the aid and oversight which is kept over them being maintained throughout a much longer period of their lives in the highly civilized state.

LIVES OF SAVAGES.

The question here is suggested, under what conditions does human conduct for the good of the individual and the race reach its limit?

The predatory lives of savages who depend upon the fruit of the chase for subsistence fall far short of the better form of conduct, or acts to ends, now conceivable in every way; individual life, illy carried on is prematurely shortened; the fostering of offspring seriously fails, and is incomplete when it does not fail; and to maintain self and the race, the thought uppermost is destruction of other beings of a different kind, or of like kind. In tribal groups formed by primitive hordes, instinctively, conduct remains imperfectly evolved in proportion as there are antagonisms between tribes, and between members of the same tribe. The nature which prompts tribal and international aggression, also prompts the aggressions of individuals on one another. The lesson of this fact is, that the limit of improved conduct can be reached only in permanently peaceful societies, and states.

Whether a priest first saw the principle, a scientist, or a philosopher, makes no difference. The physical and psychical facts of life, has revealed that to reach the complete life, we must each so adjust our acts toward others, as not to infringe upon them any more than we are willing that they should infringe upon us, for the attainment of the same end—complete satisfaction with life, that we seek for ourselves, and the conduct of this kind can be approached only as war dies out.

THE GOLDEN RULE AND ITS PRACTICE.

The practice of the Golden Rule is signified in that kind of behavior of individuals in which each achieves his ends and derives full satisfaction with life without preventing others from achieving the same result in their lives. In society and the state this means mutual help for the achievement of both. If indirectly by industrial co-operation, or directly by volunteered aid, fellow citizens make easier for one another the condition and duties of life, then their conduct indicates a progressive phase of evolution in the larger field of usefulness constantly opening to each; since whatever facilitates the making of better conditions for the expression of human life, increases the totality of that which is required to make, serve and render the lives of all more complete.

We find that some men very far back in human history had thoughts about what was right and just, leading up to the conduct inevitably implied in the Golden Rule. In commenting upon the different meanings of justice, Aristotle wrote: "The just will be the lawful and the equal, and the unjust the unlawful and the unequal." Paul wrote to the Colossians: "Masters, give unto your servants that which is just and equal." And David, a Jew, expresses himself when praying: "Hear the right," and again, "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal."

CONSIDERATION OF CONDUCT.

We logically reach the conclusion that there is a quality of conduct to which we apply the name good, because we know the natural result following it, and there is a quality of conduct which we call bad, by the same reasoning. We are consistent then inferring that the conduct from which good results are experienced is the more evolved conduct. From this we may see that conduct reaches its limit when individual life is greatest in length and enjoyment to its possessor. Again we are forced to regard that conduct as good which increases the power of self-preservation, and that as bad which tends to self-destruction. Further, it is also evident that with increasing power for maintaining individual life, there comes increasing power for the preservation of species by fostering progeny, and that evolution reaches its limit only when the needful number of young, preserved to maturity, are fitted for a life that will be complete in duration and in affording satisfaction. Thus is shown that parental conduct is properly rated good or bad, as it fulfills or fails in the result attained in this direction. What here as conduct, manifested by parents, may also be looked for from representative men and women in any community, or society at large; the motive prompting their acts being to make possible such conduct generally as will insure that life may be completed in the offspring, not only without preventing it in others, but by the promotion of it in others; and who is there that will affirm that this is not good?

The question may arise with some persons: Has that evolution which improves the adjustment of acts to ends in the ascending stages of organization been a mistake? If it is then animate existence never should have been experienced, and the sooner it is terminated the better; but the idea held generally, is that animate existence is desirable, and that there is a balance in favor of animate existence which may be increased by that course of conduct from which we have experienced more pleasure than pain, and in consequence of which we call it good.

PESSIMISTS AND OPTIMISTS

are generally agreed that life is bad or good according as it does not or does bring a surplus of general happiness. The pessimist finds fault with life because the result of it to him has been to experience more that is disagreeable and painful than that which is satisfactory and pleasurable. The optimist is fully satisfied with life because he has experienced more pleasure than pain. The antagonistic views of these two schools of thinkers implies that conduct should conduce to the preservation of the individual, of the family, and of society, upon the supposition that life in its general aspects may afford more happiness than misery. It is very natural to infer that our conscious existence would be judged a curse, both by the pessimist and the optimist, if to the misery we are forced to bear, and to see in this life, was added a surplus of misery to be borne hereafter. Logically, then it follows, that there is no escape from the conclusion, that the conduct is good through which the least misery may be experienced and that has generally resulted in affording more pleasure than pain; and that conduct is bad which has been followed by an increase of misery. As rational beings we know that conduct is good or bad as its total effects are realized as pleasurable or painful.

CREATED TO BE A SOURCE OF MISERY.

There is a theory extant to the effect that men were erected with the intention that they should be a source of misery to themselves; and that they are bound to continue living, that their Creator may have the satisfaction of seeing them in their misery. This theory is being rapidly outgrown, because ecclesiasticism no longer inspires the general policy of the world. A few do profess to accept it yet under a disguised form. Several creeds are pervaded by the old belief that suffering is pleasing to the gods. The idea was derived from bloody ancestors. The gods that they conceived were such only as to be gratified by the infliction of pain, because when living they delighted in torturing other beings; and in witnessing torture only are the impulses of their natures satisfied.

The fakirs in India who hang themselves on hooks, and eastern dervishes who gash themselves, and inflict other forms of self-torture, and people who self-enforce the pangs of hunger by fasting, show that societies are still to be found that think that submission to anguish will bring them some divine favor. Even among some who call themselves Christians, without enlarging upon their professed periodical fasts and penances, it is clear that the belief shadows many minds that the Deity whom Jephtha thought to propitiate by sacrificing his daughter, may be propitiated by self-inflicted pains. Then again there is a conception accompanying this, that acts pleasing to self are offensive to God, which has survived along with the other, and it still widely prevails; if not in formulated dogmas, yet in beliefs that are yet in operation and exerting influence upon a portion of mankind.

A CHARACTERISTIC PRAYER.

Under the influence of creeds there are people who profess to be guided by the Golden Rule. The form of prayer usually among them is about as follows: "Oh, Lord, we know we are wicked in thy sight; we are wholly unworthy; there is no good in us; we are vile worms of the dust. But do thou in thy mercy spare us. Save us, oh, Lord, from all losses on our investments and preserve us in our possessions, and help us to make them lawful and right before the moral standard of mankind. We know, oh Lord, that the earth and the fullness thereof are thine; that we are thy special servants, and that we are to keep it from the unbeliever in our ways. Save us from all losses by sea or land; save us from the revolting spirit of those the greater portion of the fruits of whose toil we appropriate to our own end and to thy service. Teach our hired laborers meekness and submission to us, thy servants, and that their part of thy kingdom is not of this world; that though their lot may be hard and require much forbearance, if they heed and obey us, they shall receive their reward hereafter. Save us, thy special people, from reformatory agitators to whom men of unsettled convictions are prone to listen. Help us, oh, Lord, to shirk the burden of taxation, as we are not in the habit, and find it hard to make an honest report of our possessions that are taxable. Keep out of our sight, oh, Lord, all the unfortunate sufferers and slaves of every description; all who are in want, diseased, intoxicated, homeless, ragged and starving; and especially keep out of our sight the children of the poor. We know we have the poor always, and do thou, oh, Lord, help us to keep them so they cannot annoy us. All these things we ask as believers in our creed and for the sake of the Lord Jesus. Amen."

THE VARIOUS ETHICAL SYSTEMS.

We are told tha ethical systems are distinguishable according as they take for their cardinal ideas—first, the character of the agent; second, the nature of his motive; third, the quality of his deeds; and fourth, the results. Each of these may be characterized as good or bad, and those who do not estimate a mode of life by its effects on happiness, estimate it by the goodness or badness of the agent in his motive, or in his deeds. We call the good acts adjusted, in so far as experience may adjust them, to the end of subserving the rearing of our young, not only without hindering other individuals from doing the like, but while giving them aid that their lives and the lives of their offspring may be as satisfactory and complete as that of ourselves and our progeny.

While industrialism requires the life of each citizen to be such that it may be carried on without direct or indirect aggressions on other citizens, it does not require his life to be such that it shall directly further the life of others. Many millions of men are leading perfectly inoffensive lives, scrupulously fulfilling their contracts, and efficiently rearing their offspring, who fall short of that higher degree of life which the gratuitous rendering of services makes possible. Daily experience prove that every man would suffer many evils and lose many goods did none give unpaid assistance. The life of each would be more or less damaged had each to meet all its varying changes alone, without any help.

The advancement of mankind from the savage to the civilized state has been more and more toward the conditions that make possible the realization of the Golden Rule The universal basis of co-operation is the proportioning of benefits received for services rendered. Without this there can be no physiological division of labor; without this there can be no sociological improvement for the laborer, now regarded as necessary to his welfare and contentment. And, since the physiological and sociological division of labor would of necessity bring profit to both capital and labor, it would result that on the maintenance of the arrangements necessary to it, depend both the special and general welfare. In society as organized, with the commercial rule, "Do others, or they'll do you," such arrangements are maintained only if the bargains, overt or tacit, for profit to the few, are carried out. It is not in the interest of any person, either morally or spiritually, that want and suffering prevail. Self-interest lies in the direction for him to do all in his power to relieve suffering, and act so as to prevent it; hence, in obedience to the law to attain self-satisfaction the acts in accord with the Golden Rule are inevitable. If one did for his fellow-men only those things which are required by the strict performance of contract, private interests would suffer from the lack of attention to public interests. The impulses of human nature, however, rise to an altitude from and the higher recognizes the lower, and the higher recognize the lower, and a sense, psychical or intuitional makes us realize what we ought and what ought not to do.

Emerson says: "A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. A man is but a little thing in the midst of the objects of nature, yet by the moral quality radiating from his countenance, he may abolish all consideration of magnitude, and in his manners equal the majesty of the world."

THE PROBLEM IT WILL SOLVE.

The problem which it is naturally inferred the practice of the Golden Rule will solve, is that of relieving suffering and guarding against promoting the conditions that cause it. Nature is, through intelligent consciousness, perpetually pointing us to the higher way—the way to do right and to live right; human need on every side of us has channels through which every supply can be honorably obtained, if truth only be unflinchingly applied to life.

For a long time we have heard the motto, "The greatest good to the greatest number;" but the Golden Rule is. "That each should be the concern of all, and all should be the concern of each;" or "Equal and exact justice for all."

Summed up the philosophy of the Golden Rule leads to the following statements:

1.—The love of life arises from the enjoyments of life, therefore it is natural for intelligent beings to worship the source of life, and for want of any better name, the vast majority call it God.

2.—To hallow life by caring properly and humanely for every human being born.

3.—That all the power we can command by experience and knowledge is to be applied to promote the advent of justice among, not simply a class, but all men.

THE FATHERHOOD OF GOD, ETC.

Life is the supreme law of all that exists. Everything that we conceive as the result of a formative force in the universe, which men call God, has life for its object. Man's complex organism indicates that he is to progress under the laws of life; that the prime object in his existence is to assist in the elaboration of life, and to improve the conditions on earth for its manifestation and progress.

Man is the auxiliary of God. In the earliest teachings of Spiritualism that I listened to, very much was said about the Fatherhood of God and the Brotherhood of man, and I recall from Dr. A. J. Davis, his statement: "Let no man call God his Father who calls not man his brother."

The position of man in the animate world implies him to be a divine helper, by useful acts in the work of life. He is a superior creature, and the highest manifestation of life on earth. From this point of view, whether of man, woman or child, bond or free, titled or untitled, rich or poor, born in poverty and vice, or amidst plenty and the highest moral and religious influences, demands the same protection and veneration of all men and women.

This love due to human life is one of the fundamental laws of universal morality, toward which all previous evolution has tended. It shows to us that it is the essential duty of society, and of every individual to so regulate conduct as to produce equal and exact justice. The perception of this duty has dictated to the sages of all time these precepts:

"To love others as one's self."

"To act towards others as you would wish that they would act toward you."

"To make our abilities conduce to the benefit of the race, and to the perfection of our existence and that of others."

"To unite together and give support to one another."

That these wise precepts and the doctrine of human life may have a place among the institutions of mankind, the law of universal order, and especially the law of human progress, have placed at the disposal of men:

"The resources of nature and those of public property, labor and intelligence."

"Capital or the accumulated result of the industry of the people."

It is for the good of all humanity that nature vivifies and produces everything useful to life, and it is for the benefit of all that each generation should transmit to its successors its acquired knowledge.

By man's existence from the very nature of his environments is implied his right to what is necessary for him from the resources which nature has provided, as well as to all the advantages made by the experiences and progress of society.

The forces and products that nature lends to labor are the instruments by the aid of which human liberty, through industry and commerce, creates wealth. This perpetual and gratuitous assistance from nature, proves that man from the very fact of birth, acquires, and never should lose, a certain degree of natural right in all the wealth that is produced.

It, therefore, is a consistent and natural conclusion, that the unfortunate, weak and ignorant, have a right to enjoy all they are capable, from whatever nature and public industry can provide for use and comfort, and that it is the duty of the intelligent and strong, the wealthy and great, to provide for the less fortunate and ignorant a just share of the general product. In this way only can social duty be performed, and every child that is called into existence on earth be guaranteed against desertion, want and misery.

The Golden Rule makes us realize if we are fairly prosperous, that is if we have experienced more pleasure than pain out of life, that we have feasted at a table that was prepared for us by others when we were helpless, and our duty is to replenish the stock. When we passed the period of complete helplessness, and found we could do some things, and that we had the will to do them, it afforded us much satisfaction to do those things that were approved by our older associates in life. We more and more discover that by the practice of those acts that carry joy, hope and patience in the other lives that are more worried than we are, that we realize a benefit. There is no motive power in life equal to that arising from the will to do something for the comfort of others.

The few have declared the wars and arranged the terms of peace, while the millions have done the fighting, borne the burden of expense, and physical suffering. From a thousand standpoints man has looked upon the other man as his enemy, but we have come into a new light, and whatever the fixed policy of politicians may be, there is a fitter policy already developed for the management of human affairs, and the old will be outgrown.

The limit of the evolution of conduct has not been reached, but we realize that we have derived from it enough to know that it is wise and right to avoid those acts which directly or indirectly we know would be injurious to others; and that there are constantly going on spontaneous efforts to promote the welfare of others. This is the "Ultimate Idea,"—the philosophical principle, underlying the Golden Rule. It inheres in the very nature of human consciousness. It was not born of priestcraft. The highest course of conduct upon our part can be only that in which we shall realize complete satisfaction with our lives, at the same time that we realize that our acts, so far as we could understand them, were for the purpose of aiding others to lives as complete as our own. The rule is, DO NOT UNTO OTHERS THAT WHICH YOU WOULD NOT HAVE OTHERS DO TO YOU.

An Old Man Expresses His Opinion.

Will you kindly let an old man away down in Maine, one who took the first number of The Progressive Thinker, and is still taking it, have his little say in regard to a certain book in which some of the giant minds of the day have given their opinion. Their opinion and reasoning have been both for and against the book The truthfulness or falsity of this book was left to these great minds to decide, so the common minds could rest easy or be awakened to the awfulness of the situation, and flee from that which destroys both body and soul.

There is no two sides to this question; it is either true or false; if true, then a portion of these great minds have decided against the truth, and vice versa.

WHAT ARE WE POOR IGNORANT MORTALS TO DO?

If the evidence is all in, I motion that it be left as all other cases, however difficult, to twelve common men. I think they would require but a short time to render their verdict, unless they took a little time, as they often do, to laugh at the foolish arguments made.

I think it would have been well for the Spiritualist to let this book, together with its unknown author, sink into oblivion rather than giving it the notoriety that it is entirely unworthy of.

We are told by the author of this book that man has the power to destroy both his body and soul. I care not how learned he may may be, it is the height of nonsense.

We realize that it is impossible for man to destroy the least particle of matter, then how can it be possible to destroy an immortal soul?

The great creative power makes no mistakes. Every thing in nature, together with man, answers the purpose, and will obtain the end for which it was made, and what man can do to change it would be like a feather-weight to the ponderous earth.

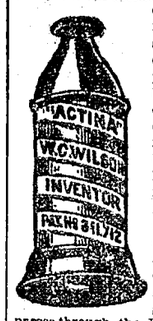
Relative to the hurtfulness of mediumship, I think Mrs. Richmond and Hudson Tuttle have fully answered it from their own experiences.

As to being controlled and hurt by the denizens of earth or heaven, I have no fear, and no right-minded, sensible person need have. S. D. GRAY.

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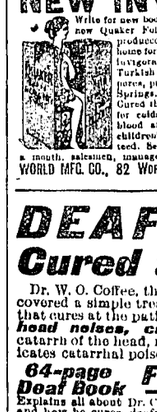


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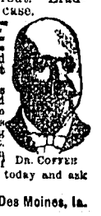
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DR. COFFEE

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Moses Hull writes from Marshalltown, Iowa, that he is engaged to speak for the First Spiritual Society of Marshalltown, every Sunday, and to hold one mid-week meeting every week until May. He would like to be addressed accordingly, while letters sent to Whitewater will reach him, they will reach him more direct if mailed to Marshalltown. Especially would he like week-day evening engagements within easy reach of Marshalltown. Mr. Hull has lost none of his interest in the School; in fact, it is the school which takes him away from hime. He prepares lessons all the time, and otherwise works with all his might for the school. He fully believes the Morris Pratt School is the grandest work ever undertaken by Spiritualists, and he hopes to soon convince the world of Spiritualists by its work, that his position is the correct one. He will visit his home as occasion may require, but will spend most of his time in the field of his pastoral work.

Mrs. Elizabeth J. Demorest's address for the months of January and February will be 58 Penn avenue, Warren, Pa. Mrs. Demorest is a speaker and message medium.

Much interest and apparently some envy have been aroused in England by the extraordinary growth of the teaching of psychology in American universities. Dr. C. S. Myers recently read a paper on this subject at Cambridge in which he remarked that in America the fact is becoming recognized that a man of culture should know something not only of the works but also of the working of the human mind. Among the experiments for students that are now provided for in laboratories are those relating to color vision, to nerve reaction times, to hearing, taste and smelling, to tactile sensibility, and so on. At Harvard a half year's course is offered on the mental life of animals, and elsewhere animal intelligence plays a considerable part in these studies.

W. H. Webber writes from Texas: "You are making a very attractive paper, and your subscription list ought to grow in proportion."

Synthesia is the latest nomenclature of science for what it is pleased to term color-hearing or "receiving impressions of colors in conection with sounds—the stimulating of one sense by another." A case is reported at length in the British Medical Journal, of a boy "who heard nothing without a definite impression of color; that all sounds were colored, including cries of animals as well as of the human voice; and in addition to some sounds, tastes and sensations were experienced." But as usual it is classed abnormal and the patient neuropathic. Classing mediumship is a disease, has made more neuropaths among scientists than mediums among neuropaths A little investigation in the right direction would have shown this boy to be a sensitive with clairvoyance as his most active quality—all senses becoming spiritualized by degree and constitutes mediumship.—Arthur Milton.

Lizzie Ducker Lyness writes from Portland, Ore.: "On New Year's eve, a 'watch-night' service was held at the home of Mrs. S. B. Selp, and the guests spent a most delightful time. The charming hostess had planned a number of pleasant surprises, and we had short addresses, songs, coffee and cake—a delightful half-hour of social intercourse, a 'message-basket,' with a beautiful poetic message for each one, and the different psychics present made a tour of the parlors, giving messages from the 'Land beyond the cloud-rift.' Promptly at the mystic hour of midnight, a tiny bell hidden in the alcove was rung, not only to welcome the New Year just born, but in joyous expectancy of the universal work that we know will be done for our cause this year. Mrs. Selp is an active and earnest worker, and is meeting with the success which she deserves. We have two meetings here, and each hall is filled to the doors every Sunday evening. There is great interest manifested, and we are growing. Portland extends New Year's greetings to The Progressive Thinker, and all its readers. Next week we shall send you notice of our next camp-meeting. We expect this will be our banner year in the universal work of disseminating light and truth."

Dr. H. A. Cross writes: "Dr. G. B. Warne was with us (Hyde Park Occult Society) Sunday evening last. We had a full house, and the Doctor captured and captivated every soul in the audience. We made him an honorary member of our society on that occasion. A bright future is very generally predicted for the Hyde Park Occult Society."

E. D. Hardenburg writes from Grand Junction, Colo.: "Isa Wilson Kayner, after a three months' stay, has gone to Bowie, Texas. Before leaving she organized the First Spiritualist Church, with a good membership and good earnest workers. Mrs. Kayner is a good speaker and gave tests at each of her meetings. We were sorry to have her leave us as there is a demand for good mediums throughout this western country."

Miss E. R. Fielding writes from Washington, D. C., that the First Spiritual Church held a song service at the residence of Mr. F. A. Wood. The Ladies' Aid met there the same evening. There was singing, invocation and brief remarks. After a half-hour intermission, refreshments were served. Then followed singing. Mrs. M. T. Longley followed with invocation and address. She took for her theme, "The Going Out of the Old Year, and the Coming In of the New." She was listened to very attentively by those present. The services concluded with an exchange of New Year greetings.

The Rev. W. E. Toll, pastor of Christ Episcopal Church of Waukegan, to-day told members of his congregation that, on the night of the Iroquois horror—of which he knew nothing—he saw a vision. In his dream Mrs. Henry Green and Miss Minnie Dowst came to him in deepest grief, terribly afflicted, seeking comfort. After a short time they passed away. The next morning he learned that Mrs. Green and Mrs. Charles Dowst, of Evanston, sister-in-law of Miss Dowst, had been burned in the fire.—Chicago American.

Mary T. Myers writes from Iowa: "I am more thankful than words can express for the Symposium. I consider it will prove to be an opening wedge, so to speak, to split to pieces the infamous structures of odious prejudice against modern mediums, dealt out by that hypocritical class of priests and preachers who prefer to keep their coffers filled from the hard labor of their innocent subjects, rather than to enlighten them with their much learning and professed superiority."

The Bowie (Texas) Blade has the following: "Mrs. Isa Wilson Kayner, the state missionary of the Spiritual Association of Texas, lectured Sunday on 'The Truth of Spiritualism,' verified by quotations from the Bible, followed by tests and reading of character. She gave tests other evenings of the week, giving dates of incidents and names of departed friends. Her reading of character was certainly marvelous. Large crowds attended her meetings."

F. M. Hoover writes as follows of The Progressive Thinker: "It beats 'em all."

W. V. Nicum has been speaking of late in Evansville, Ind., and in his home city, Dayton, Ohio, to large and interested audiences. He expects to speak the balance of January in Dayton, Ohio.

The Elmira (N. Y.) Advertiser says: "Mrs. Clara L. Stewart, secretary of the Morris Pratt Institute, of Whitewater, Wis., the only Spiritualist college in the world, conducted the services at the First Spiritualist Church last evening. Last night's service, as is customary with the midweek service, was more in the nature of a message meeting, but Mrs. Stewart in a short address expounded many truths which were not applicable to Spiritualistic doctrine and creed only, but which appealed with great force to any healthy, reasoning mind. Mrs. Stewart has a pleasing personality and is an engaging speaker, holding the undivided attention of her audience."

L. M. Barrick writes from Canton, Ohio: "I have nine of the premium books, and need the tenth one to complete the list. I would willingly pay the price for the paper for the contributions from the pen of Hudson Tuttle alone. People who do not read The Progressive Thinker or some other good spiritual paper, cannot be good Spiritualists in the true sense of the word; willful ignorance and Spiritualism have opposite meanings. I hope the circulation of the paper will at least be doubled during the year 1904."

"Living matter must have begun to exist at some time definite in the earth's history and must then have originated spontaneously or have come from space." By that assertion and the additional one that life is the result of chemical combination and that the time will come when it will be produced in the laboratory, Professor Albert P. Matthews of the University of Chicago, strikes a severe blow at the orthodox belief. Dr. Matthews is professor of physiological psychology, and his views appear in an article on "Will Living Matter Be Formed Artificially?" in the the current issue of The World To-Day. Dr. Matthews has made important discoveries along the line of the article, and is best known by his investigations upon the electrical changes in matter. He says: "There are two facts which particularly assure us of the ultimate formation of living matter by artificial means. These are: That living matter is at every moment being formed from the lifeless in ourselves and all about us, and that living matter must have begun to exist at some time definite in the world's history. Then as to the statement that life originated long after the formation of earth; life could not have existed on the earth until it cooled. Hence, life probably originated at the poles, as the poles cooled first. When the earth was very hot and cooling certain compounds of carbon and nitrogen were formed in large quantities and then precipitated into the warm primitive sea; these compounds then entered into a reaction which resulted in the production of protoplasm, and this reaction has been handed down from one particle of protoplasm to another, from cell to cell, ever since. To make living matter, then, we will have to duplicate a reaction in which possibly several substances are concerned. I look forward with confidence to the artificial formation of protoplasm—and life."

John T. Dow writes as follows to Mrs. Cora L. V. Richmond: "Your lecture or sermon, published in No. 736 of The Progressive Thinker, is a great consolation to me; not that it positively proves what I have so earnestly sought to find out, but it is the best argument and strongest indication in that direction. I have tried what seemed to me the best minds I could reach, both carnate and decarnate, to learn if possible the truth as to whether mankind as individuals has existed as such from all eternity in the past. I am satisfied that I will retain my individuality for ages after I get out of this body; and yet there is no other truth, if it is a truth, I am so anxious to learn as that I am to retain that individuality throughout eternity. We seem to have a beginning on this earth, but I really hope, it is only seeming. For I am satisfied that whatever has a beginning, will have an ending. As an answer to my great desire, your lecture as a bearing on that question, has pleased me the most of anything I have ever struck. And I most sincerely and fraternally thank you."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

A. R. Arrowsmith writes from Louisville, Ky.: "Please allow me to correct the misleading statements sent you regarding the status of the cause in this city. Contrasted with what it was a few years ago Spiritualism in Louisville to-day is a dead issue. Not a medium or lecturer of any note has appeared here for several years past. While it is true that seances are held from time to time in private homes, presided over by some self-styled reverend, their influence is anything but far-reaching. If Spiritualists are anything they are seekers after truth, lovers of it for its own sake, and no exaggeration is permissible. The make-believe Speed Memorial Temple is but a figment of the imagination, and has long been numbered with things that were. 'Let us be honest.'"

Paris, France, is deeply interested in the alleged hypnotic murder of a wealthy old woman named Chappuis, whose surviving relatives include Leon Gresse, an operatic conductor; Lieutenant Giradot, of the army, and M. Toutain, a bank official. The neighbors of the Chappuis woman were a family named Martin, consisting of husband and wife, who are Spiritualists. It is alleged that Mme Martin obtained a commanding influence over Mme. Chappuis, with the result that Mme. Chappuis made a will in her favor, cutting off her natural heirs. Mme Chappuis died and was buried. On complaint of her relatives the body was exhumed, but no trace of poison was found in the stomach. Mme. Martin has been arrested and charged with the exercise of occult powers. Witnesses have testified to Mme Martin's alleged control over the dead woman, but it is scarcely believed that she will be prosecuted unless facts are developed showing that she physically brought about the death of Mme. Chappuis.

Thos. A. Barker writes: "You need never ask me for a renewal of my subscription as long as I live, or you are the publisher of The Progressive Thinker. I shall take it, no matter if I cannot accept all that is within its columns."

Certain Spirit Discernment Not Mediumship.—E. W. Baldwin writes: "This week's number seems like a second edition of the Symposium, and worth the more as it is of the people's getting up, instead of your own. It is remarkable how the subject will not down. You apprehended the book all right. I think it has awakened more interest than you anticipated. It is an education of mediumship greatly needed. It creates limitations. In Mrs. Huntley's article this week she quotes Moses Hull as saying: 'The higher mediumship does not involve control at all.' THAT DRAWS THE LINE, AND IS WHAT IS WANTED. IT MAKES CLEAR THAT CLAIRVOYANCE, SOUL-SEEING, IS NO MORE MEDIUMSHIP THAN PHYSICAL SEEING. OTHER OUTGROWTH WILL COME."

Titus Mehrritt writes: "I agree with J. Clegg Wright's remarks at the funeral of Margaret Fox Kane, March 11, 1893: 'We want less moonshine—that is ceremonial religion based on false opinions, and a more united effort to establish a rational scientific religion based on facts so ably and completely demonstrated by such spirits as Dr. DuFay and Franklin, through the instrumentality of the justly celebrated Fox Sisters.' Miss Margaret Gaule's meeting with the First Association of Spiritualists was well attended by a very intelligent audience, and it was pleasing to hear the satisfactory expression of the audience as they made their exit, having bought an unusual amount of Spiritualist literature."

A member writes from Rockford, Ill.: "The Psychic Research Society of this city is in a flourishing condition. It now has a membership of over eighty. Our president, Mrs. Hattie Howe, and our secretary, Mr. Smoos, and last but not least, Dr. Hammond (the father of the society), have built up this society in the short time of a few months. We have had with us for the last few weeks Mrs. Emma Nutt-Moore. She and her husband have kindly given their services at our socials for the benefit of the society. Mrs. Moore has also lectured for us from the platform. She is a clear and comprehensive thinker, and we are sorry we cannot keep her with us. On Jan. 15 we hold our monthly sociable and also election of officers for 1904."

W. Wines Sargent writes from Brooklyn, N. Y.: "I notice in No. 737 of your paper, 'Facts Relative to the Fox Sisters,' furnished by Mr. Titus Merritt, to be in error in saying, 'Joseph L. Turner generously gave the privilege of interment of Kate and Margaretta on his plot at Cypress Hill Cemetery.' It should go in the history of Spiritualism to the credit of Mr. Joheph La Fame for thus providing a resting-place for the bodies of the Fox Sisters. One familiar with the exercises at that time appreciate the statement, apologetic and otherwise of Mr. Merritt, and also the purity and unselfishness of that good man, Mr. La Fame, and who is now resting, as he expressed a desire to the writer, 'I shall deem it an honor, with all their shortcomings, to have my ashes and name in close touch with theirs.'"

Mrs. Van Willetts, speaking of the discussion of "The Great Psychological Crime" book says: "The good and purifier truth is ready for use, and will be utilized by the wise and thoughtful minds in a manner to benefit our brothers and sisters. It has been a good and needed lesson; nature never makes mistakes; all that comes to us, we need. But even good things sometimes dull the appetite, and a fast is beneficial to establish an equilibrium. I, too, have passed through the struggles of mediumship. My teachers have ever been as kind and careful of my life as a loving mother could have been, reasonable and just to all of my requests. My mediumship has been the means of developing my mind along the lines of right living, both mentally and physically. It has made life worth the living, which before seemed rather doubtful. I most respectfully urge the home circle for development among pure-minded friends; under such conditions there is very little danger of the lower spheres. My experience and positive evidence of continued life are priceless—and no regrets to follow."

John W. Caldwell writes: "I write you these few lines to inform you that I have entered the lecture field in behalf of this beautiful and wonderful knowledge, Spiritualism. I have been heretofore confining myself to what I styled 'heart to heart talks with a few of the societies here in Chicago. Last Sunday night, Jan. 10, I lectured for the Second Church of the Soul, Brother Shaffer, pastor, in Van Buren Hall, corner California avenue and Madison street. My subject was 'Spiritualism Exposed,' and I exposed it, but not in the manner that I presume a great many expected I would. I exposed it in all its purity, beauty, breadth and depth of its glorious truths. I am prepared to lecture for any new struggling society, without money or without price for a time. I feel and that without egotism, that I can be of much use for the advancement and dissemination of Spiritualism. My dates are all open for the balance of January and the month of February, and any society that wishes my services may address me at my home address, 3032 South Park avenue, Chicago."

Nellie F. Burbeck writes from North Plymouth, Mass.: "Enclosed you will find remittance for the renewal of my weekly visitor, The Progressive Thinker, and Dr. Peebles' Seers of the Ages. I am very much interested in all his writings. I think, Brother Francis, your paper the best Spiritualist paper I have ever read. It keeps one thinking after reading its columns. I have on file every paper but one since I became a subscriber; that one I loaned to a Quaker. He became deeply interested in reading it, and liked it so much he has forgotten to return it. I am deeply interested in the discussion by Mr. Howe and Mrs. Huntley, on The Great Psychological Crime. I have been a public medium for the loved ones in spirit life for seventeen years, and I know I have seen more real happiness in that time than in all my life before. I do not feel afraid that evil spirits will control me to be wicked and revengeful. I am pleased to know there is one Spiritualist paper that is not afraid of the Roman Catholics, and that you speak out in your paper trying to impress upon the minds of the people the great danger to our free public schools. If people would become as interested in this subject as in The Great Psychological Crime, and discuss that, I think it would be doing humanity more good. It seems strange that people in this country are so blind; but are they blind? If so, I hope their eyes may be open before it is too late."

H. F. Coates writes: "I wish to announce that Kenwood Hall, 4308 Cottage Grove avenue, where our meetings are held, has not been condemned as many halls have been, and invite all who are seeking for some place to attend. Last Sunday, Dr. Hewitt's lecture was filled with thought for all and a large audience greeted him. After Feb. 1, our speakers will be changed each Sunday, giving the audience a variety of thought from our most able speakers. Dr. Hewitt has secured an engagement with the society at Muncie, Ind., and after two years' serving our society as pastor too much cannot be said of him as a man and a teacher. We meet each Sunday at 3 and 8 p. m., when all are welcome."

Flora W. Fox writes from Rochester, Minn.: "I wish to mention a worker who is now located at Decorah, Iowa, and has charge of a local society there. Although lacking physical sight, Mrs. Lois Smalley can sense the nature and spiritual status of both the embodied and disembodied alike. She is both clairvoyant and clairaudient. She gave two parlor lectures here which were well received. 'Snowball,' a little indian girl, gave many character readings and descriptions of spirit friends. She rarely makes a mistake. She emphasizes the fact that each person whether in or out of the body should get no more nor less than he or she earns. She heaves a sigh and says she had a dreadful hard time in earning flowers for her dress. The white indicates purity of purpose, blue, love of truth, and pink the healing power over disease, and when she does not the best she knows, a black flower makes its appearance and spoils the looks of the dress. This has a deep meaning to each one, if we but apply it. Mr. Will J. Erwood will speak here again this week, and gives general satisfaction."

Dr. Beverly writes: "Lakeside Hall was the center of attraction last Sunday, as every other hall nearly on the South Side was closed. We are looking for the happy day when all workers and demonstrators will unite in love and harmony; then a building can be erected that will be fire proof, also proof against the rust of dry doctrines and formal creeds. Mrs. Murtha is drawing large crowds, and will remain with us during January to give her wonderful manifestations, both afternoon and evening. The society will give another party, Friday evening, Jan 29. This will be a leap year party and dance. A fine lunch will be served in the dining-room above. Booths for palmists and mediums will be filled by the best, so everyone may secure a short reading, and know what the leap year will bring them. Rich widows and merry maids will pay the bills."

James H. Price writes: "Mrs. Maud L. Von Freitag, of Los Angeles, Cal., has just concluded a series of six weekly meetings in Sawtelle, Cal., adjacent to the U. S. Military Home, and through her marvelous gifts she has made many friends and converts. Her tests are given through ballots on which are written the questions to spirits. These are folded and placed on the rostrum before her. She then describes a spirit and answers the question. The particular ballot is selected from the many by a tiny light appearing over the right one, or sometimes the pile is divided into smaller ones, the raps indicating the one containing the ballot. When the right ballot is picked up the raps again sound in the affirmative. The ballot on being unfolded by its claimant, always proves to be the correct one. It is quite common for independent writing to appear on these ballots. Skeptics having honest doubts are invited to come forward and select a ballot. The medium describes the spirit addressed, gives full name, points out the writer of the ballot without being near or coming into contact with the ballots. A unique phase of this lady's mediumship is her answers to questions through her Bible guide. Anyone is privileged to ask a question on any subject. This she reads aloud, requesting her Bible guide to answer. The Bible is then opened apparently at random, and the proper verse is shown by a tiny light. This verse always proves a fitting answer, either in the affirmative or negative. At a personal sitting with Mrs. Von Freitag I was strongly reminded of verse 29, 4th chapter of St. John. After an experience of thirty years with many test mediums I have had the best results through this gifted lady, for with her conditions seem to be always good."

E. W. Allen, president of the Truth Seekers' Society, Los Angeles, Cal., writes: "We are fortunate this winter in having with us Mrs. Ada Foye and Mrs. J. J. Whitney, two mediums of national reputation. The society is extremely fortunate inhaving these two join forces with it in the work. Mrs. Whitney occupied the platform in giving the message work for the greater part of October, November and December, and many were brought to a knowledge of the truth through her splendid work. The society has called Mrs. Foye to the pastorate for the winter, or for such length of time as she shall choose to remain in Southern California. Last Sunday evening she and Mrs. Whitney occupied the platform together. Mrs. Whitney christened two children, a very beautiful and impressive service; no water was used, flowers taking its place. At the morning service we have healing, conference and messages; in the evening a lecture and messages. We have excellent instrumental and vocal music under the direction of Prof. Allen Parkinson. We are now occupying the large Burbank hall, one of the best in the city, and we already begin to feel that it is none too large. At the evening service every seat is occupied. In connection with our morning work we have organized a lyceum under the direction of Mrs. Dora Daily and Mr and Mrs. Sullivan. I congratulate The Progressive Thinker upon the manner and character of its growth. Viewed from every standpoint it is a very able paper, and I take great pleasure and profit in reading it and in presenting its merits to our people."

Mrs. Jennie McNeil writes: "I have been much interested in the Symposium on The Great Psychological Crime, and I think it will do much good and serve as a sieve to sift the wheat from the chaff. I think we draw around us the same class of spirits we are ourselves. If we are strong for right and good we will not be bothered with evil spirits. Like begets like, therefore we should be very careful in choosing our company."

Mrs. Laraway writes from Mt. Clemens, Mich.: "I have seen almost every phase of mediumship demonstrated in my own home, and through my own instrumentality. I have never been a public medium; always doing my work as my guides have seen best. I expect to get into the work ere long. I am waiting for the guides to say when. I hear spirit voices, see the spirits, am very impressional, and have many times gone into other countries in soul flight. I was for many years used in an unconscious trance, but later on, since my sight and hearing have become clear, I am not used in that line. Several times I have had my own sister materialize in my own home. She came and brought my spirit children, three in number. The Seers of the Ages is fine and I am enjoying it."

Dr. J. A. Bailey is now lecturing at Princeton, Ill. He is an inspirational lecturer.

Mrs. Lydia Jessup, secretary of the Indiana State Association of Spiritualists, is located for winter at Fitzgerald, Ga. She can be addressed there in care of Box 94.

Moses Hull is now lecturing in Iowa. He has a three months' engagement at Marshalltown.

John Smith, of Melvin, Ill., will furnish a good hall and entertainment for any speaker who will visit that place, and give them a start. He thikns The Progressive Thinker the best out.

Mrs. J. H. Lyon writes: "Wanted—Some good reliable trumpet medium to join me in the work at a good, strong point in Iowa. Full particulars will be given by addressing me at Marshalltown, Iowa, General Delivery."

R. J. Barnes writes from Newport, Ky.: "After being a reader of your valuable paper for a year, I enclose order to renew my subscription, and wish to say that I have enjoyed reading your paper very much, and my wife joins me in its praise. I sent for and received all your grand premium books with the exception of the last, The Seers of the Ages, by Dr. Peebles, which I now send money for. The books are full of beautiful thoughts and should be read by all Spiritualists and seekers after truth. Through the great efforts of my friend, Mr. G. H. Brooks, while here in Newport, I am one of the many he aroused to the great truths of Spiritualism, and it has made our home life more happy that it ever was before, and my wife and I are striving and working for spiritual improvement."

E. W. Sprague and wife, N. S. A. missionaries, have three Sundays in July and one week in August still unengaged for camp work. They will be pleased to arrange dates for that time with western camp associations. Address until March 10, Rochester, Ind. Home address, 618 Newland avenue, Jamestown, N. Y.

W. C. Gilleo writes: "There is nothing to my knowledge in this sin-cursed and ungodly world, that is causing more sorrow and distress, and damning more souls, and sending them down to the dark regions of sorrow and misery, than the accursed liquor traffic. If the manufacture and sale of the same were prohibited it would be a blessing to the country, but as long as a great many professors of Christianity, both in and out of Congress, vote for and use the same more or less, it will always be sold. If every professor of religion would vote as he prays, there would be a great deal less sold."

F. H. Rice writes from Boston, Mass.: "The Ladies Spiritualistic Industrial Society at Dwight Hall, 514 Tremont street, last evening held one of the most satisfactory meetings given this season. The audience was large and appreciated all the good things given to them in the way of remarks, tests, recitations and music. Mrs. Whitlock, who was with us for the first time in three weeks (her absence being due to illness) was heartily welcomed by all. Dr. Huott gave some very satisfactory tests. Mr. H. A. Kellogg, Mr. Scott, Mrs. M. J. Davis and Mrs. Shirley made remarks that were helpful to the society. Mrs. Dix, Mrs. Curtis, and Miss Ruth Hickey gave poems and recitations that were very fine. On Jan. 21, we will have with us from Lynn, Mass., Mrs. Dr. Caird, Mrs. Litch and Mrs. Helyett. Though strangers to most of us we know their presence will be felt and appreciated. A cordial welcome is extended to all."

Dr. A. M. G. Wheeler is now located at 36 Victoria street, Montreal, Canada. He is open for engagements for February.

Mrs. Ida M. Gilbert writes from Pottsdam, Pa.: "Will you kindly allow me space in your paper that I may reach the outside world with a word in regard to our development. Not three months since we first heard of the philosophy of Spiritualism, and through its phenomena received messages that made it clear to our comprehension as a truth and at least ten of our little group are determined to find out a way to freedom, by living this beautiful principle. We have had with us since October Mrs. Elizabeth J. Demorest, of Pittsburg, Pa., and it can surely be written of her work, 'Well done.' Mrs. Demorest is a speaker and message medium, and goes from here to Warren, Pa., She can be addressed at 58 Penn. avenue, Warren, Pa., for engagements."

Mrs. Thos. J. Sheridan writes from Joplin, Mo.: "We have a small temple here and our work is going on finely; the motto of our temple is, 'The Brotherhood of Man.' We have a lyceum of about thirty-five in number, at two o'clock on Sunday afternoon. At 3:30 we hold a mediums' meeting; at 7:30 our services, and also open meeting on Wednesday evening for free thought, and every body seems to enjoy it."

Anna E. Baird writes from Elyria, Ohio: "The state of Ohio has at the present time four missionaries who, under the guidance of our earnest and esteemed president, Carrie F. Curran, of Toledo, are doing some very efficient work, which is telling for our grand and uplifting philosophy. People in general in this part of the country seem to carry the idea that all Spiritualists are yet in their A B Cs—table-tipping, etc. One lady said to me: 'Spiritualists are a class of people who believe spirits come to them in the night; but they are a low class of people in general.' I said: 'If you had developed brain cells sufficient to hold spiritual truths, nature's laws, you would not speak thus. We as spiritual Spiritualists do not think it would be demonstrating our beautiful philosophy to return you anything but pity for what you are not capable of receiving at present. You are missing the choicest fruits nature can bestow in this life, or the life to come.' Mrs. Elizabeth Schauss has been with us for one Sunday in December. She has won for herself great admiration as a speaker. Her spirituality can be felt by the entire audience. We hold meetings every Sunday forenoon and afternoon. We have a very harmonious society. Nearly every member takes your paper, and could not get along without it."

Mrs. Kate R. Stiles, of Boston, is having great success with the First Spiritual Society, Hamilton, Canada. Up to the end of January her address will be 446 Bay street North, Hamilton, Ont.

Mr. Max Gentzke, the newly appointed German missionary of the N. S. A., and publisher of the German spiritual journal, Lichtstrahlen, gave two lectures in Chicago, Sunday, Jan 17; one before the German-American Naturalist Society, and the other before the Bund der Wahrheit. On the 21st he lectures before the Bund Harmony, 523 Belmont avenue, at 7:30 p. m., and on Sunday, Jan. 24, he will give two lectures at Milwaukee, Wis. Societies who have quite a number of German-speaking members, to arouse greater interest should engage Mr. Gentzke, who is an inspired and untiring worker for our cause, and able to lecture in the German and English language. He is open for engagement after Jan. 25, and can be addressed at No. 13 Silker avenue, Price Hill, Cincinnati, Ohio.

Scribe writes from Detroit: "The Brockways settled in this city last fall, and immediately began a revival in Spiritualism that has attracted not only hundreds, but thousands of investigators. They took pleasant rooms at 25 Columbia street East, and gave week-day and Sunday evening tests at one of the finest halls in the city. Dr. and Mrs. W. were joined during the holiday season by their son Charles. Dr. and Mrs. Brockway have taken a house for the coming year, while Mr. Charles goes to Carnegie Hall, New York. The friends of Dr. and Mrs. Fish will gather at their new residence, 119 Congress street East, and hold a box social, Jan. 19. Mrs. Fish is slowly recovering from a serious street car accident, by which one of her limbs was broken in two places. The attendance at the Spiritual Workers hall, Sunday evenings, and the Thursday evening socials at 333 Michigan avenue, is very large. The cause is booming on every hand. The fine sensible, original poem by Dr. T. Wilkins, 'interviewing Col. Robt. G. Ingersoll in Heaven,' printed on page 12 of last week's Progressive Thinker, will be read here Sunday evening."

Miss Mary Sheltenbach writes: "The First German Spiritualist Society holds meetings every Sunday at 8 p. m., in Etris Hall, 168 W. 23d street, New York. The meetings are well attended and the services conducted in a very able manner. The tests are given by Mr. F. Montsko, Miss H. Yuergensen and Mrs. E. Stumpf; they are very satisfactory. The society celebrates its third anniversary on Sunday, Jan 24, with a sociable in the afternoon, and in the evening Mrs. Amanda Coffman, of Grand Rapids, Mich., will occupy the platform and give her blindfolded tests. She is very good in giving the spirit messages in that way."

Wm. Strong writes from Hamilton, Canada: "Many new societies are being formed all over the country, and one of their first needs is a thoroughly reliable medium who can present both the phenomena and philosophy of Spiritualism, and in a manner credtable to the cause. I am the secretary of a young, thriving society here, and I write from experience. At the present time we have Mrs. Kate R. Stiles of Boston, who fills the bill in a satisfactory way. As her time with us is up at the end of this month, my only motive in writing is to put others looking for such talent as she possesses, on the track, and thus render service in a good cause. The cause of Spiritualism has been slow to gain ground in Canada, but there is evidence most favorable to decided progress at the present time. Our success depends very largely upon the quality of the instruments we may secure. We are not rich, therefore those mediums whose chief object is money, had better not come our way. We shall be pleased to hear from those who have a real message for humanity, and are moderate in their demands."

Dr. P. M. Harmon will occupy the rostrum of the Hyde Park Occult Society at 323 East 55th street, on Jan. 24, and will answer ballot questions on religious, scientific and other matters (not personal). We all need that sort of teaching. Come out and hear him."

J. P. Plummer writes: "Look out for ballot-test. More deception is practiced in that line than any other. Put your ballots in an envelope, and seal the same, and nine times out of ten you will get no response from the rostrum. Don't send your ballots up unsealed."

The National Sunlight Center Club and its branches will give a benefit for poor children, Feb. 6, at Baldwin's Piano Store, 207-209 Wabash avenue, 8 p. m. Tickets, 50 cents.

A CHANCE TO MAKE MONEY.

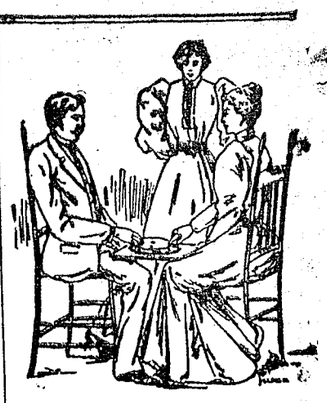
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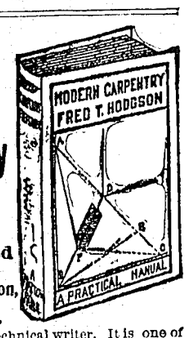
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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

N. B. Freeland: Q. Is it not true that every ponderable, individualized entity is a union of matter, force and intelligence, these constituting life, and in the absence of any one of these three there is no life? Therefore as the spiritual philosophy premises a continuous life without a ponderable spiritual body, does not science compel the conclusion that a future spirit life is an impossibility?

A. It is not true that a living being is the result of the union of matter, force and intelligence. Life has never been defined, and no test can distinguish between the dead and living material. But we have here no cause for argument, for the spiritual philosophy does not claim that spirit existence is maintained without matter. It claims the exact reverse.

The spirit spheres are formed of ethereal matter, not "ponderable" in the sense that it can be weighed with scales and measured with peck measures, yet with no greater remove from hydrogen, than that gas is from the dense metals. Matter in this form of attenuation is called substance, and from this the spirit entities are formed which continue the existence of this life.

Man is a dual being; a terrestrial, or physical body, and a celestial or spiritual body which carries with it life and intelligence. Not to stop to dispute who St. Paul may have been, he certainly gave a clear and concise explanation of this matter when he said: "There are also bodies celestial and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. So also is the resurrection of the dead, it is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power It is sown a natural (terrestrial) body, it is raised a spiritual body." Death, then, simply means the separation of the "terrestrial" or "natural" body from the spiritual. The birth and growth of this terrestrial body has for its purpose the evolution of the spiritual.

Science is the handmaid of Spiritualism, which therein widely differs from all religious faiths.

Marcus A. Post: Q. Who were the Magi, and has the order of that name any "wisdom" or knowledge, derived from them and unattainable outside that order?

A. The Magi were a priestly caste of Media, and when that country was united with Persia the Magian and Persian religions were blended, and remained united until in the reign of Cambyses, the Magians attempted to place one of their own number on the throne. Being defeated in this, the religion of Persia, that of Zoroaster was established in that empire.

The Magians worshiped the sun, as did the Persians, and believed in two great principles, Good and Evil. They were possessors of all the knowledge of their time, and versed in the legerdemain which awed the superstitious people. Hence they were called "wise men," and magic, the art of illusion and deception, received from them its name.

The modern order is secret, like the Masons, but it can have no store of knowledge acquired from the ancient priestly order, because had these "wise men," been ever so learned, the very language in which it was expressed, died with them. To pretend that there is knowledge behind the veil of the mysteries of any order, which can be gained in no other manner than by initiation is simply charlatanry.

There are many who admire ceremonies, forms and rituals, vows and oaths of secrecy, and to be decked in regalia. They delight in mysticism, and symbolism. Such will gather in secret societies, which cultivate fraternal feeling and stimulate social life. It has been thus since history made its first records, and in the beginning it was partially true that initiates gained a higher knowledge. In the "mysteries" of ancient Greece, all the beliefs, speculations and knowledge of the time was concentrated, and initiation was a course of instruction nowhere else given. But what little is now known of the instructions therein given, prove that they were dogmatic speculations, bewildering and valueless. With the passing of the old religion and the advent of the Christian faith, all was lost except the dogmas, forms and rites adopted by the church

O. M., Seattle, Washington: Q. Was Smithson, founder of the Smithsonian Institution, a citizen of the United States?

A. He was not, and never saw this country. He was born in England, 1765; the natural son of the first Duke of Northumberland, his mother being, as he describes in his will, "heiress of Hungerfords of Stedley, and niece to Charles the Proud, Duke of Somerset." He was educated at Oxford, and a Fellow of the Royal Society, and devoted to science.

The circumstances of his birth made life in England so disagreeable to him, that he became an exile and resided on the continent, mainly at Genoa, Italy, where he died in 1829. He bequeathed his entire estate valued at $500,000—it realized $541,379—to the government of the United States for the object of founding an institution especially devoted to the advancement of scientific knowledge. Although he had never visited this country, he had faith in it, and that it would carry out his designs more effectively than any European. The sum he gave was not large compared with the gifts of our modern Croesuses, but at the time it was even greater, comparatively. His will reads: "left to the United States for the purpose of founding an institution at Washington, to be called the Smithsonian Institution, for the increase and diffusion of knowledge among men." Farther on he reveals the suffering of his proud spirit, and a prevision of what his legacy meant for mankind. He says, "My name shall live in the memory of man, when the titles of the Northumberlands and the Percys are extinct and forgotten."

The government accepted the trust in 1836, and in 1846 the Institution was established. Probably never was a will carried out to the letter and the spirit more exactly to the intentions of its maker, than the government has performed its duties in this case. It has added to the fund, but the plan has broadened and shaped the course of investigation in the National Library, Museum, and Agricultural Departments. It turned the attention of its Legislation in the right direction, fostered the true scientific spirit in pursuit of knowledge, and has been a potent spirit in placing this country in the first ranks of the world's civilization. Millions on millions may be given to universities, but the results are secondary, and may be said to grow out of and be accessory to this beginning made by this earnest man, who far ahead of his time, foresaw the needs of the future, and how the best interests of mankind could be subserved, and superstition overcome by knowledge.

Every American citizen should rejoice in the proposal of Prof Alex. Graham Bell, to remove the remains of Smithson from Genoa, to Washington, where already his monument, more glorious than any triumphal column ever erected, awaits their reception. To bring his ashes to this sepulchre is only a slight token of respect, such as impresses the mind of men; the greatest honor we can as a nation bestow, is to hold fast to his idea that to gain knowledge and diffuse it is the salvation of mankind.

F. M. W.: Q. What is locomotor ataxia, its cause and its cure?

A. It is a disease of the spinal cord, by which the co-ordination of the nervous system is disturbed and the motor action becomes uncontrollable by the will. There are many causes, constant jarring when standing, such as engineers receive on locomotives, or accidental concussions, as from falls, etc. The most prolific cause is organic disturbance of the sexual system, which physicians regard as effects of the disease instead of its cause.

It is a most insidious ailment, coming on slowly, with numbness and more or less pain in the legs and feet.

There is no cure when the disease is once established, for it is organic change in the nerve structure which is irreparable. But in its earlier stages, by at once avoiding the causes inducing it, and observing strict hygienic rules of living, as exercise in the open air, ventilation, a genuine diet of cereals and fruits, with fish in preference to flesh, the progress of the disease may be checked and in many instances health restored.

Spiritualism and Protestantism.

To the Editor:—It would be amusing if it were not so inconsistent, this constant, irreconcilable, incongruent discussion in the Spritualistic press between the two so-called religions—Spiritualist and Protestant. Both emanating in and from the same embryotic principle, the existence of life after death; and yet each widely divergent from the other. One has for its foundation the quotations of those who have long since passed away; the other, actual contact and knowledge, positive evidence and demonstration, actualities that come within the cognizance of the physical senses, and are incontrovertible.

And yet eminent scholars will arise in debate on the relative merits of the two religions. There can be no debate; there is no parallelism in their integral dogmas. One is built on supposition, the other on facts. If, on "All Fool's Day," a gentleman passing along the street should see a hat, and giving it a vigorous kick, find to his sorrow that it contained a brick, his sense of feeling and seeing would be sufficient evidence to him that there was a brick there, and the question to him would not be debatable; and again on entering an edifice he sees a man on the rostrum speaking, and the man says, in substance, "A whale swallowed a man, and the man was in the belly of the whale for three days, and the whale threw him out, and he was yet alive." In the first example, the evidence of the brick and Spiritualism are correlative; both dealing with actual tenacious facts that are not disputable; and, on the other hand, the example of the whale, there is—well, some people prefer a fish diet.

AUGUSTINE GARLAND.

Clyde, Ill.

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Man the Epitome of the Universe.

What a vista of awe-inspiring suggestive possibilities is presented to the spiritual perspective when the vision is not obscured by the embodied ideas of superstition. When we dare to precipitately put aside these cherished delusions, our spiritual perceptions embrace a wider range; we boldly tear asunder the curtains of the holy of holies, and demand knowledge and power in proportion to our receptivity. This intense aspiration becomes an "Open Sesame" to new revelations, astounding, ennobling, imparting dignity and investing the human soul with regal robes such as it never fore before.

Instead of cringing in abject submission to a fetish of thought, man proudly rears his heaven-erected face, and claims kindred with the mightiest seraphs, archangels or human gods in the infinite realm of the spirit; for all the potential possibilities heretofore ascribed to a personal Deity we now know can be displayed by man. It is only a question in degree of unfoldment.

The timid soul who is dismayed by the whirlwinds of thought that are purifying the stifling atmosphere, and introducing pure breezes of strenuous aspiration for higher things, may with nervous trepidation decry this dethroning of a cherished ideal, but until that conception of a perfect personal God shall be consigned along with the idea of a personal devil into the dark labyrinthine past, man will never realize his greatness, his possibilities, and his kinship to the highest Good.

Tell him that he is a weak, insignificant worm, unworthy to breathe in the presence of a barbaric Deity, and he will grovel submissive in the dust, a pitiable travesty on the divine within him; but assure him that everything external to himself is but the vassal of his latent irresistibility, and internal infinity of power, and his very soul will leap within him. He will demand Gods for his companions and associates, and nothing short of universal expression will circumscribe his laudable ambition.

Tell him that all nature is but an embodied expression of human thought; that her sighs, sorrows, moanings, violent emotions, turbulent inharmony, and varied moods, but voice the characteristics of her master man, and he will wisely maintain how tremendously important it is to know this; because as a factor or unit in the great aggregate of human intelligence he can be instrumental in assisting towards the promotion of her beauty and harmonization.

When man stepped down from spirit life to measure his strength with matter, for the first time, although he comprised within himself all spiritual possibilities, he was quite unconscious of his latent qualities and potentialities. He had been summering in infantile sensibility as a personality in the spiritual world, but individuality was to him unknown. The desperate encounter with the external became absolutely necessary, in order to arouse a consciousness of his relationship to the outward world. He must therefore appropriate a physical form, such as nature at that time could supply; and that covering of the spirit was coarse and crude indeed. Desperate and fearful were his continual struggles for existence with the brute beast of the forest and field. However he eventually asserted supremacy, and as he traveled through the ages, he gradually compelled nature to furnish him with more salubrious conditions, and she became adorned with loveliness and beauty, in obedience to his imperious desires.

When he had received the co-operation of other compeer spirits, who were like himself unfolding individuality for eternal conquests in the spiritual world, he wrested the secrets from nature's bosom, and she complied obedient to his will.

Although she possessed internally possibilities for all his requirements, yet she recognized her master who was greater than all beside. In times past—away down the ages, she had thundered forth her protestations, and made his very heart quake within him in abject fear. How she howled and roared in her irrepressible anger; how she tore asunder the very ground upon which he trod; how she flashed forth the terrible volcanic fires, and lashed into fury the mountains of the mighty deep. Truly his life had few charms, but slowly and surely the warrior overcame the foes surrounding him, and he began to feel the throbbings of the divine life within him.

When he entered the arena of conflict with the mighty force operating upon him, he seemed to sense intuitively that the crowning glory of victory was a prize demanding every latent energy of his soul; consequently he girded up his loins, summoned all his innate possibilities, poised his will and determination, and hurled the gauntlet in the face of nature, who contested every inch of the position.

But she was cruel only to be kind. She voiced obedience to the soul-cry for something to act upon and with. She aroused the dormant aspirations, and elicited from the internal man what no power in the spiritual universe could possibly unfold.

Even has "the naked negro panting at the line" would ever remain unprogressive without the stimulus of civilization, so primitive man, with every physical requirement supplied without physical exertion—with no antagonistic impulse from his collaborateur-nature, would have passed back to spirit life, his experience forfeit to lassitude and inactivity. His sojourn on earth would not have been practically instructive, as his spiritual guardians desired.

Nature—a spiritual condition, rendered objective, was not projected forth to antagonize him, that his progress might be indefinitely delayed, but as his best and truest friend. In the external she co-operated with him, although in his ignorance he knew it not. With "the trailing clouds of glory" enveloping him, his native impulse would be to indulge in day-dreams, but the demands of the physical, and the school-masters of adversity aroused the flagging energies; gradually the internal sensed the external, and nature taught him a divine lesson, and a new spiritual relationship.

What is nature but the diffusion of man's possibilities?

Were it possible to concentrate these elements diffused, we should have a materialization of man's physical organism. Her internal, essential, invisible potentialities are correspondentially spiritual, and primordially were part of the spiritual man before such substance became objective, as we see it to-day.

Without man nature could have no existence. If man could be withdrawn from the spiritual world, no spiritual world could exist.

Truly has it been inspirationally declared "There is nothing outside the human soul that is real."

Physical man is the counterpart of objective nature. Even as the external world can be thrown into confusion and convulsions by violent outbursts of latent energy, so man can by the raging tempests of internal emotion cause a mighty revolution in his material organism. So much so as to threaten to sever the spirit from the body.

The apparently incredible statement has been repeatedly made through inspired lips that "it would require a seraph's tongue an age to tell" the beauties and possibilities of the spiritual world. Now what is the spiritual realm? It stands in the same relation to the spiritual man as external nature does to the material or objective man.

What is beauty? Beauty is but a relative condition of harmony existing between the human soul and the external. In the spiritual realm, man, in a comparatively high state of spiritual advancement, breathes forth thoughts inexpressibly beautiful; his surroundings correspond therewith, and loveliness indescribable, glorious, peaceful, harmonious and inspiring, reflects his divine condition of soul-unfoldment.

In the spiritual seance the individuality called a spiritual being, wishing to clothe himself with a physical body for the time being appropriates from the atmosphere and surroundings, all the necessary elements to subserve his purpose. Thus nature possesses in solution everything embodied by man. Spiritually, she can be blessed and beautified by the congenial, harmonious breathings of the human spirit.

Man takes the wild rose of the forest, smiles upon, loves, cherishes tenderly, transplants that gem of beauty, and by his mysterious thought-power brings a superior offering on the altar of nature—yes, and his loving spirit can truly make "the wilderness blossom as the rose." Nature is not then really antagonistic to man, but she is a necessary auxiliary to his spiritual unfoldment. While he is tempestuous and inharmonious in the expression of his emotions she voices exactly and truly the moods of his soul, but when the objective man shall have become absolutely subservient to the spiritual, inexpressible beauty will characterize the outer world; storms and tempests will become things of the past, violence and commotion will be no longer known, and peace and harmony will reign supreme. C. G. OYSTON.

Seattle, Wash.

CHRISTIANITY,

The Primary Cause of Hostility to the Jews.

The massacre and savage treatment of the Jews in Russia in 1903 is now a fact of history, which produced a great sensation in the civilized world and has been a subject of wide comment and discussion. Similar cases of hostility, enmity, violence against the Jews have been of frequent occurrence along the line of past ages among Christian nations. The massacre in Russia is a small affair in comparison with the persecution and destruction of Jews by the Christian Spaniards.

Various causes have been assigned for this condition of things, but it seems to me our late writers have not touched the fundamental cause. And I will affirm that Christianity is the primary and chief cause of the persecution and responsible for it. And I will proceed to adduce some facts to sustain this averment.

The converts and adherents of Christianity hold antipathy for the Hebrew race, as an inevitable consequence of the system. No one can read the Gospel and accept it as a true narrative without acquiring a dislike for the Jewish character. It seems to be the leading design of the book to prejudice the minds of readers against the Jews. Even the "heathen Chinese," on learning something of the Christian religion, naturally become prejudiced against the Hebrews, and right before our own doors they will abuse and insult the Jews. "You bad Jew. You velly bad man. You kill Melican man Joss."

Theologians teach that God foreordained that Jesus Christ should be slain as a sacrifice and sin offering for the salvation of mankind, and that it was a matter of the utmost importance that he should be crucified to complete the plan of salvation; nevertheless they condemn the Jews for performing the job, and hold the whole Hebrew race under a perpetual curse for what a few of their ancestors did long ago.

Jesus said to the Jews: "Behold, I send you prophets and wise men, and some of them ye shall kill, crucify, scourge and persecute, that upon you may come all the blood shed upon the earth from righteous Abel to Zacharias. (500 B. C.) Verily I say unto you, all these curses shall come upon this generation." That speech was inspired by malice and chagrin. The killing, scourging, persecution for which the generation has to suffer had not yet taken place. Jesus assumes that these things will happen and his belief that they "will kill, crucify, scourge" his prophets and agents is based on his expectations that his agents will anger and provoke them to do it; for he tells his disciples that their reward in heaven will be in proportion as they succeed in making themselves hated and detested. Why that generation should suffer for righteous blood shed centuries before they were born, Jesus did not say.

Jesus was led to say many imprudent and foolish things because of his enmity toward the Jews—because they would not accept him and his theology. He condemned them, called them serpents, generation of vipers, hypocrites, wolves in sheep's clothing. He railed at them because they had broad phylacteries, enlarged borders of their garments and liked to sit high up in the church. He told the people to call no man Rabbi or master—that he was master and wanted that glorification for himself—that "no man knoweth the Father save the Son"—that he was next to God and there is no chance for any of them unless they square themselves to the rules he lay down. He was a man of authority. Then in flagrant contradiction he taught the people "Whoever shall exalt himself shall be abased and he that humbles himself shall be exalted." He made himself obnoxious to the Jews by efforts to array them against their chosen leaders by petty attacks upon customs which were harmless. His attitude was pointedly against their religion and its purpose was to destroy their institution and worship, and substitute in its place a worship of himself as the only one who knew God. His object was the defamation of the Jewish character, and the effect of it has been the degradation of the Jews. His conduct and character are in positive conflict with his own moral precepts.

History speaks and tells how Christianity has been built on the ruins of the Hebrew race, and how it has been a curse to the world. The Jews must be adequately punished for killing Christ—himself a Jew—to fulfill predictions made by him, and Jews will suffer as long as Christians hold the power and control.

Christianity has a few morals mixed in it to make it acceptable and tolerable, but it is a bloody religion, founded on a case of murder; hence, it is not at all surprising that its adherents and devotees should be of warlike, bloody-minded disposition.

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OBSESSION.

Some Thoughts Based Upon Practical Observation.

Having occasion to study Spiritism as a science, I went among insane persons while they were in prisons and hospitals, sanitariums and asylums for insane persons.

While I was studying in a scientific manner I avoided making any suggestion to the doctors, attendants or patients, but observed the patients' acts. In one case I was in doubt about the patient's movements; I was in doubt of its being a human spirit obsessing that man's body. I called to my aid an expert animal trainer from a circus and asked him to tell me what animal moved similar to that insane man. I had thought his acts were of a bear. The circus animal trainer said, "He moves like an elephant in captivity." I afterward saw an elephant in chains, and the opinion or knowledge of spirit other than human in body, obsessing a human is clearer to me.

Obsession, the act of besieging, or the condition of being besieged, is common among Spiritualists, while Christians, Freethinkers, Agnostics, Hebrews and others put their obsessed in prisons for the insane, till asylums and hospitals are crowded; and the ignorance about Spiritualism by graduates of medical colleges is a menace to all classes of mankind. There has been a common practice in this nation for the ignorant to deny without investigation, without reading the history of that which they deny, because of ignorance. Gods have a place in history as much as George Washington or Saint Peter.

Obsession by spirit is very old in history. The condition of a person vexed or besieged by an evil or ignorant spirit is and was the same as possession of a person by a spirit other than the original spirit of a living body.

Persons were killed for being obsessed by a familiar spirit or spirits. Now many such people are called insane, are put in prisons for the insane, and there they live and die because graduates of medical colleges are ignorant about spirit forces. While I was operating on human bodies and minds with hypnotism, I solved to myself the mysteries of the spirits' returning as if they lived forever.

Spiritualism will gain by teaching truth about obsession by spirit. Spiritualists escape the effects of evil and ignorant spirits because they have some among them who teach and have power with good and wise spirits, or reverse it, by saying persons are led by good and wise familiar spirits, as the Spirit led Jesus into the wilderness. Jesus cast several spirits from the body of one person. I have seen several spirits obsessing one human body in one day.

Let us get at the truth. Tell the truth so clear that the road to truth is blazed forever. I have no obsessing spirit forces now in my body, but I have had them cause me to speak as I was not in the practice of speaking. I am a strong, determined, healthy man, yet I knew my body was being used by several powerful spirits (friends) for a time. I was thus taught one of the mysteries of the ages, power by spirits' obsession. AURIN F. HILL.

Boston, Mass.

IMPORTANT LESSON

Conveyed to Those Who Are Capable of Thinking.

Brief reference was made in the Register in connection with some remarks about the notions of Archbishop Quigley, of Chicago, concerning the intelligence of the people of the European countries in which the schools are under the absolute control of the clergy. Portugal was mentioned incidentally and what that country had done.

The Roman Catholic faith is the state religion of that country. Other forms of worship are tolerated but as there are practically no people there who belong to any other than the Roman Catholic church the toleration amounts to nothing. The total number of Protestants in Portugal does not exceed 500 according to the latest report. There is a little Protestant chapel at Lisbon and another at Oporto. The total income of the hierarchy of the church amounts to about 300,000 milreis. A milreis is a coin commonly estimated at five shillings English money or about 108 cents American money. The word is variously spelled as follows,, Millrea, millree and millreis, the last the one generally used in England. There are no less than 93,979 parishioners. All the conventual establishments of Portugal were suppressed by law, May 28, 1834, and their property confiscated for the benefit of the state. At that period there existed in that country 632 monasteries and 118 nunneries with about 18,000 monks and nuns who had an annual income of nearly $5,000,000. The money was applied by the state under the law to the payment of the national debt, a most excellent use for it. A library of 30,000 volumes was set up at the convent of San Francisco at Lisbon, the collection being of books and manuscripts which had been gathered but were moulding in the various monastic establishments. All the schools, of course, are under the control of the Roman Catholic church Under the law of 1844 primary education is compulsory, but the law is far from being enforced. Only a small fraction of the children of the lower classes ever attend schools. The result is illiteracy and ignorance of the grossest kind. In 1878 the total number of persons who could not read amounted to 82.4 per cent of the population. In 1890 the percentage was not quite so large, being 79.2 per cent. Yet in that year there were 5,339 public and private primary schools, the total number of pupils being 237,791 or 471 pupils to every 10,000 of population. In 1900 there were 4,483 public and private primary schools but the percentage of pupils in them had not increased.

Ignorance and religion seem to go hand in hand and do not prevent a large amount of crime. The number of persons convicted between 1891 and 1895 averaged over 17,000 annually and this in a population about equal to that of the state of Ohio.

The situation in Spain is no better than it is in Portugal, and it is no better in southern Italy. Ignorance, religion, pauperism and crime seem to go hand in hand in all three of them. The most remarkable feature of the information we have given here is that which reports the suppression by law of all the conventual establishments in Portugal in 1834 and the confiscation of the property for the benefit of the state. No such condition of things religiously prevailed in Portugal at that time as prevails now in France. There was no such thing practically as infidelity in Portugal. There was no free-masonry, for all the people were Roman Catholics. Therefore, the suppression of the various religious monastic establishments and nunneries could not be charged to infidelity or freemasonry or any other thing of that sort. It was a deliberate act of a Roman Catholic government in a Roman Catholic country and there certainly must have been some good reason for it or it would not have been done. What was said about it at the time does not appear, but we presume that there was no criticism of it in America or in England and elsewhere in Europe, and yet now that the French government is suppressing various religious orders, closing the monastic establishments and confiscating state, some of the American Roman Catholic newspapers like the Freeman's Journal of New York, cannot find words to express their horror of what they regard as a terrible sacrilege. Yet France is only doing what Portugal was doing seventy years ago.—Sandusky (Ohio) Register.

COGENT COGITATIONS.

Duties of Parents and Children.

"Whene'er a snowflake leaves the sky,
It turns and turns to say 'good-bye!'
'Good-bye, dear cloud, so cold and grey,
Good-bye, dear cloud, so cold and grey,'
Then silently it stole away!"

The words of this beautiful song have special reference to the soul of man when their real meaning is determined. Perhaps it would be nearer the truth to say that the poet has given us a nature-picture which reveals to us much of beauty, and hints at the ground facts with regard to the descent of the child of the Soul to take possession of its earthly form. The Soul is always in action. It seeks to progress by every possible means and plans its work of development with assiduous care. It realizes that all possible experiences must be its portion, ere it can arrive at the Nirvana of Wisdom and Power.

In order that the sum total of all possible experiences may be found, it adds the factors of existence together by means of repeated manifestations of its vital and mental forces. These are gained by practical contact with the world of sensation, as well as that of impression. To gain these, the soul elects to manifest itself in finite expressions, seeking always those avenues that will give it the best opportunity to realize its special needs. With due care, and prayerful consideration, it selects planetary parentage for its finite child, and sends it to the earth, or to some other planet, to work out the problem that will add to the sum total of knowledge possessed by the soul itself.

The finite child, endowed with consciousness, volition, love, energy, assumes the responsibility of manifesting itself through matter, acting under the command of the soul, and thereby lays upon its earth-parents the burden of and joys of fatherhood and motherhood. Much is heard among the unthinking about the duties and responsibilities of parents—very little is heard or known of the duties and responsibilities of the so-called children of the times. That there are mutual duties and responsibilities is freely admitted; but the embodying finite being deliberately selected its earthly parents, hence has double the responsibility that they have. They were selected as the best means to the desired end, and are factors in the education of a soul toward infinity. This great truth should cause all men and women to seek earnestly to become worthy of the companionship of the loftiest of souls in order that only pure, true, and noble finite beings may elect to embody through their instrumentality.

Perhaps the departure of the finite being is like unto that of the snowflake, minus, of course, the chill of the snow and the somber grey of the clouds. It is even possible that the embodying spirit may paraphrase the beautiful song by saying

"Good-bye, dear angels, so fair and bright,
Good-bye, dear angels, so fair and bright,
I'll come again, when all is light!"

And the spirit does come back—or go back—to its Soul-Parent, when it has gained the light of a new experience on earth, or upon some other life-sustaining planet. That experience may take a day, a month, a year, a century for its completion. The Soul gains that which it desires, whether its impact with matter be momentary, or for centuries.

It is known to all who think for themselves that some people live more in a moment than others do in years. Progressive Souls absorb, through their finite children, who are at one with them at all times, the things needed for their unfoldment. All earth children of these Souls are transmitters from the visible to the invisible of the rich truth-forces upon which only the higher powers subsist. In view of these facts, men and women should stand in awesome silence, in earnest prayer, that they may be selected only by those beings who are free from taint of selfishness and error, to become the parents of their finite expressions. In fine, man's every act should be prompted by an aspiration to become a better, purer and truer man. So it should be with every woman. It is no small honor to be found worthy to associate with angels. It is the highest of all possible honors to be found worthy to become the parents of an angel-child—the Soul's expression in material form. It should be the aim of all mankind to live the life of the Soul—to make every word, every act, every impulse so pure in essence that it will redound as a divine impetus toward the Soul-Self—the Infinite Power over and above all. Then all finite beings on earth would be free from all forms of vice and only the purest, holiest and best of the Soul's sublime and supreme life would find expression here. EVANGEL.

A Homely Illustration.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula in every package. Address, Vernal Remedy Co, 452 Seneca Building, Buffalo, N. Y. Sold at all druggists.

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NOTES AND NEWS.

Wanderings and Work of G. H. Brooks.

I have intended sending a report of my work, but have been so unsettled that it has been impossible to find the time.

The month of October I spent with the Villa Ridge, (Ill.) society. This society is located in the country three and a half miles from the village of Villa Ridge; it owns a good temple, free from debt, and is doing a glorious work. They do not have meetings all of the time, as they are unable to do so, but they meet once in two weeks, have a service of song, recitations by the young people, and listen to papers read by some of the members, and their meetings are full of interest. The social life is kept up by dances once in two weeks, conducted by the young people; these dances are very largely attended, and help in the financial part, and draw a fine class of young people from all the adjoining country. The meetings held by this society have done much to liberalize the sentiment of the country, and draw to Spiritualism a class of minds that leave an impress on the community.

Just before I left I organized a Ladies' Aid, which in time will do a world of good. The last Sunday I was there ten united with the society; eight were young people who had been active members of the lyceum, the other two were much older. The meetings were successful, and the society's work extended. Villa Ridge is a fruit country, inhabited largely by eastern people, who are making a success of fruit raising. They commence shipping their fruit the first of May and are kept busy all the season through. I know of no country to go to, for one interested in fruit culture, where the climate and all natural advantages are better, than at Villa Ridge. In connection with that, there is a good spiritual society with as fine a class of people as can be found. All who are interested in this kind of work, and desire a change, I would advise them to write to Mr. Wm. H. Leidigh who, I know, would be glad to answer all questions.

As the society at Kalamazoo closed its doors and returned its charter, I lost my engagement with them, which was for the month of November. I was at home one Sunday, then went to Marshalltown, Iowa, for two Sundays. I found a good society, meeting in the Universalist church. While there I organized a Ladies' Aid, which will be a great help to the society. I had not been in Marshalltown in a number of years, and I found great changes, in all directions. The bitter feeling that was shown by the outside world had been largely outgrown, and the community was much more tolerant. I enjoyed my stay there very much, and as it was in Villa Ridge, so in Marshalltown—I disliked to leave them. Marshalltown is the home of one of our successful camps which has done a great work in the past and will do a greater one in the future. Mr. Duncan, the president, is forming plans for the camp for the coming season, and I bespeak a successful season.

I then went to Hayesville, Iowa, for two week-night meetings, and on my way went by Des Moines and Oskaloosa. I learned there was a society in Des Moines, but found it was not doing much. I did not stay but a few hours as my train left early in the afternoon. I stopped to see my old-time friend, Dr. R. V. Purdun, of Oskaloosa, one of the finest healers in the country. I had not seen the Doctor and wife in a good many years, but found they had not changed to any great extent. The Doctor has a large practice, and is doing a great amount of good. The next day I started for Hayesville, Iowa; here I found, much to my surprise, a most beautiful temple, free from debt. The society holds meetings when it can, and one will find a most hearty welcome from the royal friends in Hayesville. The meetings were well attended. I think the friends in Hayesville all too modest. They have a fine building, well equipped; while all the members are not Spiritualists, yet all are liberal and willing to learn of its truth.

I arrived in Ottumwa, Iowa, in time to take up my work; was most royally entertained in the hospitable home of Mr. and Mrs. Kilby and Mrs. Biderson, dividing up some of my time with Mr. and Mrs. McCarroll. The work falls on the shoulders of a few, as is usually the case. Mr. and Mrs. Kilby and Mrs. Biderson and a few others are the life of the society; were it not for these the society would have but few meetings, if any. I enjoyed my stay in Ottumwa very much, and look forward to the time when I shall meet with the friends again.

I returned home for a few days, then went to Conneaut, Ohio, for two Sundays. I found a society well equipped, having a good membership, full control of the hall they use, owning all the furnishings, including a fine piano; a good lyceum, well conducted and well attended, and the organization standing high in the community. Mr. Sam Mahaffy is the president, and Miss Cora Howard the conductor of the lyceum. I have never met a more zealous, harmonious society, and one that is doing more for our cause than the Conneaut society. I had bad weather while there; still, the attendance was good.

From Conneaut I went to Ashtabula, Ohio, met with the Aid Society, which gave a supper and social on Thursdty evening. Friday and Saturday I spoke in Madison, Ohio; but the work was largely interfered with by bad weather. The weather was bad enough in Conneaut, but it was as nothing compared to what I had to contend with in Ashtabula; it was something fearful. Of course, the attendance was small, but the spirit made manifest was fine. Ashtabula has many earnest workers. I found Dr. Payne, a fine clairvoyant physician, doing a good work; he has helped a great many to health. Mrs. A. H. Talcott is a fine, local medium who is ever faithful in serving the society, in any sphere in which she may be placed, and the society owes much to her for her faithful service. Mr. and Mrs. Sheldon are also among the earnest workers, who do much in keeping the meetings up.

On my way to Toledo, where I am to speak during the month of January, I stopped off at Painesville, Ohio, and held a parlor meeting, and met a goodly number of friends. Tuesday evening, I spoke for the society in Sandusky that is so ably presided over by Mr. Irving Jackson. The meeting was held in Carnegie Hall and was very well attended, though the night was a most severe one—one of the worst of the season.

Thursday I went to Clyde to see some old-time friends, and spent my New Years with them. While there, went to see our old friend and well-known worker, whose absence from the spiritual platform is most severely felt—A. B. French. I found him and his wife well, but Mrs. French's father, who lives in Cardington, is very sick and she has been there for five weeks; was home for a little rest, but was to return again in a few days. Mr. French is the same genial soul as of old, full of his stories, and manifested a deep interest in Spiritualism; though we shall not have him on the platform again very soon, his interest in the cause is the same as of yore.

Saturday night, after a weary wait of seven hours for my snowbound train, I arrived in Toledo to take up my work. I was warmly welcomed by Mr. Dowd, the president of the society, and am glad to rest from my wanderings of three months. I have never, in all of my experiences, met with such fearful weather as I have during December; but the warm, true friends I have met—old and new—have helped in the work before me.

I am pleasantly situated at 337 Tenth street, Toledo, Ohio.

G. H. BROOKS.

Doings in Buffalo, N. Y.

The world moves and so does Spiritualism. But the motion of the former is not perceptible to the senses, and that of the latter is so irregular that many are in doubt if it moves at all. It will take a good many years I suspect to outgrow the suicidal policy that has become the order of society work generally, but I have faith that the constitution of the cause is equal to all demands. We have our periods of action and rest, of growth and confusion, and we must expect to evolute as the order of Nature ordains.

Measles, whooping-cough, chickenpox, and the itch, seem to be normal to childhood and youth, and Spiritualism has not got past all of these crises. It has not yet reached a condition of stability and steady wholesome growth. I wonder if it will do better when mediumship is abandoned as a "Great Psychological Crime," and we all become seers and clairaudients in the normal condition. Then there will be nothing to feed the feverish appetite for tests and novelties, and sensational varieties.

Well, I did not mean to write in this vein, but just to give a hint of Buffalo doings. This week, Friday, Saturday and Sunday, we are to have a state meeting at the church, corner Jersey and Prospect streets. F. Corden White, W. H. Bach, Tillie U. Reynolds, H. W. Richardson and Rev. B. F. Austin are to share in the dispensation of the living gospel.

We had interesting meetings Sunday the 10th, and a lively and interesting lyceum, under the direction of Mrs. Dilling and her co-workers, and it is creditable to her and to them. She was leader when Mattie E. Hull left it, and then Miss Starr did excellent work in re-enlisting the children and giving them splendid training. But as change is the order of the present development, she finally resigned, and Mrs. Dilling is doing a noble work in reinstating the lyceum and enthusing its members. A Bible class also convenes at the same hour, and we had interesting talks from Mrs. T. U. Reynolds and several others on the proper way to present Spiritualism, and how to treat the church. Mrs. Reynolds thought we should not criticise other people's belief, but attend to our own, and keep error out of our creed. Others thought we should expose error wherever we found it. Miss Starr said she went to a Baptist church that morning, and found a very slim audience. The pastor scolded because the people neglected such a duty, especially as there was the extra attraction that day of christening, or baptizing several to fit them for life and death.

Spiritual meetings are not the only ones that have slim audiences. Perhaps if the Baptists would advertise to give "tests" they might "draw" and fill the church.

Mr. Matthews continues to hold forth at the same place, with what success I do not know. Mr. Hulbert has his society, and he is their regular pastor. Mrs. Chase gives sittings, but her public meetings have suspended. Mrs. Atcheson continues her Monday evening meetings in her parlors, gives sittings, and goes to Niagara Falls every Sunday evening to lecture and give readings, and reports growth of the society.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Universal Occult Church meets at its permanent quarters, Hall "C," 77 Thirty-first street; Hon. R. Gilray, pastor. Services every Sunday evening at 8. Lyceum, afternoons at 2. Conference at 3:30. Mrs. G. E. Aitkens, psychic. Tests at conference and evening services. Good music. All welcome. Come and investigate.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Woodlawn Spiritualist Society, at hall, 355 East 63rd street, near Madison avenue, every Sunday evening at 7:30. W. H. Mohlar, president.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Universal Occult Society holds its meeting at 253 East Thirty-first street. The Hon. Robert Gilray, dean. Mrs. G. E. Aitkens, psychic. Lyceum at 3 p. m. Evening services commence at 8 o'clock. All welcome.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, A. P. Osborn, of Springville, Tulare county, California; a pioneer of Spiritualism which was the inspiration of his life upon which he reflected honor and credit. He left many relatives and friends who will miss his genial society.

E. J. SCHELLHOUS.

Passed to the higher life, from his residence in Canal Dover, Ohio, Jan. 6, 1904, at the age of 84 years, Brother Jacob S. Starling. He was a Spiritualist, outspoken at all times, and being well versed in the great truths of our philosophy, he was always ready to instruct those who desired to learn. With him (as with your correspondent) it is a "knowledge" in regard to the great future. He was fully prepared for the change, and on Monday he predicted the change, which came two days later.

C. H. MATHEWS.

New Philadelphia, Ohio.

Passed to spirit life, from the residence of her daughter, Mrs. Frankie Cole, No. 408 Alma avenue, Austin, Ill., Mary, wife of O. H. Jackson, one of the old pioneers of Clinton, Iowa, and also one of the founders of the Spiritualist camp of the Mississippi Valley Association, at Clinton. Mrs. Jackson was in her 55th year, and passed on without a struggle, as peacefully as a child to meet the loved ones on the other side.

Albert Leighton passed to the higher life, from his home in East Pepperell, Mass., Jan. 2, aged 90 years. I think no one enjoyed The Progressive Thinker more than he, and he has been much interested in The Light Among the Hills. He thought so much of that little poem, "A Future Thought," you published a short time ago, that in accordance with his wish, it was repeated at the funeral by his brother.

GEO. F. LEIGHTON.

Haverhill, Mass.

James Essicar Hyde passed to spirit life in the town of Roendale, Wis., aged 84 years. Beneath the rough exterior was a soul honest and true, which would not tolerate deception. For more than forty years he has been a confirmed Spiritualist; always a subscriber to, and reader of, one or more spiritual papers. This beautiful truth has been a solace in his declining years, taking away all fear of death and supporting him in his terible suffering as the end approached.

I was suddenly called to Decatur, Ill., to conduct the funeral services of one of the noblest sisters, the daughter of Mr. and Mrs. Thos S. Kizer. Mrs. Rosa F. Newlen passed to spirit life, Jan. 4, 1904, at her home in Decatur, after a short illness, aged 44 years. I learned a beautiful lesson from her pure life, and I trust the example she set will be more closely followed in the future by all who knew her.

MRS. THOS. J. SHERIDAN.

January 11, 1904, J. R. Ward, of Pittsfield, Ohio, passed to the higher life after a long and painful illness, at the age of 90. A veteran Spiritualist. He leaves a wife who was a good medium in the early days of Modern Spiritualism. It was his request that services be conducted by a Spiritualist. Mrs. Anna E. Baird, of Elyria, officiated. Shortly before he expired, with a smile he extended his hand, clasping that of his spirit sister, calling her by name, saying, "They have come for me." He soon closed his eyes, sleeping his last earthly sleep. He awoke in the land where there is no more pain, but with the knowledge that he can return to cheer the dear ones who will miss his presence from this earthly home.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor.

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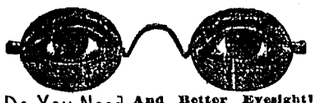
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THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER FIVE.

The aim of this chapter is to show that the Spirit Form of every living Spiritualist (who has not passed out) is an evolved form.

The same is of course true of those who have realized their transition.

What, then, is the nature of this evolved Spirit Form or man?

That is; both on this side, and that?

If, after my own Spirit passes out (it is ever seen on Earth again), such a visual knowledge will be due to the fact, that my Spirit will possess its form.

And this, form, figure, or shape—apart from the matter or substance of which it is composed—will possess the distinct classes of forces and motions peculiar to the expression of the nature of the "substance," of this evolved Spirit Form.

Let us attempt a fearless analysis of the facts.

In order to assist myself temporarily in this analysis, I will define my own spirit, as my Psychological-Vital-Self.

I give to my Spirit this definition, for four reasons.

First, to emphasize the fact that my Spirit is psychological in its nature, and not physical.

Second, that being vital, it possesses its own order of life.

Third, that as a Self it possesses a distinct individuality.

Fourth, that the realization (by the sense of sight) of the existence of my Spirit, implies the transmutation of some physiological substance, out of which the Form of my Spirit was evolved.

To make all of this clear, let me make plain, in what way, and by what evolutionary method, my spirit was evolved in the first place.

To do this, I must begin by referring to myself as a Dual Being.

I have two selves, two wills, two bodies, two lives, two forms.

Each possesses its own Vital system of life—constructive dynamics.

Each has its own distinct unity of form, force and motion.

One of these selves, wills, bodies, lives, and forms, arose by psychological transmutation from a lower.

By a rough metaphor, I may explain my duality by asserting that the higher of my two selves has the joints of its wings limed to the egg shell of the former self out of which it sprang.

The law of evolution posits, as the only condition of its existence, that my higher self, will, body, life and form, must evolve out of my lower self, i. e., become a distinct unity of living being, possessing its own distinct unity of form, force, and motion.

If I identify both of these selves as one; and in an indistiguishable unity; then there is no evolution; no butterfly is ever evolved from its pupa, or chrysalis; the gorgeous humming-bird is, on this principle, forever regarded as identical with the egg out of which it sprang.

My Dual Self, or Soul, therefore implies, as the possibility of its existence, two Vital systems of reconstructive, vital dynamics, viz., two unities of vital forms, forces and motions.

One of these selves, or unities, I call my Spirit or Psychological-Vital-Self. The other, my Physiological-Vital-Self.

But; these two Selves appear as one self, one will, one life, one form, one consciousness. This unity is a self-delusion. The illusion of the one self had its primary origin in the self-constructive laws of Physiological Hunger.

But the laws of Hunger themselves evolved, viz., to a desire to get, keep, reproduce, and reconstruct spiritual or mental images.

Out of this self-constructive action of what has now become Psychological Hunger (as distinguished from Physiogical—Hunger) has evolved my spirit or Psychological-Vital-Self.

When this phase of evolution took place within me, the nature of the form, forces, and motions of my self was altered.

If some portion of the more lowly, Vital dynamics of my Self, could not be altered, changed, or evolved to spirit the ordinary association of ideas, and its laws, would be impossible.

The evolution of the vital nature of a Self, or Spirit, always implies an evolution in the nature, of the form, forces and motions of that self.

When that form of Nature which we call water is changed into steam, the nature of its form, force and motion is altered. Change water into the gases H.O., and the nature of its motion, form and force is again changed. Change water into ice, and we have another change in its form, force and motion. Thus; heated water—as steam—laughingly lifts up the kettle lid; roguishly assists in playing the calliope at the circus; and drives the express train in triumph from Chicago to New York. If water possessed no natural capacity to evolve into steam (under certain conditions) the forms, forces and motions of steam could have no existence.

So when that force of Nature which we call Vital is changed into the Psychological or Spiritual, the nature of its form, force and motion is altered. In the evolution of water into steam a more powerful class of forms, forces, and motions are developed.

The Same holds true in the evolution of Psychological or Spiritual from lower Vital forms, forces, and motions.

The Soul Self, or Ego, acquires a new and more vast range of powers.

The vital powers, which get, keep, reproduce and reconstruct cells, are expressed in those feelings which we call Hunger and Coenaesthesia.

When; in addition to the construction of cells, these vital powers become evolved to such a degree, that they can keep and construct mental images; a new self-constructive series of loftier forces, motions, and forms are evolved (sub-consciously) in the Self.

If the Vital powers of the Self possessed no capacity of evolving into Psychological forms, the development of all the higher forms of human intelligence would be impossible. That is; I consider the Vital forces (of my Self or Ego) as the nebulae, that keeps the Psychological Sun of the Soul burning as an entirely new and independent system of force and motion?

After its evolution, this Psychological Self, or Spirit, attracts the nebulae, or misty forms of the Vital Forces to itself as a condition for re-expression. God creates my Soul on the same principle that He created the sun, viz., my Soul was once in a condition of psychological nebulae. Thus; my psychological Self or Spirit had its origin in my lower Vital Self.

Otherwise, the word evolution has no meaning when applied to the spirit or Self; for the term evolution (as the very condition of its possibility as a universal law) unvaryingly posits a lower state as an absolute condition for the development of a higher.

This is why, in my perverse admiration for the plan of evolution, I often disclaim all nationality; and stoutly insist that my father and mother proudly belonged to the oldest of the ape families of the zoological gardens; not to the family of the archangels.

Thus, when my broader, lower Vital Self was sub-consciously evolved, a new and broader Psychological Self was subsequently evolved as its consequence. In my own experience this was illustrated at Puberty, when my Vital Forces (of Hunger, and Coenaesthesia, in connection with another organic constructive force) attempted the reproduction of the Species. Prior to this time these Vital Forces had been chiefly concerned with the organic reproduction of myself as an Organic Individual.

But, at Puberty a new Psychological Self or Spirit appeared. The following paragraph may illustrate what I mean, i. e., as illustrative of the sudden appearance of a phase of this evolved Psychological Self or Spirit.

When new organs come into action—after a primitive period of quiescence with the total revolution produced in the organism—innumerable sensations, new desires, vague, or distinct ideas, and novel impulses pass into the consciousness in a very brief space of time. Little by little they penetrate to the circle of primitive ideas. And finally become an integral part of the Ego. Which by the same token is completely transformed. It is renewed. The sentiment of personality undergoes a radical metamorphosis. Until assimilation is complete, this penetration and disintegration of the primitive Ego is accompanied by extreme commotion in the consciousness.

Thus; the evolution of my Ego, Self, or Soul, from birth to puberty, implied, as the possibility of its development, a Vital system of constructive dynamics, viz., the evolution of an ascending, self-constructive series of complex forces, motions and forms.

But; as already shown, my personal evolution did not stop with my development as a physically organic being. My physical organism possesses its own system of forms, forces and motions.

My Psychological Self or Spirit has also been evolved; and its evolution implies also the existence of its own special system of transcendental dynamics, viz., its own system of forms, forces, and motions.

The harmonious temporary union of the motions of the forces of the forms, of my Psychological-Vital-Self, to the motions of the forces of the forms of my Physiological Vital Self, is my ideo-motor activity.

But, these two Selves (being, in a sense, independent in nature) may become disunited; and act independent of each other; viz., in mystic or intellectual ecstasy; or, at death.

Abnormally; they become disunited in certain cases of insanity.

Genius implies a relative disunion of the Spirit or Psychological-Vital-Self, from (and, at the expense of) the Physiological-Vital-Self.

Examples are seen in the cases of Newton, Pascal, Gauss, Scott, Archimedes, La Fontaine, Dante, Plato, Hamilton, French, Vieta, La Bruyere's, Hill, Hogarth, Sheridan, Sidney Smith, Jonathan Edwards, Macaulay, and Lessing.

In mystical, religious ecstasy, this disunion was also affected; as in the cases of St. Theresa, the Martyrs, the Yoghis, Plotinus Porphyrius, Buddha, Mohammed, Saint Margaret, Saint Gertrude, Swedenborg, Amiel, Malvida von Meysenbug, Walt Whitman, Bucke, Al-Ghazzali, Saint John of the Cross, Saint Ignatius, Behmen, Saints Peter and Paul, Symonds, the Sufis, Whitfield, George Fox, Saint Francis of Assissi, Madame Guyon, Luther, Finney, Wesley, Lee, Bunyan, Tolstoy, and others.

This actualizing and realization of the separate and distinct existence of my Psychological Vital Self or Spirit as a distinct Being, Self, or Ego, from my Physiological Vital Self, has been called by various names, according as it has taken on various religio-intellectual forms.

At bottom, the principle is the same.

When the sudden realization of the separate existence of the Psychological Vital Self is experienced (in ignorance) with no knowledge whatever of the simplest principles of comparative and experimental psychology; it often ends in insanity.

Thus; the ignorant ecstasy may cause one woman to proclaim herself, "Her Majesty the Queen of Glory." Another to condemn her Physiological Vital Self as a rat.

But; neither in genius, mysticism, religion, ecstasy, or insanity, are such human experiences possible, save on the fact of the sudden perception of the Duality of the Self.

This general law makes all of these varied experiences possible.

By thus calling my own evolved Spirit, my Psychological Vital Self, I keep three analytical ideas in mind, viz., that my spirit is a psychological being; that it has its own order or life; and that it has an individuality, or self, distinct from that of the physiological; and also its own Form, Figure and Shape.

SALVARONA.

It is wit to pick a lock and steal a horse, but wisdom to let it alone.

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(Continued from No. 739.)

Mrs. Austin was about to speak, but the woman interrupted her: "You must think it very strange, to have me stand here and tell you, a perfect stranger, all I have. When a person once gets his or her mouth open there is no knowing what will come out of it. I haven't opened mine before for a good while. I don't know what has come over me to-day."

"Wait a moment, please," said Mrs. Austin, as the woman started toward the house; "I have something that I want to show you," and she produced the paper given her the night before. The woman read it and when she saw the name at the bottom of the page she exclaimed in great astonishment: "Why, that is my mother's name! Did you know her? Where—what does this mean?"

Mrs. Austin fixed her grave and honest eyes upon those of the woman before her and slowly and impressively told how she came in possession of the paper. The color came and went rapidly in the face of the listener, and when Mrs. Austin finished she asked with a decided show of interest, "Are you a Spiritualist?"

"Yes."

"Then you believe that the dead can come back and communicate with the living?"

"I know they can and do, under right conditions."

"How do you know?"

"I have felt them, and heard them, and seen them?"

"Are you sure?"

The question came in a low intense tone as if the whole soul of the questoner was concentrated upon it. The answer came with calm assurance: "Most certainly I am. Have you a daughter?"

"One lies sleeping in the valley yonder."

"If this daughter were living, sick, tortured and wretched, would you not do everything that lay within your power to do to help her?"

"Of course I would."

"Do you think that if there was one thing that you could do to make her life any easier or happier, that you would not make a supreme effort to do it?"

"I would do all that it was possible for me to do."

"Well, that is just what your mother has done for you. All these long years she has been watching over you. She has seen your hardships and sufferings and bitter disappointments, and your heart-aches and soul yearnings have all been known to her, and her love has grown deeper and stronger as you have needed it more. Feeling that neither of you could endure present conditions any longer, she has made a mighty effort to help you and has sent me to your aid, and she will help you still more if you will give her the opportunity."

"During this conversation Mrs. Grey had permitted the restive horse to move along and browse upon the bushes by the wayside. Martha watched with interest all that passed between Mrs. Austin and the stranger, and she was not surprised when a few minutes later Mrs. Austin came down to them and said, "Mrs. Daley says that we are to drive up to the barn and leave the horse. There is no need to go farther, for our work lies here, and here we must stay to-night."

"As Mrs. Daley ushered the three women into the living-room, which was also the kitchen, she glanced at the old clock in the corner and a look of terror passed over her face which did not escape the watchful eyes of Mrs. Austin. Quickly laying aside her outdoor garments, she quietly donned a kitchen apron and went to work as if she had always been accustomed to it. After a few minutes' hesitation, Mrs. Grey and Martha followed her example and in a few minutes the table was laid, and the supper cooking, and the gloomy kitchen was filled with the sound of cheerful voices. Mrs. Daley moved with the preoccupied air of one who moves through force of habit rather than conscious thought. There was a burning spot upon either cheek and a new light in her sad eyes. She started as there came the sound of heavy footsteps at the door and again that frightened look passed over her face, but only for an instant, for as the door opened she stepped forward with a dignity and grace that surprised her visitors and said to her husband, "John, these ladies are my guests, and they will spend the night with me. Of course you will see that their horse is properly cared for." She introduced her husband to each of the women and resumed her work of putting the supper upon the table.

Mr. Daley, a short, thick-set, unkept-looking man, with a stern mouth and hard gray eyes, regarded his wife with undisguised astonishment, but she carefully avoided meeting his gaze. At the supper table he looked curiously at his guests and made a few remarks about the weather. Mrs. Austin began conversation with him by asking questions about his farm and stock and before supper was over, she had him giving an animated account of his herd of thoroughbreds to which she listened with apparent interest.

Martha observed that Mrs. Austin hardly tasted of the food before her, but she showed no trace of nervousness. As soon as supper was over Mr. Daley and his men went out to their work. Four pairs of hands soon had the after supper work done at a most unaccustomed hour and Mrs. Daley ushered her guests into what was by courtesy called the best room, and there left them for a short time. During her absence Mrs. Austin threw wide open the doors and windows, letting the pure sweet air fill the room.

From the pasture near by came the low tinkle of the cow-bells, the robins were singing and scolding in the maple boughs, the toads were purring down by the brook and the odor of new-mown hay filled the room. The evening shadows had begun to gather as Mrs. Daley joined her guests. Mrs. Austin requested her hostess to sit beside her upon the old-fashioned print-covered lounge, and Mrs. Gray and Martha seated themselves in near-by chairs.

Taking one of Mrs. Daley's hands in her own, Mrs. Austin said gently, "Your mother did not bid me seek you out for nothing. I feel sure that she intends to come to you to-night and give you some message or in some way convince you that your lost ones still live and love you. Let us each earnestly desire her perfect success. I know what despair means; I know what it is to lay from sight one dearer than my own life, without a hope of ever seeing her again. I, too, Mrs. Daley, have a daughter in spirit life, and she came to me not long ago—not the baby I laid away, but a beautiful maiden nearly as large as myself."

"Did you know her when you saw her?" asked Mrs. Daley, with intense eagerness.

"Certainly I did. You may rest assured that your spirit will know and claim its own. My child looked at me with the same dark eyes free from all pain and sadness. The same long black lashes swept her cheeks no longer marble white but flushed with a color as exquisite as the pink in an apple-blossom. She stretched out her hands to me—such joy thrilled me as I never expect to know again while I remain in the flesh."

Putting an arm about the weeping woman beside her, Mrs. Austin continued: "A spirit once stood beside me and spake words of comfort to my sorrowing soul, and in conclusion he said, 'Say to those who weep over the graves of their loved ones, that they shall surely claim their own again. As springs the steel to the magnet so will you and your loved ones be again united. Your departed ones are not lost, they have been born again and as surely as the suns and worlds swing in their places, and the seasons come and go, so surely will the spirit find and claim its own."

"Mary!"

"The voice that spoke was indescribably sweet and tender. Mrs. Daley started violently and saw a white robed figure standing before her, a soft light shone around the figure and the features were clearly discernible. Mrs. Daley gave one startled glance and stretching forth her hands cried, "Mother, oh! my mother!"

The spirit smiled and put out a hand as if in benediction. "My child," she said, "my poor little girl, I have tried so long to find a way to come to you and help you. Listen to what these women tell you, for they speak the truth. I have the little ones you call lost with me. Remember always through storm and calm, through good and ill, we love you and care for you."

The figure was gone—vanished where it stood. Mrs. Daley staggered to her feet and dropped upon her knees on the spot where her mother had stood. Mrs. Austin went and knelt beside her and Mrs. Grey and Martha stole softly from the room. For some time they walked silently to and fro in the shadow of the big maples. At last Martha spoke, "I would rather be Mrs. Austin to-night, Auntie, than to be the richest and greatest woman in this land."

"Mrs. Austin is only a woman like unto ourselves, dear child," was the gentle answer, "a woman who has toiled and suffered, whose heart is full of love and compassion for her fellow beings, aid having found the light she now walks in it."

"But she is more than an ordinary woman, auntie."

"Yes, but she has made herself just what she is, and you can do the same, my child, if you will."

The next day, before starting for home Mrs. Austin went out into the field to gather some wild flowers. She had been engaged at her occupation but a short time when Mr. Daley appeared beside her. He gave a few cautious glances around as of to make quite sure that they were alone and then with a directness that was characteristic of him, said, "I saw and heard what happened when you women folks were in the parlor last night."

Mrs. Austin looked up surprised.

"Yes," he went on, "I was curious to know what you were here for, and what made her act so queer. I couldn't make it out and so I watched around and when I saw you go into the parlor, I crept into the closet back of the lounge. The closet used to be an old entry so I got in all right from the other room, and I heard and saw everything."

"I am very glad to know it, Mr. Daley, and I feel sure your wife will feel equally glad."

Mr. Daley pushed back his straw hat and rubbed his head, shifted his weight from one foot to the other while he plucked a handful of grass and tore it to pieces.

Mrs. Austin who had been quietly observing these signs of mental disquietude, now kindly said, "I suppose you recognized the spirit form that appeared to us?"

"Oh, yes, I knew her the minute I saw her. Do you suppose that she knew I was there?"

"Certainly."

Again there was silence for a few minutes and then Mr. Daley, straightening himself to his full height, said with a visible effort, "Some way last night when her mother stood there I felt as if I wasn't much of a man. I felt dreadful mean and small, and I wouldn't have had that spirit look at me for all the land and stock I own. I never meant to abuse my wife, before God I never did, but it came to me then that I have been abusing her these long years. I have not in some ways treated her as well as I have my cows and horses. As I looked at her a crying there I felt that if I should die now that I should be so small and mean-looking that I should be ashamed to have anyone look at me. Now what I want to know is, what can I do to mend the matter?"

Mrs. Austin stood pale and silent, looking like one who is suddenly called upon to decide a matter of vital importance, then fixing her earnest eyes full upon the man before her, she said slowly, "The past is gone and cannot be recalled, but the present is yours with all its possibilities. Begin anew and begin now to lead a different life. The habits of a lifetime cannot be overcome in a day, but hold the earnest desire and persevere with a firm determination to conquer and you will soon make a better and nobler man of yourself. Go to your wife like a brave and honest man and tell her what you have told me. Let her know that you love her and you will see a very different woman in a short time. Live up to your highest, noblest impulses. If you feel that you ought to do a thing because it is right or kind, do it. It may cost you something to always obey the inner voice but it will lead you in the right way, and if you have fully determined to lead a better life you will not stop for any cost. Remember that you are now an immortal spirit clothed in human flesh, and the flesh and all that pertains to it will pass away, but your spirit and all that pertains to that will survive death and decide your future welfare."

Steps were heard coming along a path near-by, and Mr. Daley stepped into some friendly bushes and was lost to sight, but it was he who led up the horse and buggy a little later.

In reply to an earnest invitation the three women had made Mrs. Daley to visit them at their home, she was saying, "I would be more glad to go than I can tell, but I am afraid I never can."

"Oh, yes, you can, Mary," said her husband, cheerfully; "you can go next week if you want to."

The look of astonishment and joy that went over Mrs. Daley's face was in itself a revelation. As Mr. Daley handed Mrs. Austin into the cariage he said, in a low tone, "I am going to do what you told me to."

"That is right," was the glad reply, "and if I were you, I would buy back that colt that was sold yesterday."

(To be concluded.)

Here and Hereafter.

BY CHARLES DAWBARN.

Chapter IV.—The Big Civil Engineer.

Carl Snyder, the author of New Conceptions in Science, has delivered what he considers a crushing blow—a complete "knock-out" for Modern Spiritualism—by his assertion that the recently invented instruments of precision are so delicate and sensitive that they could be easily used by spirits—if such beings exist. The careful student who has read the preceding chapters will, however, note that such a claim becomes absurd and impossible in the light of the fact that the disintegration of the human form by death is itself one of the "critical points" we have been describing and emphasizing.

After passing this "critical point" Intelligence finds herself once more manifesting amid new conditions, and which this time permit no use of instruments manufactured of metal, wood or glass. Such instruments would be as impossible for her use as an attempt by a mortal to run a steam engine with ice for fuel, or to race his yachts upon an ocean of steam.

The materialist, such as our author, may assert in reply that advocates of Modern Spiritualism are claiming that they have raps upon wood, receive writings with pencil, or sometimes without, upon paper and slate; and that typewriters are now run by asserted spirits. And even some Spiritualists cannot see what effect, if any, has been produced by death upon such phenomena, or realize the meaning of a "critical point."

All phenomena perceptible to Homo must manifest through matter moving at a speed which his sense can realize. The spirit in the body thus uses crude matter through which to express himself. How intelligence, matter and energy blend and mutually affect one another we do not pretend to understand, but they do, and man the mortal is one of the results. As soon as death changes the conditions the three co-workers may adapt themselves and go on as before, but that is not our present question. We are asking how those co-workers, after they have passed that "critical point" can possibly come back to the old conditions?

We reply, they must manufacture some kind of a form with which to touch our crude matter. To do this they must have a certain kind of raw material, which seems to be found, so far as we know, only in the mortal body. If they find it and use it, we call that body a "medium." It is then, and only then, it becomes possible for those living beyond death to prepare phenomena visible to us. But they cannot find this raw material in metal, or wood or glass. They must have the mortalized essence, as supplied by some medium, but when this is at their service there is no reason they should not use the new scientific instruments of precision, and perhaps more effectively than the pencil or typewriter. The real difficulty in the way is that Mr. Scientist would relegate all such mortal sensitives to an asylum, if he had the power. Very naturally they leave him to his limited use of his own inventions and instruments.

When a Crookes appears, and is willing for a few brief hours to put these powers to a kindly but thoroughly scientific test, he finds the desired raw material at his disposal, and then a Katie King appears. Very soon he is obliged to let go, and confine his studies to the normal raw materials of earth life where Intelligence continues to do her very best for him on the HERE side of her "critical point." Whenever these new and sensitive instruments are placed by Carl Snyder, or his ilk, at the disposal of intelligence beyond death, amid such conditions as were provided by Sir William Crookes, they will learn lessons that will lift them over the material point which now blocks their progress.

The present writer, who has only a finite mind, knows nothing whatever of His Majesty, the Infinite, and could not exchange thought with him if he exists. But he sees Intelligence at work inside and outside all "critical points." It is an intelligence, except in degree, exactly like his own. So he believes there is a CIVIL ENGINEER so big he can build worlds, just as our civil engineer bores tunnels and builds bridges. And it is this Big Civil Engineer who seems to be playing the game depicted in these articles. And if it really work out in supreme happiness beyond the next "critical point" it is, perhaps, as well to suspend criticism until we get there.

Meantime, although the theologian and his pupils may accuse the writer of gross irreverence, the student will see no reason why a small civil engineer should be greeted as "Hail fellow, well met," and a big one approached on bended knee, with a humble request for Boston brown bread and baked beans. Moreover we may rest assured this Big Civil Engineer, living far beyond the death "critical point," cannot be reached by any theological process in earth life.

Yonder is an Eastern ant-hill, with its millions living under a civilization quite as advanced, in some respects, as our own. They see a mighty upturning coming rapidly toward them, and endangering their very existence. It is what humans call a railroad, and will utterly destroy them. So they appoint fast days, and hold prayer-meetings, and try, through a committee to open a communication with the ant lord and master.

They do, we assume, just as man does when he beseeches somebody, he does not know who, to save him from cloud-burst and tornado, from pestilence and famine, and everything else that is objectionable.

Is there anybody but an ant to hear an ant, or anybody but a man to hear a man? Could the ant, under any circumstances, make the man understand what he wanted to say, or both of them together send out prayers that would reach either the Big Engineer or His Majesty the Infinite? I trow not, and the reader trows just the same.

But whether an ant, beyond his death "critical point," or a man who has escaped earth life, can listen, and perhaps reply, is not a subject for philosophical study, but a simple question of fact.

We know nothing about the ant and his future, but the facts are with us when we assert our KNOWLEDGE that the MAN OF HEREAFTER can, under certain conditions, give greetings, and sometimes a little help to the MAN OF HERE. We get from him a few statements concerning his HEREAFTER which our philosophy approves. We get quite enough, in any case, to make us pity the limitations of the Man of Science who, immersed over his eyes and ears in the HERE, is blind and deaf to every whisper from the HEREAFTER.

THE END.

San Leandro, Cal.

WANTS TO KNOW.

Facts Respecting the Effects of Mediumship.

The time seems ripe for a better classification of facts respecting mediums and mediumship—with special reference to the effects of mediumship on the subject. As no one within my knowledge has compiled any statistics or collected any comprehensive data relative to the matter, the writer has decided to undertake the task, for his own information, and for the benefit of all others interested.

The value of the results will depend almost entirely on the extent and reliability of the data secured, therefore I ask your aid. If you can give any information, please send it to the address given below, and do it now—for what is put off until to-morrow is often left undone. All letters will be considered confidential. I wish the following:

1. Name and address of every medium for spirit manifestations, with statement of phase of mediumship—whether trance, clairvoyance, clairaudience, raps, materialization, automatic or independent writing, drawing, painting, inspirational speaking, etc., etc.

2. Length of time the manifestations continued, and whether they are still experienced. Where not definitely known, give approximate time.

3. Effect on mediums:—(a) Physically, as to health, strength, nervousness, etc., etc.

(b) Mentally, whether followed by mental derangement, periods of depression, impairment of memory, or lack of self control, etc.

(c) Morally. Where physical, mental or moral weakness is noted, state if there is any other known cause.

4. The names and addresses of two reliable persons who either know the facts stated and can verify them, or can vouch for the person making the statement.

5. The above information is desired concerning all mediums or sensitives, whether professional, public, private—and all persons who have had such experiences though unknown to the public and not distinctively classed as mediums.

It is desired that this information be reliable, impartial, definite, concise, verifiable—except experiences of a private nature which may be disclosed by and known only to the subject. To this end your personal co-operation is earnestly invited.

It is intended that the results of the information obtained and the conclusions arrived at, will be given to the public at as early a date as may be consistent with careful work and the time possible to devote to it.

This undertaking is at my own initiative, without suggestion from any one, but with a sincere desire to get at the facts, if possible.

Write me a letter to-day.

WALTER P. WILLIAMS.

334 Eleventh street N. E., Washington, D. C.

SPEECH.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

Thoughts.

Think hope and strength and comfort. These shall bring
The fairest blossoms on life's barren bough.
White blooms of spirit forces which will cling
And with their wealth your poverty endow.

Think love and trust and wisdom. They will come
To walk beside you on the unsteady earth.
Their germs are 'neath your disbelief, yet dumb,
Waiting the sun of thought to bring them birth.

Think purity and honor. Each high thought
Shall root and spread its leaves abroad to seed
A plenteous harvest, bringing you unsought
Full measure, ten times paid, for one good deed.

Think courage, truth and faith in all mankind.
They lie as pearls beneath concealing form.
These priceless gems your hand may hold to bind
To glorious crowns, once rescued from the storm.

Think help and joy and blessing. Richer far
Than all the treasured wealth to kingdoms given,
Such thoughts shall form a radiant guiding star
Leading the weary wanderer home to heaven.

BEATRICE ST. GEORGE.

TO MOTHER.

I tramped the prairies over
To find each tiny flower;
I searched in vain,
And searched again,
A violet I wished to find,
The expression of my mind.
Only the other day
I passed one on my way.
But like in life's career,
We meet each other here,
And then we pass away,
To meet some happy da
In the spirit land
We will clasp each loving hand.

Cooperton, Okla. G. G. LEE, SR.

The great men of the earth are but marking-stones on the road of humanity; they are priests of its religion.—Mazzini.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Dobell.

REMARKABLE MANIFESTATIONS OF SPIRIT POWER.

In the 40's Patrick O'Neal lived in the northern part of Christian county, Ky., in a wild, rough section known then, and possibly at the present time, as the Pond river country. He had a comfortable home situated in one of the many fertile valleys among the foot hills of the river. It was understood that he was a childless widower, who had sought this remote section on account of its healthfulness and remoteness from the busy marts of the world. His only help was an aged negro and his wife, who looked after his stock and his home. O'Neal's farm consisted of about 120 acres, divided almost equally by the public or stage road from Hopkinsville to Madisonville. That part on the east side was all in the valley, arable and highly productive, while the other half, on the west side was rough and covered with timber. He raised grass, a small patch of tobacco, corn and oats enough to feed his stock, assisted when necessary by hired labor in the neighborhood.

In addition to the products of the farm which were more than enough to supply his frugal wants, he received an annuity of £100 from Ireland. The draft was taken by him to Hopkinsville, cashed in gold and the latter carried home with him, as he kept no account at the bank.

He had, which was very unusual in those days, a fine library which he kept replenished with such new books as his fancy dictated. He was very fond of reading and preferred the society of his favorite authors to that of his non-cultured neighbors. He was not known to have an enemy in the world, while it can be truthfully said, he had formed no strong friendships. At this early day he had established a rural route for his own benefit, by putting up a box on the side of the road and paying the stage driver to deliver and transport his mail.

His nearest and most prominent neighbor was Alonzo Pennington, a well-to-do farmer, prominent as a local politician, ex-sheriff of the county, and a man of far more than ordinary intelligence and force of character. He had cultivated O'Neal assiduously to interest him in politics without avail, and time and time again had tried to buy him out because their lands adjoined.

It became necessary in January 184— for O'Neal to go to Hopkinsville to have his draft cashed, leaving his place, as he had done in several instances prior, with his servants. After waiting for several days the servants were surprised by a visit from Pennington, who rode over, he said, to notify them that he had a letter from Mr. O'Neal stating that he had been suddenly called to New York and asking Pennington to look after his affairs until his return. He exhibited a letter, purporting to be from O'Neal to several of his neighbors to this effect. He rode over every day or so to see how things were progressing and inquire if anything was needed. In about two weeks after O'Neal had left he came again and announced that he, himself, had been suddenly called to New Orleans, and gave directions to the servants what was to be done until his or O'Neal's return and left them a few dollars to meet unexpected contingencies. He was absent over a month. When he got to Hopkinsville, en route home, he got a letter from the postoffice, dated New York, and purporting to be from O'Neal, announcing the death of an old uncle in Ireland had made it necessary for him to return immediately to that country and inclosing a power of attorney, legally executed, empowering him (Pennington) to dispose of all of his effects, real and personal, and remit the proceeds to him at Dublin. Pennington had this power of attorney recorded and proceeded to dispose of all of his effects in a legal and orderly way. The land was sold to a neighbor, who, in a few months reconveyed to Pennington. The two slaves were sold to another neighbor who, shortly after, reconveyed to Pennington. On the west half of O'Neal's land, in a remote corner, was a suck hole, about fifteen feet in diameter at the top and taper to the bottom, where it contracted to a very small space. It was about fifteen feet in depth. Surrounding it was a cedar thicket, in which O'Neal had built him a rustic seat and was accustomed, when the weather was hot, to go and spend hours reading. A well-marked path led from his house, through one corner of his orchard, across the meadow and stage road, through the brush and woods to this suck hole.

He had not been absent more than a twelve months before there were rumors quietly circulated that the O'Neal place was haunted. These rumors were so well defined that Pennington who had come into possession, could not find a tenant who remain longer than a few weeks. The old negroes who remained, declared that they had seen at midnight a light in the library; they had heard upon more than one occasion a noise that sounded like a book falling from the shelf; they had heard a key placed in the lock of the library door and the bolt thrown back. On account of these strange occurrences they had begged Pennington to remove them to his residence. He only laughed at their fears and attributed the noise to rats and the lights to a highly superstitious imagination. After the books had been removed and scattered over the country when sold at auction, the renters, whom he put in confirmed the story of the negroes, except that they saw a man or something like a man, with a candle wandering about the room, looking at the empty shelves. One man bolder than the rest, suddenly burst open the library door and rushed in, but the light was extinguished and a careful survey failed to discover either the thing or the candle, while the lock on the door had no appearance of having been tampered with.

The stage driver, when belated, as was occasionally the case in extreme bad weather, had not failed to notice the fact that when his horses came to the place where the path from the orchard to the woodland crossed the road, was the box in which he was wont to deliver O'Neal's mail, they invariably shied or snorted and sprang across as if more or less alarmed. Upon one occasion, when delayed until near midnight by a broken axle, he saw a figure slowly cross the road a couple of hundred yards in front of him. He could not tell whether it was a man or a woman. It was of almost transparent whiteness and appeared to float rather than walk. He could see no movement of the lower limbs. One hand appeared to be pressed against the back of the head, while the other was thrown up as if to ward off a blow. It followed the path in the woods leading in the direction of the sink hole. When the horses reached the spot where it crossed the road, they stopped, snorted and it required all his skill to prevent them from turning around and upsetting the coach. It was not until he took them by the bridle and led, that they could be induced to go onward.

Upon one occasion a party of fox hunters, traveling the road with a large pack of hounds in front, going to the meet, saw an object similar to the one described above, about one hundred yards in front of them. The entire pack, with their tails between their legs, turned back whining and looking alternately at the hunters and the object. The hunters spurred their horses forward until they reached the point where it crossed the road, when their animals suddenly stopped and attempted to wheel around. The object had disappeared and no amount of coaxing or coercion could induce the dogs to take the trail.

This condition of affairs continued until it was the talk of the county and a half dozen determined men met and resolved to solve the mystery. They concealed themselves on a bright moonlight night in the edge of the woods, near the path, and awaited events. Exactly at 12 o'clock they were rewarded by seeing the object of their search come slowly, apparently floating along the path through the meadow. When it reached the fence it appeared to pass through it. It crossed the road not twenty feet in front of them, when they got a good view of it. It appeared to be mist in the form of a man or woman; the arms were well defined and one hand concealed the back of the head, while the arm next to them was extended, prevented them from seeing the head, except the bare outline. When it reached the woods, it did not adhere to the path, but passed in a bee line, through the trees and undergrowth toward the sinkhole. They followed as rapidly as possible and were in time to see it pause a moment over the hole and then slowly sink down into its depths. When these facts were reported, the excitement was greatly intensified. Pennington, however, was the only one who appeared to treat it lightly. He declared that it was a willo' the wisp or marsh ball, that had assumed this singular shape.

Arrangements were speedily made to thoroughly examine the sinkhole. Attention was directed to the fact that a stream of water several inches in diameter continually poured into the hole without filling it and the inference was that there was a subterranean passage below. Before arrangements could be perfected for a thorough exploration, Pennington sold out all of his possessions and removed hurriedly to Texas, his excuse being that his brother had purchased a very large ranch and had given him an interest upon his coming immediately to look after it.

The first thing the party did was to lower a ladder into the sinkhole and remove the logs and trash at the bottom. When this was done they discovered an aperture about the size of a man's body through which the stream escaped and they could distinctly hear the latter falling upon a rock floor below. Enlarging this opening, one man let himself down by means of a rope into what proved to be a chamber twenty feet in diameter, of irregular shape, the ceiling being a little higher than this. Another ladder was improvised and the party, with pine torches, descended.

About the first object that presented itself at the bottom was the body of Patrick O'Neal, lying on his face, in a lump under the mouth of the entrance and at the edge of the stream that poured down from above. A hasty examination disclosed the fact that his skull had been crushed in the rear by a blunt instrument. His pockets were turned wrong side outwards and only his silver watch and pocket knife were found, the former on his person and the latter by his side, where it had evidently been thrown in after him.

The news of the discovery of the body was instantly flashed all over the country and within twenty-four hours fully a thousand persons—men, women and children—were on hand at the coroner's inquest. That O'Neal had been foully murdered admitted of no doubt; that Pennington was, if not the real murderer, the beneficiary of it, was equally certain. Inquiry in Texas disclosed that he had no brother in the county as he had claimed and that Pennington himself had never been seen or heard of. The governor of Kentucky offered a reward of $50 for his arrest.

Dr. William Bowling, of Adairville, Ky., had a brother practicing medicine near the line of the Indian Territory, and he read the advertisement offering the reward in the Louisville Journal. He immediately wrote his brother that there was a man in the Territory answering the description; that he had lately been made a chief; that he was very popular with the Indians and could not be taken except by kidnaping. The doctor went to Texas and securing the services of a couple of cowboys succeeded in getting him drunk at a dance and spiriting him over the line into Texas. He was returned to Hopkinsville, tried, convicted and hanged. He confessed that he had murdered O'Neal, that he had gone to New York and had the papers fixed up that had been registered.

During the civil war the O'Neal homestead was destroyed by fire. The two old slaves of O'Neal had found their way back to Kentucky after the war and squatted on the land formerly owned by their old master. No heirs had laid claim to the estate, and in the disordered condition of the country, they were left unmolested. In excavating an apple house, immediately over where the library hearth had stood, they dug up a box made of iron from an old steam boiler. There was a square hole in the top covered with the same metal and securely locked. Upon breaking the lock and opening they found about $12,000 in gold, that was supposed to have been the hoard of O'Neal. The state made no claim to the money; no heirs were ever found and the heirs of this old couple still occupy the premises. An immense deposit of coal was discovered in exploring the cave under the sinkhole and is now worked with profit to its owners, who purchased this portion at a nominal sum.

T. H. BAKER.

Constipation Needs a Cure.

A simple remedy only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

THE PRIVILEGE OF SPIRITUALISTS

And the Duties of Spiritualism, Carefully Considered.

The principles of nature teach us that within the breast of every living creature there is a spark of divinity, which can be fanned into a flame, and made to blossom as the pictured Garden of Eden; by attuning one's self to the harmonies of nature's law of evolution. The erroneous teachings of so-called Christianity (theologies of an undeveloped age) have had the effect of dwarfing the principle known as individuality—the most important factor in intellectual progress. This can best be illustrated by a young forest; the saplings of which are young and slender. If a steady westward wind be brought to bear upon them for a long period they will be inclined to the east. So also the minds of a young generation have been swayed by the teachings, or psychological influence of a theology of the past. In the eyes of the church it has ever been a crime to have a thought contrary to its teachings. When in this forest of mental saplings there appears one stronger than the rest, who is able to stand upright and looking about him see the bent condition of his brothers. He starts to preach the natural law of symmetry and beauty, which says "do not allow yourself to be played upon by every wind that blows."

Here he encounters a hindrance unlooked for; failing to recognize these bent or warped intellects (his weaker brothers, hence more easily swayed than himself,) he has not only the erroneous teachers to deal with, but at the cry of heretic, infidel, crucify him! from the fountain head of theology, these weaker brothers, not understanding him, and willing hands to gather fagots to once more light up the world with lurid flames to extinguish the true light of inspiration intended by the spirit world to advance civilization.

Let me here assert and emphasize, with all the power at my command, and without fear of scholarly contradiction—that all the blessings brought to humanity have come outside, and apart from all churches known to man. The combined churches have ever stood for and upheld tyranny; they have ever aided the oppressors of the poor to widen the scope of their scheme of robbing humanity of its individuality. The so-called Christian churches have been the potent factors in martyring the brightest minds of all ages who have had the moral courage to stand alone and suffer death if need be in order to impart to the world the beautiful lessons of truth, taught by the applied principles of nature.

It is inspiring to note that with the spread of spiritual teaching, the leading minds of the arts of learning are fast severing connection with the institutions that oppose the law of evolution, knowing that by mentally painting the picture of truth the world would turn to nature's studio, the source of truth.

Little wonder that man has strayed far from home on the thorny by-ways and paths of ignorance; when for generations he has been taught to look within himself for all manner of evil, disease and death. Instead of Spiritualism coming to tear down the religions of the world, it has come to prove the truth of the continuity of life; to lead man out of the fog of materialism, taught by the superstition of church isms, and bring him into the daylight of reason. It teaches him that he is a part in nature's law of evolution and like all other phenomena in nature, he unfolds from within and that within him lies the possibility of perfection. Everything in nature bespeaks of a future or continued life. The flowers bloom and fade away, to bloom more bright another day. The harvests spring forth in their season, fold their seed in an envelop that withstands the chilling blasts of winter, and in the next season bursts forth with all the grandeur and beauty of the preceding harvest. So it is with the thought productions of the universal harvest of the ages; each age produces the seed for the intellectual harvest of the succeeding age; which by cultivation becomes more perfect, as does the cultivation of plants. The strong intellects of each generation have blazed the pathway through untrodden forests and opened up avenues unknown to primitive man.

There is not a person in the world, no matter what creed, nationality or belief, who is not personally interested in what comes after death. When one views the unpressed pillow where a little head once rested, or the little shoes laid away to be worn no more forever, by little feet that had begun to untangle the mysterious ways in the path of life; this query invariably wells up in the heart: "Oh, to know that my darling still lives!"

Therefore the spiritual philosophy is the grandest ethics that ever engaged the attention of man. Spiritual teaching is the bugle call that awakens the soul to a realization of its essential duty in opening up the true way of a pure life, in order to lead the spirit out of the materialistic tendencies of the body.

As soon as the soul realizes that God is not far away, but within each of us, and that the divine voices did not all speak in the past, but are speaking now, and that whosoever will listen may hear within his own being just as pure and as divine a message as did any prophet or teacher of old; he or she has learned the secret of the evolution of the soul, and is prepared to become a teacher and a blessing to his fellowman.

Spiritualism teaches that it is a crime to be selfish, and where selfishness exists there is an undeveloped mentality. Harmony depends upon the universal relation of brotherhood, which implies an equal interest for the universal whole. The duty of Spiritualism is to eliminate the cause of crime, which is the law known as special privilege, and if it fails in this it falls short of its mission, and must soon be relegated to the garrets of past hypocritical teachings. In regard to the philosophy of Spiritualist teaching the curiosity stage has passed. The world is ready for the spiritual truths that can only be presented to them in effect, by the lives of the promoters of this beautiful philosophy. To my mind the most essential step for the future will be the uniting of the spiritual forces. As long as we are divided against ourselves we cannot hope to unite the world and bring about the brotherhood of man.

THOS. H. FARMER.

Cleveland, Ohio.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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CRIMES OF DISORDERLY VICIOUS SPIRITS

That a spirit can commit a crime has been fully established. They do so when they control a medium against her will, and use obscene and profane language. This fact has been fully established in the discussion that has been carried on in The Progressive Thinker. It will not do for Spiritualists to close their eyes to this important feature of Spiritualism. It must stand side by side with the glorious truths that emanate from exalted spirits, and be carefully analyzed. In connection herewith, Mrs. Price, of Washington, D.C., gives some interesting particulars.

The Experiences of a Clairaudient Medium and Inspirational Lecturer—Obscene Talk by Spirits—The Unpleasant Side of Spirit Control.

In The Progressive Thinker you ask those who have had experiences with ignorant or vicious controls, or obsessed by such, to give their experience. For the benefit of others no doubt, it is desired.

I had not intended to give my experience to the world, and shall not in full detail, but will give some essential parts, hoping it may aid some, as The Great Psychological Crime IS BRINGING TO LIGHT MUCH OF IMPORTANCE TO THE ADVANCEMENT OF HEALTHFUL KNOWLEDGE.

I stated some facts in an article which you published, but I did not speak of anything regarding the experience I had before I learned what the voices were, and that they could converse with me at any time or place.

My father passed from earth life the day I was one year old; my mother followed in little more than a year. I learned of their character only by hearing others tell of events of their lives, and from a few letters they had written to relatives, and which had been preserved.

I did not know till I had proved their presence around me, that spirits were with mortals all the time, as mediums always led me to expect them to come and go. I only heard the voice in moments of solitude and sorrow, but I got strong impressions of my mother's and sister's presence at times after I had learned of such a possibility.

Spiritualists taught me of different guides that came unbidden to aid mortals to conduct a work similar to their own while they were here as mortals, also of evil spirits coming unbidden to a medium.

I wished to find out all about it.

If there were ghosts, I always said I would like to see one. If I had spirit influences around me, I wished to learn who and what they were. I wanted the proof of immortal life, and I sought the parents lost to my earthly life. I got table-tippings and raps, but could not tell who were the ones making the demonstrations, as the clairvoyant visions were more of live people and their conditions than of those we call dead; therefore I believed in their reality as visions, and I was no more sure of the spirit's personal presence when I saw one, than I was of the mortal which I was sure was not present.

I went to a medium who told me of my mother and father being with me at times, but said Louise Alcott was my guide and control, if I would allow her to control me; said I could get writings automatically, and so on—the same list of things usually promised the seeker whom the spirit wishes to develop into higher wisdom.

I got the automatic writing. I felt my hand held by another. Sometimes my father's name was signed; sometimes Louise Alcott's, and at other times various names, leading me to see they were not serious in all their communications.

They told me helpful things with regard to the health of the family. As my father had only been a young farmer, with an education obtained in a country school, I did not doubt when he signed Louise Alcott to articles such as she might be expected to give, that it was her, as I was superintendent of the children's department of work for the W. C. T. U., and her life was given to advancement of higher and better training for children. When I asked for her, they told me she was not always here, but would be here to help me with my speech for next convention. And the aid I did receive I thought was of her penning, as it was worthy and like her ideas.

I later learned it was only the proof of my father's progressive intellectual and educational doviopment since his residence in spirit life, using Miss Alcott's name to inspire confidence in me to receive his help, till he could prove that the help was really what I wanted.

A kind friend discouraged me as much as she could, she tried to persuade me to give up investigating, getting the writings, or letting them influence me in any way; she said they were all evil creations, soulless beings, a something she had learned from Theosophy, but could not make me understand just what the Oriental teachers had given her as an explanation.

I learned later that she confounded the mental conceptions of clairvoyant sight with the personalities which made the demonstrations. But with my partial and imperfect understanding, I was quite startled when I began to get messages that showed a mental inharmony in the personalities of those around me. I could feel their touch as plainly as a mortal hand, and realized they impressed my mind. They spoke as they wrote and I got the tones of kindness telling me not to worry; they would explain later all about it, and soon I heard them speak without the written message at any and all times. BUT THEN I BECAME CONSCIOUS OF SOME ONE SAYING THINGS I DID NOT CARE TO HEAR.

For days—sometimes weeks—I would be happy as a child could be that had just learned to recognize the invisible parents and commune with them; then all at once there would be vile expressions that one would not expect to come from a person of refined nature, and the voice told me sometimes it was my father; at other times claimed to be my grandfather, for my father would make me understand that there were truly kind, loving ones, around me, and I could not believe the father I had learned to respect both as a mortal young man, and an advanced spirit being could use the words and expressions I heard.

I had always disliked to hear even slang phrases, and to hear REPEATED A STRING OF OBSCENE WORDS was torture to me. I wondered if a spirit could be insane, and what powers they did have, used for harm.

I feared not for myself, but my little girl might develop the gift of hearing or be controlled by this person. My own mind I believed strong enough to hold its own; but I was tormented in various ways. There were times when horrible tales of spirit life were told me, and when I had been made almost ill—for I was several times on the verge of nervous prostration—it would be explained as a joke, and I would be told not to let it bother me; that they could not explain, but to trust them because of the good and try to forget the unpleasant. I did not take anyone into my confidence, but was determined to learn alone all I could of spirit influences, but I was satisfied I could hold my own independent will powers and not be entranced.

I found I could be held mentally from thinking of a name or word I wished to use, but I could turn my mind and use it independent of the influence, and my mother usually spoke the word so I could hear, after I had been prevented from thinking of it.

Before allowing me to understand who the evil or seemingly evil-minded companion was, I was led to see that I could hold a mental force of my own that willed him to desist, when speaking of what I did not care to hear; and I could turn my mental powers so as to give the father a chance to explain if what I was told was truth or false.

At last when a favorable condition presented itself for a pleasant talk between myself and the spirit father, he explained that the man was here because he was a relative of his back two generations; had come to him as a boy; had stayed with me, as he and my mother had, and it was this great uncle who tormented me, as people do a young child, just to see the effects of what they say or do. He loved to experiment and see how he could annoy a mortal, and also to learn how much I would believe of spirit stories made up by him and told as a truth.

People believed such impossible things of spirits, and the real truth was so hard for them to learn or believe that half truths were usually told, and he believed lies useful sometimes, so he said, and told them when he happened to be in the mood.

We agreed to let him talk if he would, and not let it trouble us more than if an idiot were here; that we had to put up with, and the mental influence could be controlled by my understanding and using my own will powers to work in harmony with them.

He ceased doing the things that had bothered me when I no longer allowed myself to be bothered by them. He was not wholly degenerated, as I sometimes thought, for he dictated very excellent articles for me to use in my talks to the Wage Earners' Club, as he seems fond of boys.

I am conscious of the re-embodiment of three different personalities at the same time. I hear them all speak at once, different words, to prove they are three people. I feel the vibrations of their throats in my own throat, but distinctly separate vibrations of magnetic principle in separate places so as to prove they are there at the same time. My whole physical body is controlled by a power separate from my own will when I am off guard for a moment, or when I allow the control. I am influenced to speak sharply or start to punish my little girl for a slight offense. I feel the mental suggestion and the physical impetus, but knowing now what it means, I check the unspoken word, and hold my hand still. I give them permission to pet her through me, but not to punish, and to prove the powers that can be used when one is passive, they experiment and make me feel a mental desire to stop doing one thing and do another. They take away the interest in a story, and lead me to put the book away and do some trifling thing to show how people are unconsciously influenced by spirit powers of mind, and call it the different selves. I used to feel these influences and thought the personality of each influence the different sides to my character.

I can close my eyes and open them, at the same time feel the other lids move with and controlling them, or I can hold my eyes closed and feel the other lids open and shut through mine. I am as conscious of the re-embodied spirits as I am of my own physical life, and talk to them or allow them to speak with me or to use me, or my body rather, to give their messages to the world. But it was not an easy lesson to learn, and the teachings I had of evil spirits—ignorant is the better word to use—made it harder for me to come into a perfect understanding of my present condition, for they do really re-embody themselves at will within the physical of our lives, and live with us to help more often than injure us.

If we learn self-mastery or self-control as the greatest lesson of life as children, we will be able to master all influences of evil that come to us from any direction.

I was criticised quite strongly by a prominent Washington medium for teaching that mediumship was best developed without allowing the entranced condition, but to grow into a knowledge of higher laws and hold their own personality.

I heard one medium tell in a public meeting that the best way to get aid from spirit friends was to give up to any influence that they felt. If they got an impression to sing, dance, or yell, just do as the influence directed, and in time they would come under its power of control. But I have learned to get the aid of my spirit friends, even to lecture (with no knowledge whatever of what I am going to say), by working intelligently with them and learning the laws that govern these conditions.

Mediumship is the greatest blessing that can come to mortals, but much of its laws are yet to be learned, and much unlearned, for both spirit and mortal are ignorant of the invisible laws of power, and demonstrate them without knowing what the result may be.

MRS. MAY A. PRICE.

Washington, D. C.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

UNIQUE LADY MEDIUMS.

Mrs. Catherine McFarlin and Rev. Nellie K. Baker.

These are, Mrs. Catherine McFarlin, residing at Plainview, Minn., and Rev. Nellie K. Baker of Portage, Wis. The latter is the president of the Wisconsin State Spiritualist Association.

Mrs. McFarlin is a noted speaker and platform test medium, as well as highly developed in other phases, including excellent private sittings. In all the work she is CONSCIOUSLY HERSELF. Her discourses are as educational to herself as to the audience. She is no more fatigued than the ordinary speaker that does the same amount of work. She further has the advantage of relief from the labor of preparing the lectures. The relief has the effect to encourage rather than discourage her individual study. Commencing with only common school advantages, she is now an accomplished lady.

With but a slender capital of health and resolve, she is now strong and efficient. She would consider it dark and selfish to keep her gift to herself, when it can be used to instruct and entertain large audiences at a single effort. She regards it a sacred privilege to be a message bearer of the advanced departed friends to the thousands of mortals who know nothing of the hereafter, and that are thirsting for the light. Her manner of receiving the knowledge is unique, in that the ideas are simply tossed to the brain, as it were, and she catches them. It is a decided case of CONSTRUCTION and not destruction.

Rev. Mrs. Baker is different, yet unique. While speaking she reads the lectures from spirit manuscript. Sheet after sheet is held up, and so on to the end. By nature she is literary, now she is more so. Some persons that heard one of her lectures told me it was the most finished and delightful they ever heard from spirit or mortal. Her health and resolution have been improved by the mediumship. She is thoroughly conscious while giving forth the enlightening strains and it is equally enlightening to herself. She would think it a painful denial to be obliged to confine the heavenly talent to her individual life. She freely admits that the best of gifts may be misused through lack of understanding of their best use.

Tennyson was asked if poetry was hard work. He replied, "Poetry that is hard work isn't poetry." Dickens said he didn't write his novels, "that he was only an amanuensis." Shakespeare was, undoubtedly, like Dickens. Mrs. Stowe said she didn't write "Uncle Tom's Cabin." All the world is familiar with the story of the little, young girl, Joan of Arc, and the great things she accomplished for France. These were all great mediums, and didn't know it. The difference is, now it is known; thanks to the invaluable mediumship of the glorious modern Spiritualism.

There are no two phases of mediumship alike, any more than there are two faces alike. When the clever author of the wonderful Psychological Crime demonstrates that he can beat nature by reducing all the myriad phases to a single phase, as he proposes, he should be presented, by the combined Spiritualists, with a crown of diamonds.

I repeat, that I am the friend of this stirring, moving, ambitious author. The Symposium was a great help and very profitable to the present condition. Without this book, Editor Francis would have been short on capital; at least, this is my opinion. I think of Francis that his judgment is his genius.

I am highly pleased with the gallantry our immensely talented Lyman C. Howe displays toward the fair Florence Huntley. I don't mean that gallantry is the only element of the introductory letter.

E. W. BALDWIN.

615 Adams st., Madison, Wis.

The Decline of Spiritual Societies.

My attention was forcibly drawn to your editorial in reply to the Boston correspondent on the "Decline of Spiritual Societies," which is apparent, and which we need not try to disguise, and for which he need have no feelings of humiliation. Change is marked on all the expressions of nature, in the religious, political, social and economic relations of life. While it is a matter of deep regret that the society here in the city of Kalamazoo has disbanded, through indifference, carelessness, and not from an abandonment of its truths. Only a few years ago the secular newspapers would refuse to notice a meeting of Spiritualists, but they, too, have changed. They not only are free to notice all meetings, but will publish articles on Spiritualism and treat us with the same courtesy as the most popular society in the city. The pastor of the First Presbyterian church—an orator, and a man of high scholarly qualifications—does not preach the old-style Presbyterianism of fifty years ago, but the basic principles of Spiritualism. Also the pastor of the People's church, a man of deep study and investigation, teaches the principles of Spiritualism in its most illumined aspects. In fact, nearly all the old-school advocates of total depravity, the fall of man, sacrificial atonement for inborn sin, and its minor details of absurdities and distasteful conclusions when applied to the crucible of Reason.

And from this condition of facts, why feel to despair or regret? The tiny rap at Hydesville may well be compared to the anticipated coming of the man Jesus Christ, by bringing about new and better conditions for the human family. So it is with Modern Spiritualism, it has infiltrated all classes of so-called religious teachers, with a more humane, comprehensive view of life, of the truth of Being—about God, our spirit homes, about the change called death.

Let none feel disheartened because some local societies are disbanding. All the so-called New Thought publications and societies which are becoming numerous all are birth legitimate from the so-called Spiritualism, or Naturalism, whose fruit is ever invigorating, and its flowers of sweetest perfume.

Kalamazoo, Mich. LEVI WOOD.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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An elegant pamphlet containing an account of the exercises at Rochester and Hydesville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydesville cottage, wreath, etc. Price, 15 cents.

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This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of inoculation, cow-pox and calf-lymph vaccination from Jenner's time to the present. It tells how the cow-pox pus poison is obtained—how the vaccine virus, while causing many deaths, sows the seed of eczema, pimpled faces, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccination in England, Parliament making it "optional" instead of compulsory. This book should be in every school library and family. Price $1.25.

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A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

My Dear Mr. Howe:—

Your No. 5 would seem to indicate that we are rapidly reaching the exalted plane of telepathy. Although written before you had received the proofs of my last letter, it is remarkable for the fact that it follows very closely the lines of thought with which I was dealing at the time.

In my former letter I called attention to that particular phase of the author's definition of mediumship and hypnotism to which you refer. But I did not elaborate the thought as I think it deserves. A brief restatement of the subject may make it clearer.

The author defines a definite and specific process. He tells us it is a "subjective psychic process." It is the process by which one individual obtains, holds and exercises control of the WILL, VOLUNTARY POWERS and SENSORY ORGANISM of another.

If the controlling intelligence is in the physical body the process is called "Hypnotism." If the control is a spirit the process is called "Mediumship."

Now if there is a process at all by which these results are or may be accomplished, then it is clear that this is what the author has written of in his book. It must be equally clear that any other process is irrelevant matter and not a proper subject of discussion by us in this correspondence.

If it were sought to show that there is no process of any kind capable of producing the results specified in the definition, this would be not only relevant but vitally material. For if such a claim were made and established it would convict the author of having based his entire book upon a false premise.

But no such claim has been made even by the most ultra critic. Nor could it be established if made, for the evidence is overwhelming against it. No one who has seen a hypnotized subject in the deep lethargic trance undergo an otherwise most painful surgical operation without knowing it, will ever deny that there is such a process.

It is this process alone that the author is considering. He makes it very clear WHY he draws the limitations of his definition so closely and adheres to them so rigidly. It is for the sake of scientific exactness only. As these terms have been employed by other writers they have been made to include all kinds of psychic phenomena, both "subjective" and "independent." When carefully considered it will be seen that this is unscientific, ambiguous, confusing, and has led to a general misunderstanding of the nature of the two distinct and differing psychic processes which the author has seen fit to designate as "subjective" and "independent."

Now, if he had divided mediumship into two great general classes on the basis of causation and had named one "Subjective Mediumship" and the other "Higher Mediumship," and had then announced that he intended to confine himself to the treatment of "Subjectiv Mediumship" alone, I do not believ leading Spiritualists would have foun anything vitally wrong with the boo I am convinced that it would ha passed among them as a work of sou morality as well as sound logic a common sense.

The whole fundamental difficulty a pears to me to arise from the fact th Spiritualists either ignore or fail to note the fact that the author's definition excludes what they have come to designate as the "Higher Mediumship." And they do this in the face of the author's special request to the contrary. Under his definition the so-called "Higher Mediumship" is not "Mediumship" at all.

The "Superior State" to which Mrs. Longley refers in her excellent article, is clearly NOT "mediumship" under the author's definition. It is true, she calls it so, and bases much of her criticism of the book on the evident supposition that she and the author are considering the same subject, when in truth he is writing of one thing and she of another.

Mr. A. J. Davis employs the same term used by Mrs. Longley. By his "Superior State" it would seem that he intended to convey the idea that what he acquired was by his own personal effort, and not through the subjective process. Whether or not his "Superior State" would rise to the level of the author's definition of "Independence," is quite another matter.

In Mr. Tuttle's warlike criticism of the book and its author, he tells us that there are "two general forms or methods" of mediumship. He tells us that "In one the medium preserved his selfhood and by concentration of mind brought it to the required tension." In the other the medium simply surrendered himself to his controls and became their instrument." He then says: "This INDEPENDENT culture of mediumship was recommended, as leaving the medium to choose," etc.

The difference between Mr. Tuttle and the author lies in the fact that this "INDEPENDENT" form or method to which Mr. Tuttle refers is not "Mediumship" under the author's definition. Mr. Tuttle calls it so, but he evidently had not carefully analyzed the author's definition when he wrote his symposium article, or he would not have assumed, as he seems to have done, that the author included this in his definition.

J. S. Loveland, who I believe is and has been for many years one of the leading Spiritualists, in his symposium article says: "I have also shown that there is a higher condition than ordinary mediumship open to all persons. I have termed it the Higher Mediumship." He further says: "I have submitted that mediumship should be an intelligent co-operation between the medium and a known and reliable spirit person. That the medium should be entirely independent of all control as much so as we are in our social intercourse with each other."

(Permit me, in passing, to call your attention to the manner in which he uses the term "independent.")

The difference between him and the author also appears to be that he calls this "Independent" co-operation "Mediumship," while the author says that it is NOT MEDIUMSHIP AT ALL.

Almost all the prominent critics of the book seem to recognize the fact that there is one phase of what they term mediumship, which complies literally with the terms and conditions of the author's definition. But they also claim that there is yet another phase which does not involve any of the subjective elements of "Control." They call these merely two different phases of "Mediumship." The author says one of them is "Mediumship" and the other is NOT.

I would be willing to leave it with any committee of scientists which Spiritualists themselves might select, whether the author's position is not the correct one from the standpoint of scientific accuracy.

If a process which necessarily involves "Subjection" and "Control" is "Mediumship," it would seem clear that one which involves neither is NOT "Mediumship." It must be something else. At page 132 of the book, the author makes very clear his reasons for this distinction.

He says: "The very nature of the subject and the almost unlimited field it covers, call for the most delicate and subtle distinctions and differentiations. This demands a terminology which is not only free from all ambiguity, but one which cannot, by the most clever devices of resourceful and unprincipled intelligence, be tortured and twisted into meanings at variance with the intentions of the writer."

"If the language and literature of Hypnotism are defective in this respect, even more fatally so are the language and literature of Modern Spiritualism in general and of 'Mediumship' in particular."

He then shows how different writers have employed the terms "Spiritualist" and "Spiritist," and the terms "Spiritualism" and "Spiritism" in such manner as to confuse the reader, and then says:

"To avoid this sort of embarrassment and difficulty in the present instance, as far as may be possible, the following additional definitions are here presented as a substantial basis from which to examine the subject of "Spiritual Mediumship" ACCORDING TO THE PLAN AND PURPOSE OF THIS WORK. IT IS SUGGESTED THAT A CAREFUL STUDY OF THEIR SPECIFIC LIMITATIONS WILL SERVE TO AVOID ALL CAUSE FOR MISUNDERSTANDING OR UNCERTAINTY AS TO THE PARTICULAR SENSE IN WHICH THE FOLLOWING TERMS ARE HEREINAFTER EMPLOYED":

Then follow the definitions among which is the definition of "Mediumship".

In closing the chapter the author says: "All that is claimed for these definitions, at this time, is the simple fact that they are in strict conformity with the knowledge thus far acquired by the writer and co-laborers in the School of Natural Science concerning the subjects covered by them, AND THAT WHEREVER THE TERMS SO DEFINED APPEAR IN THIS WORK AND IN SUBSEQUENT WORKS OF THIS SERIES, THEY ARE TO BE STRICTLY INTERPRETED AS HERE INDICATED."

In the elucidation of his definition of "Mediumship" at page 149, the author further says:

"Mediumship is a subjective, psychic process. Like hypnotism, mediumship involves at least two intelligences. One of these, however, is a spiritual intelligence, while the other is in the physical body. The spiritual intelligence dominates and controls the WILL, VOLUNTARY POWERS and SENSORY ORGANISM of the medium. The medium, being thus under the domination and control of the outside, spiritual intelligence, is therefore in a subjective condition and relation to the exact extent that such control exists.

"That is to say, in just so far as a physically embodied individual is subject to the domination and control of outside spiritual intelligences, in just that far the process involved and the relation thus established are MEDIUMISTIC and therefore subjective."

"The corollary of this proposition is equally true, namely: to the extent that a physically embodied individual is free from the domination and control of outside, spiritual intelligences, to precisely this extent, the relation between them is INDEPENDENT and therefore NOT MEDIUMISTIC NOR SUBJECTIVE."

I have no doubt that it will be agreed by all lovers of honesty and fair play, that when an author defines any term and says to his readers that wherever he uses the term it is to be understood in the limited sense of his definition, it is only fair to take him at his word.

I have no doubt that every reader of The Progressive Thinker will agree that it would be unfair to ignore the author's request to bear in mind the limitations of his definitions. I believe they would all agree with me that to substitute their own definitions in place of the author's would not enable them to get the meanings the author intended.

I am fully convinced that the very largest amount of criticism that has been offered by the various writers, up to this time, has been based upon exactly this condition. Without intending to do so, the critics of the book have generally read their own conceptions of mediumship into the author's words, and thus made, or tried to make him responsible for sentiments he has never uttered nor thought of uttering.

I believe I have shown that even my esteemed correspondent, with all his good intentions and worthy motives, has done the same thing. It has not been with malice, nor even with intent, but the results upon our readers are none the less unfortunate on that account.

Lest our readers fall into another error as a result of this letter, let me make the following explanation:

The author recognizes three distinct conditions or states of being in which it is possible for one in the physical body to bridge the gulf between the two worlds of life and intelligence.

1. The first is by surrendering himself to the operation of the subjective, psychic process and becoming a "Medium" as he has defined that term. In this case he is successful only in proportion as he makes the surrender of self and becomes an automatic instrument under the control of those upon the spirit side of life.

2. In the second the individual comes into this physical life with his psychic faculties and senses awake and consciously active. This development seems to be the result of heredity, prenatal conditions, evolutionary development, or all these combined. It requires neither individual effort, education nor personal training, any more than it does to exercise the purely physical senses. It therefore appears to be a purely "natural" or "normal" condition or development. For this reason the author designates such persons as "Natural Psychics." At pages 280 and 357 he refers incidentally to this character of development, but in as much as this is not the particular theme he is considering he does not elaborate the subject in this particular volume.

3. But there is yet another state or condition different from both of these, the direct result of a definite training under an exact and scientific course of instruction. It comes as the result of individual effort in accordance with the law of individual development and growth of man's psychic nature. It also comes as the fruition of an educational training of every department of individual being, physical, mental, moral, spiritual and psychical. This is what the author designates as "Independent, Spiritual Self-Development." It is the exact antithesis of "Mediumship" as he defines this term. Brief reference to this form of development will be found at page 203, beginning with the last paragraph. But as this also is not the theme he is treating, he reserves its complete exposition for another volume of the Harmonic Series.

And now, if I comply with Mr. Francis' request as to space I must forego the pleasure of replying to the statistical part of your letter until another time. It is perhaps just as well, for it will not deflect the minds of our readers from the specific point I have endeavored to make clear in this letter, namely, the importance of keeping constantly in mind the limitations which the author has fixed in his definition of "Mediumship." If space would permit I should like to make the same point as to each and all of the terms he has specially defined, but perhaps our readers will bear this in mind without further emphasis from me.

With greetings and good wishes for your health and happiness,

Cordially and sincerely,

FLORENCE HUNTLEY.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

Charity and personal force are the only investments worth anything.—Walt Whitman.

Youth fades; love droops; the leaves of friendship fall, a mother's secret hope outlives them all.—Holmes.

AN IMPRESSIVE POEM.

PETER M'GUIRE; OR NATURE AND GRACE.

[From "Poems of Progress," by Lizzie Doten.]

It has always been thought a most critical case
When a man was possessed of more Nature than Grace.
For theology teaches that man, from the first,
Was a sinner by nature, and justly accurst;
And "Salvation by Grace" was the wonderful plan
Which God had invented to save erring man:
'Twas the only atonement he knew how to make
To annul the effects of his own sad mistake.

Now, this was the doctrine of good Parson Brown,
Who preached, not long since, in a small country town.
He was zealous and earnest, and could so excel
In describing the tortures of sinners in hell,
That a famous revival commenced in the place,
And hundreds of souls found "Salvation by Grace;"
But he felt that he had not attained his desire
Till he had converted one Peter McGuire.

This man was a blacksmith, frank, fearless, and bold,
With great brawny sinews like Vulcan of old;
He had little respect for what ministers preach,
And sometimes was very profane in his speech;
His opinions were founded in clear common sense;
And he spoke as he thought, though he oft gave offense;
But however wanting, in whole or in part,
He was sound and all right when you came to his heart.

One day the good parson, with pious intent,
To the smithy of Peter most hopefully went;
And there, while the hammer industriously swung,
He preached and he prayed, and exhorted and sung,
And warned and entreated poor Peter to fly
From the pit of destruction before he should die,
And to wash himself clean from the world's sinful strife
In the blood of the Lamb and the River of Life.

Well, and what would you now be inclined to expect
Was the probable issue and likely effect?
Why, he swore "like a pirate," and (what do you think?)
From a little black bottle took something to drink!
And he said, "I'll not mention the blood of the Lamb;
But as for that river, it aren't worth a ——"

Then pausing, as if to restrain his rude force,
He quietly added, "a mill-dam, of course."

Quick out of the smithy the minister fled
As if a big bomb-shell had burst near his head;
And, as he continued to haste on his way,
He was too much excited to sing or to pray;
But he thought how that some were elected by grace
As heirs of his kingdom—made sure of their place;
While others are doomed to pains of hell-fire;
And, if e'er there was one such, 'twas Peter McGuire.

That night, when the Storm King was riding on high,
And the red shafts of lightning gleamed bright through the sky,
The church of the village, "the temple of God,"
Was struck for the want of a good lightning rod;
And, swiftly descending, the element dire
Set the minister's house, close beside it, on fire;
While he peacefully slumbered, with never a fear
Of the terrible work of destruction so near.

There were Mary and Hannah, and Tommy and Joe,
All sweetly asleep in the bedroom below;
While their father was near, with their mother at rest,
(Like the wife of John Rogers, with "one at the breast;")
But Alice, the eldest, a gentle young dove,
Was asleep all alone in the room just above;
And, when the wild cry of the rescuer came,
She only was left to the pitiless flame.

The fond mother counted her treasures of love;
When, lo! one was missing! "O Father above!"—
How madly she shrieked in her agony wild!—
"My Alice! my Alice!—oh! save my dear child!"
Then down on his knees fell the parson and prayed
That the terrible wrath of the Lord might be stayed.
Said Peter McGuire, "Prayer is good in its place;
But then it don't suit this particular case."

He turned down the sleeves of his red flannel shirt
To shield his great arms, all besmutted with dirt;
Then into the billows of smoke and of fire,
Not pausing an instant, dashed Peter McGuire.
Oh, that terible moment of anxious suspense!
How breathless their watching! their fear how intense!
And then their great joy, which was freely expressed,
When Peter appeared with the child on his breast!

A shout rent the air when the darling he laid
In the arms of her mother, so pale and dismayed;
And as Alice looked up, and most gratefully smiled,
He bowed down his head and wept like a child.
Oh those tears of brave manhood that rained o'er his face
Showed the true Grace of Nature, and the Nature of Grace;
'Twas a manifest token, a visible sign,
Of the indwelling life of the Spirit Divine.

Consider such natures, and then, if you can,
Preach of "total depravity" innate in man.
Talk of blasphemy!—why, 'tis profanity wild
To say that the father thus cursed his own child.
Go learn of the stars and the dew-spangled sod
That all things rejoice in the goodness of God;
That each thing created is good in its place,
And Nature is but the expression of Grace.

These Were Not "Godless Schools."

In view of Rome's continual boasting of her "Christian Schools," and in view of the fact that these so-called "Christian Schools" are taught by her men known as "Christian Brothers," and in view of the further fact that the "Christian Brothers'" schools have been condemned by the French government, and the "Brothers" are coming to the United States in large numbers (they have for years been teachers in parochial and other papal schools in this country), and the immigration officials allow them to land and pay them obsequious attention—in view of all this, the following extract from "Reynold's Newspaper," of London, will be read with interest:

Here is a list of sentences passed by the French courts on French ecclesiastics during the years 1897 and 1898, for outrages on decency:

1897.

Lay Brother Kneppert, of the Christian schools (Brother Asclepiod), twenty years' penal servitude for outrages on decency.—Assizes of Aube.

Abbott William, three years' imprisonment for outrages on decency committed on children.—Assizes of Ille-et-Vilaine.

Brother Piffetau (Brother Terencien), ten years' penal servitude for outrages on decency committed on children.—Assizes of Indre et Loire.

Brother Christopher (Brother Bianor), from a Christian school at Rheims, three years' imprisonment for outrages on decency.—Assizes of Marne.

Abbott Steenhuyssee, ten years' imprisonment for outrages on decency.

Brother Desire Coupillot (Brother Alexis), ten years' penal servitude for outrages on decency.—Assizes of L'Orne.

Hippolite Carron, former brother, one year's imprisonment for outrages on decency.—Tribunal of Bethune.

Brother Ceres (Xavier Celestin), of the school of Milan, five years' confinement for outrages on decency committed on his scholars.—Assizes of Averon.

Abbot Dauzon, five years' confinement for outrages on decency.—Assizes of La Manche.

Peter Brouil, former brother, five years' confinement for outrages on decncy.—Assizes of the Seinne.

Brother John Donat, of the Christian school at Apprien, one year's imprisonment for outrage on decency.—Assizes of Isere.

Brother Klein, of the Christian school of Chauny, eighteen months' imprisonment for outrages on decency.—Assizes of Aisne.

Brother Lambert Wargnier, of the Christian school of St Aumond les Eaux, four years' imprisonment for outrages on decency.—Assizes of the Nord.

Brother Chivaud, of a Christian school, twenty years' penal servitude for outrages on decency committed on his pupils.—Assizes of Herault.

1898.

R. P. Cailletex, four months' imprisonment for outrages on public decency.—Tribunal of Orleans.

Brother Lys, schoolmaster at Mont de Morsan, two years' imprisonment for outrages on decency committed on his pupils.

Brother Lubes, schoolmaster at Libourne, ten years' confinement for outrages committed on nineteen of his pupils.—Assizes of the Gironde.

Brother Pouyard, schoolmaster of Igny, one year's imprisonment for outrages on decency committed on pupils.—Assizes of the Seine et Oise.

Brother Donat (Brother Landry), head master of the boarding school of St. Joseph, at Oisemont, four months' imprisonment for obscene outrages on the pupils—Tribunal of Avesnes.

Fanges, Professor of Morality at Periguex, seven years' confinement for thirty-seven outrages on decency.—Assizes of Dordogne.

Brother Merle (Brother Bettin), schoolmaster at Beavais, twenty-six years' penal servitude for outrages on decency committed on his pupils.—Assizes of Oise.

Brother Rerdrausart (Brother Judval), schoolmaster, eight years' penal servitude for outrages on pupils.—Assizes of Indre et Loire.

Abbot Ferrin, twenty years' penal servitude for outraging children.—Assizes of the Cote d'Or.

Brother Toulouse (Brother Sebianus), head master of the Bagnoles school, ten years' penal servitude for outraging his pupils.—Assizes of Gard.

Brother Elisee Jacob, schoolmaster, twenty years' penal servitude for outraging his pupils.—Assizes of Gers.

Brother Garnier (Brother Albin Bernard), schoolmaster, twenty years' penal servitude for outrages on decency committed on his pupils.—Assizes of Indre et Loire.

Brother Guyet (Brother Fibrion), schoolmaster, twenty years' penal servitude for outrages on decency committed on his pupils.—Assizes of Morbihan.

A Prominent Spiritualist Gone Home.

Elhanan Drake, of Monson, Maine, re-entered spirit life, Jan. 8, 1904, after an earthly pilgrimage of 73 years, 7 months and 7 days. Mr. Drake was a Spiritualist in the fullest sense of the word, hence a patriotic citizen in all relations of life. His word was his bond, and he was loved and trusted by all who knew him. He was proud of his religion and never hesitated to proclaim himself a Spiritualist whenever called upon to defend that which he knew to be true. In his palmy years, he took up arms for the preservation of our Union, and was mustered out in the summer of 1865. He enlisted in good faith, but from some strange chance, never took part in an engagement in the field. He believed in freedom for all races, for all peoples, and for the souls of men. Bigotry and superstition were no parts of his nature; he was broad-gauged, just and generous in all he said and did.

He was a member of the Etna Camp-meeting Association, of the State Spiritualist Association of Maine, and of the Bower of Beauty lyceum of Monson. He took special pride and pleasure in the work of the last-named organization, and was never so happy as when he was in attendance upon its meetings. "I only live when I am in the lyceum, or at Etna camp," was one of his last remarks during his final illness. Mr. Drake is the grandfather of the well-known juvenile Maine Spiritualists, the Coy and Jenne children, whose interest in and knowledge of Spiritualism are so well known in all sections of the land. The influence of Spiritualism upon these young lives is one of the holiest and sweetest chapters in all of its history.

Mr. Drake is survived by his loving wife, the stout-hearted helper of his life, by two sisters, and by two sons and five daughters. One son, two sisters and two brothers preceded him in his entrance into spirit life. One of his daughters is the gifted medium, Mrs. Mary R. Jenne, of Monson, the secretary of the Ladies' Aid Society of Etna Camp, and a speaker of no mean ability.

Mr. Drake will be missed by a wide circle of friends, and especially by his immediate household band. They have the truths of Spiritualism to comfort them in this hour, and have already received assurance of his presence with them through the mediumship of a granddaughter and of one of his sons-in-law. The memory of his gentle, unselfish life is a precious legacy to all all of his family.

The funeral services held at his late residence in Monson, on Sunday, January 10, and were conducted by the writer, who has long been a close friend of the family. The pastors of the Baptist and Congregational churches in Monson, offered the use of their edifices for the funeral, but the wife and mother preferred it should be held in the sacred circle room of the dear old home.

A good man has gone home. Greetings to my good friend as he takes up his labors anew in the world of souls.

HARRISON D. BARRETT.

Canaan, Maine.

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To Clubs of ten or more we offer the following terms to each one: The Progressive Thinker one year, and ONE of the following books, $1.15: "The Religion of Man and Ethics of Science"; "Seers of the Ages, or Spiritualism Past and Present"; "A Wanderer in the Spirit Lands"; "The Encyclopedia of Death, and Life in the Spirit World," Vol. 3. The one who gets up the Club will be entitled to the paper one year free, and any two of the books he may select among our list of premiums.

Man and the Spirit World as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.10.

Bible and Church Degrade Woman. By Elizabeth Cady Stanton. Comprises three essays on "The Effect of Woman Suffrage on Questions of Morals and Religion." Price, 10c.

Man the Microcosm. His Infinite and Divine Relations. Intuition—The Light Within. By Giles B. Stebbins. Price, 10 cents.

Father Tom and the Pope, Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

The Progressive Thinker.

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SATURDAY, JANUARY 30, 1904.

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of a revised edition of this book? If so, by subscribing for it now, you will receive a copy at less price than it will be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

320 octavo pages, finely bound in muslin.

Price to subscribers, $1, postpaid.

Address HUDSON TUTTLE, Berlin Heights, Ohio.

A Worthy Example.

Our American clergy might find a worthy example in some of their European brethren. Especially is this true of the position taken by Professor Ugo Janni, of Florence, Italy, after a prolonged, patient and noteworthy impartial investigation of Spiritualism. He is among the most learned and orthodox, and of unquestioned attainments. In a series of articles published in "Ravista Christiana," of Florence, entitled "Spiritualism and Christianity." The attention he has given the subject, and the fair-mindedness of his treatment are in contrast to the snap judgments, and unfairness manifested too often in this country. We have not space to give more than his conclusions, as these contain the gist of the subject. These are three in number:

"(1) Not one of the scientific theories proposed, accounts for the mediumistic phenomena. (2) In the actual state of our knowledge, the Spiritualistic theory is the only one adequate to explain the whole of the mediumistic phenomena. (3) The spiritual cause of these phenomena is scientifically possible and probable."

In justification of his views he takes up a position unassailable by the Christian churches. He writes: "I am a disciple of him who brought life and immortality to light through the Gospel. If then the existence and immortality of the soul are certainties to my mind, communication between incarnate and decarnate beings is merely a simple corollary of my spiritual belief. If some persons suppose that there are insuperable barriers between those in and those out of the flesh, it behooves them to prove it. I not only cannot see it, but the Bible teaches me the very contrary. The Old Testament is full of spiritual phenomena, nor are examples wanting in the New." (He gives many examples.)

To those who quote the Bible as condemning unlawful communion with spirits, as the witch of Endor, which is the stock in trade of gospel ministers, he points out the difference between the divination of pagan and Bible times and modern investigation. These are not comparable.

Spiritualism is awakening great attention in Sicily. Lectures on the subject by such savants as Dr. Carmelo Lamona, call out large and enthusiastic audiences. The newspapers are filled with accounts of remarkable phenomena, and the mediums belong to the highest ranks of society. Among the most remarkable of these are the musical mediums, the Brothers Bordonaro, belonging to one of the most exclusive families of Palermo.

When a Medium Is Caught Tricking.

When a materializing medium is caught perpetrating a fraud, and the evidence is PLAIN AND OVERWHELMING, we will not publish communications stating that at a certain date previously he or she was perfectly honest and in every way reliable. Every convict in our prisons can establish such a record of honesty and reliability as that.

IMPORTANT NOTICE.

Harrison D. Barrett, president of the N. S. A., is prepared to do missionary work under the auspices of this association. He would like to correspond with societies and individuals on this subject. Address him at 600 Pennsylvania ave. S. E., Washington, D. C.

MARY T. LONGLEY, Secretary N. S. A.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

A Psychologist Sees the Shadow of a Soul.

EXPERIMENTS OF PROF. ELMER GATES.

Prof. Gates is a scientist of great distinction, His investigations have led him largely into the regions of the occult, and therein he has made many important discoveries. In a late article in the Chicago Sundav Tribune he sets forth that he discerned the spirit of an animal after the death of the physical body.

The shadow of a soul!

Nay, more—the shadow of a beast's soul!

Can you conjure up such a thing in your wildest imagination?

Were you to distinctly see a shadow cast by something separating from the body of an animal at the moment of death—something penetrating all barriers and passing upward into space, then disappearing—what would you say that something was?

Call it illusion, hallucination, phantom, or what you will, such a sight was lately beheld by experimenters in the laboratory of psychology and psychurgy, near Chevy Chase, according to Prof. Elmer Gates, the director.

Prof. Gates tells the strange story thus:

"I have been experimenting with some light rays about five octaves above the violet—a form of wave energy akin to X-rays, but about as different from them as they are different from sound. This new radiant force is invisible when produced in an ordinary room, but I succeeded in making it visible by projecting it upon a wall coated with a substance whose color is altered by the action of the rays in question.

MADE FROM EYES OF BEASTS.

"This substance was rhodopsin—the visual purple of the retina, the seeing substance of the eye which light acts upon. This rhodopsin I extracted from the eyes of freshly slaughtered animals. I find that all known inorganic or inanimate substances are transparent to this force. Unlike the X-rays, they will shine through metals, bones, and such substances, which I can hold between the tube emitting these rays and the wall covered with rhodopsin without their casting a shadow, so to speak, or causing the color of the wall to be changed over the corresponding area.

"I find that any living thing, however, is opaque to these rays, and that it will cast a shadow as long as it retains life.

"A live rat is placed in a hermetically sealed glass tube held in the path of these rays and before the sensitized wall. As long as the rat remains alive it casts a shadow. On killing the animal it is found, after a certain lapse of time, that it becomes suddenly transparent.

"At the same instant a shadow having precisely the same shape as the animal is seen to pass out through the glass tube and move upward on the sensitized wall.

SAW THE SHADOW ASCENDING.

"Two of my laboratory assistants claim to have distinctly seen the shadow in the full course of its ascension. As soon as we can definitely prove this to other scientific men we will have demonstrated that some organism, presumably not atomic, perhaps etheric and capable of passing through glass, thus leaves the atomic body of an animal.

"Now, if in any way this escaping organism could be caught and made to give evidence that it still possessed mind, then we would for the first time have an inductive laboratory proof of the continuity of life after death."

"How do you now account for the opaqueness of the living organism under these rays, to which all lifeless matter is transparent?" the professor was asked.

ANIMALS DISCHARGE ELECTRIC WAVES

"I can best answer that after describing another experiment," said he. "I arranged a room lined throughout with sheets of lead—walls, ceiling and floor. The lead was connected with the earth by electric conductors passing through a galvanometer sufficiently sensitive to measure the amount of electricity emitted by any person in the room.

"With this apparatus I demonstrated that the body has its every muscle and nerve electrically excited whenever exercised. Every muscle and nerve is an electric conductor. If I lift my arm, thus, and keep the muscles tense, they give off more electric energy than when kept at rest.

"During exercise of the mind there are similar electric discharges into the surrounding atmosphere. By quantitatively measuring the electric waves given off by a person in mental activity we can effect some measurement of that activity. By measuring the electric waves given off by them you can compare two emotions. If you have a more intense emotion of any kind than have I, of that same emotion you will give off more electric waves while exercising that emotion than will I. Thus if I were to take two brothers separately into that lead-lined room, announce to each the news that his mother had died, the galvanometer would show in whom I had excited the strongest emotion of grief. This is the first time in the history of psychology that there has been any conceivable method of comparing subjective conscious states.

"But to return to the rat in the tube. My explanation of its opaqueness while alive is this: In any living body there are electric waves hurrying in all directions through the nerves and muscles. Light waves, which are electric waves, cannot penetrate such a bundle of electric impulses."

"Do you think, then, that the life fluid is an electric fluid, as many aver?"

"I think that life is some unknown resultant of a number of forces of which electricity is one. Life or mind is more intimately connected with matter through electric force than through any other."

"Do you hope to catch that organism which left the dying rat and cast its shadow on the wall?"

"I am unwilling to discuss in detail my experiments in these as yet unknown fields until after they shall have been further investigated by others.

"If such an experiment can ever be successfully made, then biology and psychology will have been extended across the border without an intervening chasm, and the continuity of personal identity beyond death will have been scientifically demonstrated."

"Would that be a scientific proof of the immortality of the soul?"

"No, it would not demonstrate endless existence—merely the continuity of life beyond what we call death.

"The visible animal organism is composed of atomic solids, liquids, and gases. May there not be etheric solids, liquids, and gases, whose particles are infinitesimally smaller than atoms, and might there not be an etheric body composed of them, might be asked. Such truth could be made a co-ordinate part of the growing body of scientific knowledge.

"In the demonstration of nearly every scientist in the world such demonstration of the actuality of another life has not yet been made."

"Have you ever seen what you thought to be an apparition?"

"No. And while I disclaim to have yet had any such personal experience tending directly to demonstrate that there is an existence beyond death, yet I must confess that that I have always had what I will call an emotive certainty or a feeling insight, that there is that in my mind which will persist after the death and dissolution of my body.

"But while some of these principles have a scientific basis others are purely speculative. Do you not think that we have waded out deep enough?"

The Great Enigma Solved.

According to the very intelligent correspondent of the Chicago Record-Herald, Mr. Wm. E. Curtis, the mystery of that great wonder of the world, the sphinx, which has perplexed philosophers, archeologists and learned scientists for ages, has at last been definitely solved.

We let Mr. Curtis explain in his own luminous words:

Cairo, Jan. 12.—The Sphinx is no longer a mystery nor was it intended to represent a woman. The inquisitiveness of modern antiquarians has solved the greatest enigma that ever perplexed mankind. No other relic of antiquity has been the object of more discussion or the subject of wilder theories, legends and superstitions. During the last two thousand years a whole library of books has been written about it, and at times controversies as to its age, significance and purpose have been very active. While its age is still unknown, and no facts connected with its origin have come down to us, yet within the last few years Egyptologists have shown that it is nothing but a colossal image or portrait of Ra-Harmachis, God of the Morning, Conqueror of Darkness, and hence it faces the Rising Sun.

This was recently disclosed by inscriptions discovered upon the walls of a temple which lies underneath and around the Sphinx and the discovery was largely due to Colonel Ram, an American scholar, who has been engaged for several years in excavations there. He has uncovered the foundations of the great statue and has brought to light many interesting features which until recently were unknown. The temple surrounding the base was intended for the worship of Harmachis and several chambers hewn in the rock were the tombs of kings and priests devoted to his worship. In 1896 Colonel Ram discovered a stone cap with a sacred asp carved on the forehead, which once covered the head of the Sphinx like a royal helmet, and must have added immensely to its grandeur, particularly if it was gilded, as Colonel Ram believes.

The Sphinx is not an independent structure. The body and head are actually hewn out of the solid rock, but much sandstone was built in to make the outlines perfect and cover defects in the material. This re-enforcement of the original rock is very apparent now to a close observer, but originally they were concealed, for scientists believe that the entire image was once covered with enamel. Indeed it is possible even now to find fragments still adhering to the surface which resemble the porcelain tiles found in tombs and the ruins of the ancient palaces. Several private collectors and some museums have large blocks of most brilliant coloring and artistic design, and from them we can imagine what an imposing spectacle the great statue must have been before the Persians and the Mohammedans destroyed its glory.

While it is still an impressive picture it has no beauty whatever. The nose, the lips and other features have been mutilated by vandals, among whom the French soldiers under Napoleon are said to have been the most vicious, but the defacement began before the Christian era when Cambyses invaded Egypt and made it a province of the Persian empire. The expression upon the face of the great being statue is blank. Poets and imaginative people have expended much eloquence in describing lines which do not appear and are purely fanciful, and we have been told again and again that the solemn immobility of its expression is the "ideal of mystery in stone." One writer that I read the other day described it as having "a comeliness not of this world," "a mould of beauty now forgotten—forgotten because Greece drew forth Cythrea from the flashing foam of the Aegean and in her image created new forms of beauty." While this sounds fine it is preposterous rot. There is no more expression about the face of the Sphinx than there would be in any sandstone image that has been hit square in the nose by a three-hundred pound shot fired from a French cannon and had its features scattered over a square mile of desert.

But, nevertheless, there is a fascination about this great statue that cannot be avoided and one will go again and again and as often as possible to look at its shapeless face and monstrous figure which rises from the sand against the amber sky.

The body of the Sphinx, which resembles that of a lion, is 150 feet long; the paws and legs, which are stretched out in front, are 50 feet long; the head is 30 feet from the neck upwards, the face is 14 feet wide and the whole figure 72 feet high. It is believed to have been built long before the pyramids, for inscriptions found within the temple show that it was old at the time of Cheops, who erected the big pyramid 3700 years before Christ. He made many repairs in the temple and upon the image and left a record of that fact. There is also a tablet showing that it was repaired by King Chephren, one of his successors. Another tablet tells an interesting story. One day while he was taking his after-dinner nap, King Thophmes IV. (B. C. 1533) had a vision in which the god Harmachis appeared to him and made generous promises if he would dig his image, this same Sphinx, out of the sand. Thophmes did as requested and erected this tablet to commemorate the fact.

ONE THOUSAND DOLLARS.

One thousand dollars is the sum offered by a company of men (Spiritualists) in California for one genuine spirit materialization, as will be seen upon the fourth page of last week's Progressive Thinker, and they mean business. This is a splendid chance to settle this great question and gain the everlasting praise of all true Spiritualists. Will not some medium for this phase, who knows he or she is genuine, accept this offer and confer a favor upon our cause?

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

TO THE SPIRITUALISTS OF CHICAGO.

The Light of Truth while at Columbus, Ohio, championed the cause of Mabel Aber Jackman, whose "materialized spirit" (a confederate) was caught at one of her seances on the South Side, and whose methods had been previously exposed at Lily Dale, N. Y. It also championed the miserable, notorious gang who stole the name of the Illinois State Spiritualist Association, publishing freely its communications, which gang caused the Illinois State Spiritualist Association, headed by Dr. G. B. Warne, now vice-president of the National Spiritualist Association, no end of trouble and expense. Now that the paper has removed to this city, its editor, who has always had a penchant for "putting his foot in it," has been lecturing for the Jackman crowd, giving it favorable notices. Such being the case we desire to say that The Progressive Thinker does not fraternize in any sense whatever with the Mabel-Aber-Jackman-Willard-J.-Hull gang, nor will it publish the notices or reports of any society, speaker, association or medium that does.

Mr. Townsend, the owner of the Light of Truth, has always been most sadly unfortunate in the selecting of some one to run his paper, having lost much money in keeping it before the people, which fact fully illustrates and demonstrates the business incapacity of those who have had it in charge. Societies in this city which hereafter employ the Mabel-Aber-Jackman-Willard-J.-Hull gang to lecture for them have a perfect right to do so, but they are certainly in hard luck for talent, and are to be pitied. We advise Mr. Townsend to assume hereafter full control of his paper. If not, we can furnish him some data that will astonish him and startle Spiritualists and cause King Solomon's Mine to shake as if by an earthquake.

"Why Are Spiritual Outpourings In Cycles?"

Mrs. Richmond's address this week is especially interesting and suggestive. No emanations from the pulpits in Chicago can begin to equal it—it surpasses them all! Soon we will publish another lecture by Mrs. M. T. Longley—this time on THE LIFE OF THE SOUL. It is exceptionally fine. These two speakers ought to have at least one thousand to listen to them each week.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Peterailea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

ALAS! WHAT NEXT?

Thick and Fast Are Coming Exposures of Materializing Mediums.

On Dec. 10, 1903, we held a materialization seance at my residence, 1110 Bedford avenue, Brooklyn, N. Y. Mr. S. Thompson, of No. 76 Clinton avenue, Kingston, N. Y., was the medium. Our suspicions were aroused that Mr. Thompson's "spirit manifestations" were not genuine. I therefore arranged for another seance which was held on Dec. 21, on which occasion Mr. Thompson was caught using deception. I was in attendance at the cabinet, assisted by Mr. Robinson, who is a personal friend of the medium, and who recommended him to me. The first part of the seance consisted of physical manifestations. The medium entered the cabinet, and all lights were extinguished. The medium's hands were firmly tied together by means of a rope which he brought with him. The tying was supposed to have been done by his spirit controls. The gas was relighted and the medium's hands, which were tied, were examined by all in the seance, no one being able to untie the rope. The lights were again extinguished. In the course of a few seconds he called for the light to be relit. He was found to be seated in a chair, with his hands firmly tied to his knees, and in this position was supposed to remain throughout the seance. He then requested one member of the seance and myself to enter the cabinet. We placed our right hands on the medium's head, and caught our left hands, holding them extended and even with his head, one of us placing one knee on the medium's hands. We were touched all over the body by some unknown means, supposed to be our departed friends. Bright luminous lights on the order of small electric sparks appeared in rapid succession for a period of a few seconds, directly back of the medium's chair, written messages also being given to some of those who entered the cabinet, none being recognized. Each member of the seance thus entering the cabinet in turn, the same manifestations were produced. Materialization was then begun with a very dim light in the room. All the forms that issued from the cabinet were exactly alike. The medium was recognized on several occasions, which left absolutely no doubt that he was not genuine. AS THE FORM OF WHAT WAS SUPPOSED TO BE A CHILD APPEARED AT THE CURTAIN I GRABBED IT, AND IT PROVED TO BE MR. THOMPSON ON HIS KNEES, WITH A SILK HANDKERCHIEF OVER HIS HEAD AND ANOTHER WITH EACH CORNER TUCKED IN HIS VEST POCKET. The handkerchief on his head I managed to keep hold of, and as the cabinet curtains were raised the lights were turned up and he was seen getting off his knees. The rope by which he was tied was lying on the floor beside his chair. I don't doubt that his physical as well as his materialization manifestations were the result of simple trickery. As it stands to reason that an honest, upright medium would not use any dishonest methods to produce his manifestations, I therefore conclude that he, being dishonest in one instance, was in both, as we all know the cabinet manifestations, such as the tying of hands, etc., can be and are done by trickery. I wrote Mr. Thompson, offering him the alternative of giving another seance at my residence to prove that he could produce genuine manifestations; or I would expose him to the public. I received a reply in which he refused my invitation, but would give another seance under conditions favorable for him to carry on his deception. I submit this to you as an unbiased statement, hoping that you will give the main facts publication. I think it is due to Spiritualists at large to be acquainted with the above facts, that they may be guarded against any further imposture from Mr. S. Thompson.

JACOB RASSMUSSEN, President of Society Spiritual Truth. Brooklyn, N. Y.

The Poison of the Catholic Church.

According to a dispatch from Rome to the Chicago Inter Ocean, owing to the hostile attitude of the Vatican toward the Italian government, petty reprisals on the part of the authorities are on the increase. Only the other day a public auction was ordered of all the sacred vessels belonging to the congregation of the Piceno, including several precious chalices and vestments. It was only through an injunction secured by the best legal talent, engaged by the parish priest of San Salvatore, that the auction was put off and the case refered to the courts.

Religious teaching in the public schools has been abolished in many provinces of Italy. The latest of these measures was taken by the government in Cesena, where the municipal council, with the approval of the council of state, decided that "the teaching of the catechism was contrary to civil morality."

The novitiate of the Jesuit fathers at Castel Gandolfo, where the Pope's villa is situated, has been removed from the Villa Torlonia by order of the government. Originally this property belonged to the Jesuits, and is the same place where Wolfang Goethe, the German poet, spent many months with his inamorata from Milan in 1786. When the late Duke Torlonia bought the property he let the Jesuit fathers use it on condition that his family tomb on the premises be properly attended to.

Now the Italian authorities have ordered the Jesuit fathers to vacate the premises, as only two or three would be sufficient for the custody of the tomb.

The Vatican authorities are much concerned over the matter, especially because religious teaching may be abolished in all the public schools, and the position of the many members of religious orders, who have lately come here from France, may be rendered unpleasant.

A Sudden, Strange Disappearance.

Many readers of The Progressive Thinker will remember the case of the strange disappearance of a young lady of Crookston, Minn., of whom no trace could be found at the time, and it appears from the following letters that no clue has been found to this day, more than a year since the occurrence.

To the Editor:—After waiting a year hoping to see some further report of the mysterious disappearance of Miss Gertrude Strassberger of Crookston, Minn., as reported in The Progressive Thinker of Jan. 10, 1903, I wrote to Mr. E. Strassberger, her father, to know more about it, receiving a reply which I herewith enclose, hoping you will publish for the benefit of your readers who are as anxious as I was to know more about it. W. J. GUILD.

Rolla, Mo.

Mr. W. J. Guild, Rolla, Mo.:

Dear Sir:—Your letter at hand inquiring about the whereabouts of our lost daughter. Will say, yes it has been a year on the first of December last year when she went skating with a party, and to a place where a good many people were, and accidentally was left behind when the others went home, at a time when most people had deserted the ice. She is gone since, nothing was ever heard about her although no trouble or money has been saved in investigating near and far.

She is undoubtedly dead, but which way she died nobody can tell.

I do not think that any newspaper stories will tell you anything near the truth, because the make-up stories then in many papers were all fictitious, and every clue proved false.

Very truly yours, E. STRASSBURGER.

Crookston, Minn.

In the Name of Humanity.

True, I am a materialist, supposed to be on the wrong road, and supposed not to feel for another's woe! Poor Geo. F. Perkins, 122 Mission street, San Francisco, Cal., with a chronic invalid wife to care for, who begins that piteous cry: "I am making a desperate struggle," closing with the manly appeal: "Give me a chance to earn a dollar."

I do not ask if this man and myself believe alike. He is a suffering brother with a suffering wife. I know what that means—a wife crippled by a fall upon a Cincinnati pavement five years ago. I dropped all public work abroad to nurse her back to health. Trials not a few, tribulations a flood; from comparative affluence to pinching poverty—naturally independent, proud-spirited, both of us, she a Southern woman, Baltimorean, and a Spiritualist—a perfect right to be one. Never asked a Spiritualist, knowingly, on her account, or my own, to "lend a hand,"—but, oh, Spiritualists I ask you to heed that cry of Geo. F. Perkins, feel for a dollar in your pocket and send it to him—you will feel better, and he will, and his wife. W. F. JAMIESON.

Pentwater, Mich.

Firebrands in Our Ranks.

A firebrand was thrown into the ranks of Spiritualism when The Great Psychological Crime was first introduced to our readers, but a still more luminous and startling firebrand was tossed into our ranks when our own prominent Spiritualists intimated that only the impure could be obsessed or dangerously controlled by evil spirits. That assertion did not act like a "Soothing Syrup" when taken into the brain receptacle of those troubled by evil spirits. But these various firebrands of the past have never yet succeeded in injuring Spiritualism in the least; in the end they greatly promote its welfare. So let the firebrands come. Mrs. Straub speaks from actual experience.

MRS. HENRIETTA STRAUB, A LADY OF REFINEMENT AND CULTURE, CAREFULLY ANALYZES THE CLAIM THAT ONLY THOSE WHO ARE IMPURE ARE OBSESSED BY EVIL OR MALICIOUS SPIRITS—HER VIEWS WILL BE CAREFULLY READ AND CONSIDERED.

Nothing in the realm of mind seems to be more conducive to promote a deep general interest in a given subject, a strong concentration of mental forces in that one direction, than these symposiums which we evidently owe to the inspirational powers of Mr. Francis.

THEY ARE INTELLECTUAL TOURNAMENTS FOR SELECT COMPANY, AND OF INCALCULABLE BENEFIT TO THE CHAMPIONS AS WELL AS THE BEHOLDERS. . . . . .

Especially is this true of the last symposium, that has developed into a pitched battle between the forces pro and con that famous book, "The Great Psychological Crime."

The victory will not be decided for a long time yet, as the author of the book, the promoter of the battle, has kept in reserve his most effective ammunition, destined to burst upon the valiant fighters in the shape of another, a more conclusive, volume of the work.

Well-aimed, substantial volleys have been discharged from both sides of the combatants; many brilliant speeches have been made in print; many strong arguments based on proof, have been advanced, EVEN PERSONAL ATTACKS, UNFAIR INSINUATIONS HAVE BEEN VENTURED.

Certain weapons should never be used in polemic warfare, unless they have solid handles of verified truth.

It seems that even Spiritualists—and prominent ones at that—cannot maintain balance of temper when attacking an antagonist. Will they imitate our hot-headed, cross-grained politicians, THE CURSE OF OUR GOVERNMENT? True, they fight for their mediumship that has been wildly abused; but can it not be done in a dignified way, with the strength of convincing logic?

Why show lack of self-control, the very thing your assailant reproaches you with?

"Much truth and plenty of exaggeration" was the answer of a thinker in yonder world, when asked for his opinion about that stirring book.

No doubt many thinking persons will have to arrive at the same conclusion. Nobody can argue away the DANGERS OF MEDIUMSHIP, as nobody will argue away its blessings under the right conditions. We are not constituted alike; only a quack will give the same medicine to differently constituted people; neither are energy and will-power among the drugs that can be obtained at the pharmacy.

Whosoever does not possess them, while being of an impressional nature, should let mediumship severely alone. The readers of The Progressive Thinker have been invited to report all cases of obsession coming within their knowledge. This prompts me to refer to my own case, described in last year's Progressive Thinker, in form of a story-ette, "Connected Worlds." To show the persistency of some influences, let me tell those who may remember the facts, that I am forced to abandon the use of the psychic board, though on the best way to develop several phases of mediumship. Whenever, after long intervals, I try the board again to reach some dear one across the line, on comes the almost forgotten rascal, cleverly impersonating the one I called, until finally I catch a glimpse of "THE CLOVEN FOOT." Consequently, I only cultivate inspirational mediumship, while the inspiring influence insists on our working "viribus unitis," declining the honor of any leadership.

There are evidently mediums so constructed, physically and mentally, as to control the choice of their "controls." They are fortunate; but let them BE WARE OF INCESSANTLY REPEATING TO THE LESS FORTUNATE ONES, THE OLD THREADBARE SENTENCE, "LIKE SEEKS LIKE." It is a slap in the face of any man or woman who honestly desires the best, but is assailed by wickedness, happening to find some convenient avenue.

Look into human society and see whether "like always seeks like"; it is more often the contrary; but if there is mutual attraction, if like associates with like, that is another question. The old adage may hold good in one case, but not in another.

Some of those VIRTUE-PROUD PEOPLE go on saying, "Those tendencies attracting evil influences may have been so well hidden, that nobody was aware of them before."

Indeed! Might we not as well suspect a wolf hidden within a lamb's bosom, that never growls, except when some other wolf comes in sight?

Thinkers should be observers.

It must be something else but similarity that furnishes a vehicle for spirit approach. Let unbiased scientists work out this problem.

The great fascination of mediumship is a sure guarantee for its continuance, all books on psychological crimes notwithstanding. Innumerable facts demonstrate that the author's dreams of annihilation could at best be only applicable to moral weaklings who never had any individuality to lose. Besides, who has ever witnessed the process of annihilation? Reason as well as faith point to the opposite process. Evolution promises continued unfoldment; faith hopes to behold every mental or spiritual embryo develop in the course of eternity into a well-rounded immortal individuality. But since no absolute proof is possible, the most reasonable attitude is: Hopeful agnosticism.

It would no doubt be an immense blessing to humanity, should there indeed exist a direct road of communication between the two worlds, one that can be found and utilized by every honest and intelligent seeker.

Does it behoove Spiritualists to put the modern "would-be-Galileo" to the rack (mentally speaking)?

Having so much to suffer from ignorant skepticism, shall we be guilty of it ourselves?

Why not await the promised facts to be demonstrated, before denouncing them?

Will any jury render a verdict unless all features of the case be duly examined?

It is strange, that no movement, however liberal, can exist for any length of time, without empiricism slipping into it.

Open your eyes, my friends, and see it stalk through the ranks of Spiritualism.

THERE WILL BE A RUPTURE ERE LONG. The rock of Spiritualism will split in two or several parts.

I feel it clearly. May it be for the good of the cause!

To enlarge further about the wealth of thought laid down in the Symposium would mean to carry water into the ocean; so I beg permission for a few closing remarks:

We theorize so much about far-off questions, that we naturally overlook the importance of nearer ones.

THIS WORLD IS THE FOUNDATION OF THE NEXT, AND THE BETTER THE FOUNDATION, THE SAFER THE BUILDING. The burning questions of to-day should enlist our sympathies much more than they actually do.

Many of us trust to the spirits, for questions we dislike to tackle, just as grown-up orthodox children trust to the clever management of their heavenly father. Surely this lacking interest could be aroused by putting the one or the other of these questions under the mighty searchlight of a symposium.

What is the dictum of our wide-awake editor?

HENRIETTA STRAUB.

Port Orange, Fla.

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Why Are Spiritual Outpourings In Cycles?

A Discourse through Mrs. Cora L. V. Richmond.

The question forming the theme of our discourse this morning, "Why Do Spiritual Outpourings Come in Cycles?" is one that is frequently asked. In fact, the knowledge of the whole subject concerning the government of that which seems to regulate the spiritual universe is sadly lacking in human thought.

Most of the people who are in the world to-day understand that the physical universe is governed by what they are pleased to call "natural laws," and that these laws work in legitimate sequence, and that there are cycles and periods of time in which certain manifestations, according to these laws will inevitably occur. That there are certain larger cycles that sometimes seem to interrupt the smaller ones, but bear forward the greater physical purpose. For instance, you are perfectly familiar with the revolution of the earth upon its axis, and the small cycle of the morning and day and the evening and night, and these being familiar to you you do not look upon them as wonderful or strange. You are familiar with the larger cycles of the lunar changes upon which is predicated the foundations of your monthly computations. Of course there has been a great change in the calendar; but there has been no change in the actual lunar cycles since human life began on earth. The moon continues to present her many phases and is known to be a satellite of the earth and to revolve around the earth. The earth in its turn, now that you know what it is, and that the shadow which rested upon the people in the middle ages and earlier ages is removed, and you have returned to the great knowledge of the Egyptians, who knew the true astronomy, you understand that instead of the sun moving around the earth to light up the earth, the earth revolves upon its axis—as said before—and moves around the sun, and this is called a year, and the various changes for convenience and because of the changes of the moon are divided into months.

Of course there is the lunar calendar and the calendar of the months, because the ancient computation could not make the changes of the moon and the year come out even. So you have your especial calendar month, not cyclic, but only for convenience, and you have your lunar month which continues as a larger cycle than that of the day and night. Then you have your annual cycle of the revolution of the earth around the sun. Then there are larger cycles that can only be measured by astronomers; then other cycles that astronomers can only predicate, cycles that seem to interrupt the great general onward march, the great tide of growth to outline the harmonious unfoldment. There are cyclic storms and glacial periods, in which the ice and snow sweep down from either pole and destroy continents, change the courses of rivers, build up mountains and disturb the countries generally. Nevertheless, these are also cyclic.

Had you perfect knowledge of the meteorological, magnetic and electric conditions of the earth, you would know that earthquakes, volcanic eruptions and tornadoes are also cyclic; that there are certain periods in which through a tornado belt the tornadoes will rush and knowledge of this law would enable you to know when they will be likely to occur. That there are certain cycles in which there will be more earthquake shocks than usual. That these earthquakes follow certain lines in their cyclic disturbances which are the result, either of magnetic, electrical, or dynamical changes. You would, also, understand more about the glacial periods, that sometime formed the course of the great Mississippi river; that sometimes lick up great lakes like the great lakes of the northern portion of your country, and at other times release them, giving them an outlet to the sea. All this you measurably understand, and the astronomers have taught you that there is a larger cycle in which your solar system and other solar systems that are associated with yours move around a more distant sun, and that accompanying these cycles are great physical and astronomical changes.

People become familiar with day and night, summer and winter, and the changes of the year, but when you enter the spiritual and moral realm, theology on the one hand and material science on the other have locked up the door and lost the key by which you are to know about man's spiritual and moral natures; as science says it is simply a question of evolution, and theology says it is simply a question of Divine Providence; the history of the human race theologically considered, must be a great disappointment to Deity. Made perfect, man succeeded in falling, and ever since that time has been trying to retrieve the consequence of that fall by methods that are very difficult; or has been shirking altogether, whichever horn of the dilemma you choose to take. That is theology.

For our own part we have read the history of inspiration differently. We have seen that nations have risen and fallen. We have seen that in the course of their existence they have had certain experiences. That by beginning in a primitive condition they were simple in their habits and requirements, and that at the end there was intellectual and physical power, and with this success certain corruption. Then, sweeping in, comes the tide of inspiration to correct their principles and place them on the right road to moral discovery and achievement. That after a time certain lives reach that achievement, while the rest seem to go down in shadow. We have seen this in the history of all nations. We have marked, that inevitably at certain manifestations of physical and intellectual unfoldment in every nation the earth has any record of, there has been a distinct moral and spiritual outpouring. The knowledge of this is inculcated in the Bibles of the world. It can be traced in the Vedas, the Shasters, the Zend-a-Vestas and other sacred books, the Koran of the Mohammedans, in the Bible of the Jews, and in the New Testament of the Christians, as well as in the revelations of the oracles, prophets and seers, which, of course, are not mere assumption, nor the result of ignorance and superstition, but, primarily, the result of a distinct outpouring of the spirit to guide nations.

There is usually a primal religion, then when people are sufficiently prosperous and intellectual enough to think they can go along without that guidance they violate, seemingly, all the principles in their primal religion, and worship the intellect or some external image, departing from the simplicity of their primal faith, and then, there comes a voice of warning from seers, prophets and oracles to tell them of their danger and ask them to return to the primitive, and beautiful and worshipful faith of their fathers.

Now we say that this is just as regular and just as inevitably the course of human events as the changes of the tides and the recurring seasons, and once in a great while, when there sweeps over many nations a cloud of materialism, a shadowing of the primal light, a departing from that which in ethics is just as inevitable and constant as the North Star, there comes an overwhelming "glacial period" of national destruction, caused by the nemesis of justice, of the overthrow of existing states and institutions, of the downfall of kings and kingdoms and hierarchies and the beginning with the simplicity of a Galilee, or the simplicity of a Buddhistic period.

Intellectual materialistic people have ascribed these Messianic cycles and these periods of spiritual outpouring to superstition, and have relegated alike messiahs, prophets, seers and the one endowed with spiritual gifts to the domain of superstition. But no impartial reader of history, no student of the rise and fall of empires, no one watching what Egypt was in her least and in her greatest attainment, no one aware of what China has been in her past and is to-day, no one who has studied the great light of India and perceived how through many cycles her people have been led, no one who follows the "Children of Israel," not through the mythical wanderings that the Christians will have them perform, but through the actual history of their lives, no one that has followed the changes and fluctuations in Christendom but sees the evidences of great spiritual outpourings at certain critical points in the history of nations and people.

Therefore, it is not strange that the Magians of the East included these in their astronomical calculations. Because at that time science and religion were not separated. It is not strange that in the more western nations there was also knowledge that these spiritual achievements and attainments came accompanying a certain definite demand.

Now when people have forgotten their inspiration, as the Jews had, and turn to material worship, to external observances merely of the letter of the law and to external worship, the prophets begin to arrive, and they foretell, not only the downfall of material power, but they announce the oncoming of the new spiritual light. Among the Brahmins when they had departed from the original inspiration and the brahminical faith became mere priestcraft among the people, simply the observance of form and ceremony and the supporting of the priests, when there was nothing left in all that wonderful, dreamy Oriental and transcendental religion that reached the people in their needs, Buddha Gautama came and pierced the shadow and the darkness and received the inspiration and the knowledge of what was required for human life and human purposes, and carried forward the great reformation in India and all over Asia.

It is useless to deny that such lives are intended. It is easy to say the Plato was a student of Socrates and an incident in human history. The great moral purposes are carried forward by such lives and intelligences. There are only two sources of intelligence: the Infinite Soul and the finite souls of men (angels and spirits), and when a light is needed it comes, just as surely as after the shadow of the night and the departure of the shadow that precedes the dawn the light comes. The sun's splendor hath never disappointed man, even though it seems to be eclipsed sometimes by the clouds and shadows of the earth. Just as surely as that great light at the North, the "North Star" shines out to guide the mariner upon the sea, the traveler on the desert or in the wilderness and light human beings on their way, so there rises above the night of time and beyond the mere conditions of human lives a life that is needed to bear forward this great and divine purpose of giving to man anew, the moral and spiritual purpose of existence.

It would indeed be a blind nature that would create man with emotions and spiritual powers and nothing to guide them. It would be a blinder providence that would endow human intelligence with these surpassing attributes that awaken the love of justice of freedom, or Love itself and then give no answer.

The first inspiration ever given to man was an inspiration beyond the senses and endowed with the attributes of Infinite love; the last inspiration given to man is that which gives to his spiritual and divine attributes the highest place, whether he is a follower of Jesus, or Buddha, or Zoroaster or another. We find that the height of their moral teaching is the exalted thought of loving one another, the manifestation of the love of God through loving human beings and seeking to do them good. The Indian upon the plain, the savage—whom you call savage—in the islands of the sea has received the same message apart from his physical life; and all nations that pass to the heights of what are called civilization, and art, and science have laid the foundation of their loftiest principles in the inspiration of the spirit, in the teachings of oracles, seers and prophets, and in the poetry that has followed that inspiration, and in the high moral precepts that are the result of that inspiration.

Man does not learn to love his fellow-man in the way of self-denial in any proposition that he finds in material science. Ethics are not born of mathematics but they are born of the Sermon on the Mount, of the teaching of Buddha beneath that wonderful tree wherein all the lines of life are revealed to him; by what Confucius gathered from the great Chinese sages and the inspiration of the teachers of the past; by that which Zerdusht taught until it became a living flame in Persia and spread over the Orient. The ethics of every nation is found in its highest religious inspiration, in the teachings of spiritual gifts. We do not mean in the Vatican; we do not mean beneath the dome of Saint Peter's in Rome, or Saint Paul's in London. But we mean religion, that which clothes the man with the divine; that which pervades the dust with the spirit, that which quenches selfishness in the care for others, that which leads to divine love instead of human passion.

That which has exalted the human race from time immemorial is that which has come through tongue of prophet, seer and sage, which has been woven into its songs and borne forward in its sacred and divine reminiscences. To-day when you look out upon the world you know that you are in the midst of one of these spiritual cycles. That not only is the earth experiencing great changes, that not only is there desolation by fire, flood, earthquakes and volcanic eruptions, and so-called accidents among human beings, not only are there wars and rumors of wars stirring the Orient and the Occident to the uttermost, but there is great spiritual purpose: handwriting upon the walls; signs and tokens everywhere, and the outpouring of the spirit for the last fifty-five years in distinct spiritual ministration. What with Mother Ann Lee foretold that the spiritual experiences of the small society to which she ministered would become general among all people, and which has now spread all over the earth. What with George Fox and the Quakers separating themselves from theological dogma to receive the inspiration of the spirit that is now spread abroad, and that which various dissenting bodies from the church of England and the church of Rome have been pleading for.

This knowledge of the mighty meaning and personality of spiritual influence has come to pass. It has produced a great stirring; it has stirred the stagnant pool of Theology, and such as have seen the signs of the times have moved forward to receive the message. It has stirred the equally dead pool of material science, and such as were not utterly dead have moved forward to "Psychic Research" and similar investigations to clasp hands with the new revelations. It has stirred and troubled the pool of commerce, of political and social life, and such as were not utterly dead or immured in the toils of mammon have moved forward to join the ranks of Bellamy or Henry George, or some prophet of the great new Social Dispensation. It has stirred the lives of such as see that nations cannot rest upon material foundations alone, but must rest upon justice, freedom and love of humanity, until the future republic is a future fraternity, and the nations of the earth cannot be less than nations linked together in fraternity, and nations cannot be linked together in fraternity until the nations are founded upon fraternity. Of what value are treaties with Germany and Austria, and all the monarchies of the world so long as they are monarchies? Treaties are written in sand and are made to be broken. We know there can be no fraternal bonds of nations until there is fraternal bond of the people that compose the nations. So here in Chicago and other places you can have not fraternal bonds of sister cities until you wipe out the slums, the boards of trade and other things that depress mankind.

The spiritual light is here to tell you that the spiritual value of every human being to-day on earth is his moral and spiritual unfoldment, and that not one of the smallest portions of all his material power, his intellectual grandeur or whatever is material accompanies him into the realm of spirit except as a weakness. You conquer the earth and die at St. Helena, whether you are a Napoleon or a billionaire. And now this spiritual light is so holding up the mirror it has swept through and through the shadowy place called death, and changed the sepulcher to a gateway of life; changed the bier and the lifeless form to dust while the spirit stands released. It has made the gateway of immortality here and now. Every time a fluttering breath passes its great wide portals the sweep of immortal pinions are heard that welcomes an enfranchised spirit. You live in another world. You are in a great cycle of changes.

Happy are they who know what the "signs of the times" portend, who standing upon some height can perceive that which is moving and passing all around. So, dearly beloved friends, this is why at this hour your beloved ones greet you with a message from beyond the change called death; this is why these ministering ones have thrown open the immortal gateway; because the world needed it; because it hungered and thirsted for this knowledge; because buried in the shadow of creeds, in the shadow of materialism the spirit of man was hungering and thirsting for food and for the fountain of life. However simple the message; however untaught in worldly ways the messenger, the one thing that can open that gateway is what you want. To show you now, at this hour, you are in the spirit realm; that these great throes and agonizing human experiences are portions of this spiritual growth. Anything that does that is a benefaction and a blessing. Sometimes you know in summer time when the air is thick and heavy, when you can hardly breathe and there seems to be noxious vapors impinging and heavy clouds, "Oh!" you say, "I wish the storm would come." At last it does come, the pent-up thunder peals forth, the lightning flashes and the wind roars. Oh! how they crash and revel. Then in an hour all is gone and the sun smiles forth, the air is purified, there has been but little harm and great good.

Let us remember that nature is governed by the infinite law of love, and souls that pass through crises like that in their human experiences are neither lost nor lost sight of by ministering attendants; the great wide sweep of spirit helpers is around. Your experience is yours and you must pass through it, they cannot do it. But there are helpers on every hand, not the helpers of earth, they are feeble and liable to sink, but spirit helpers to tell you when the storm is over and past, and the great victory has been won, and to urge you to know in the great disturbances, changes and phases of life that go on so rapidly in this day and hour, that it is a cycle, that there is to be a culmination. It will not come in the form of "Elijah II," it will not come in the form of the many messiahs, like the epidemics of messiahs that have come forth in Chicago and elsewhere. It will not come in any such way. But it will come in the New Voice of Truth, whenever and wherever the cyclic time arrives.

The cyclic period and the voice will be the next voice; it will declare the next great truth. The world will not be ready to meet it, but the people will meet it according to their states, and they will climb up to it after centuries; as you have been climbing up to the Golden Rule and the Sermon on the Mount, albeit, not yet attaining it. But throughout the world some have attained it, more are seeking it, until sometime and somewhere it will no longer be a mockery in the, so-called, Christian service, but the light of souls. Then it will not only be, "Do ye unto others as ye would that others should do unto you," but the larger and more perfect commandment will have been fulfilled, the one commandment that Jesus gave: "Love ye one another."

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SAVAGE, AND CONSCIENCE

Is Conscience an Infallible, Reliable Mentor?

The popular and scholastic conception of conscience is that it is an infallible guide to conduct, an unfailing oracle of Divinity. As such it is not a function which can be developed, nor a faculty which can be educated. As well strive to educate the law of gravitation or fate. As an oracle it sanctions or authorizes only the good, and the good is not something comparative or relative, but what is divine in itself, which the soul can and does realize as the basis of its thought, feeling or action, the mode and operation of its conduct. Therefore, it does not depend upon evolution and is not the product of it. Neither is it the result of experience or education.

Strange as this may seem, the Spencerian philosopher or scientist, to which class Mr. M. J. Savage belongs, believes and teaches that while there is a moral standard, a sort of generally accepted criterion of conduct, conscience is fallible or unreliable. It is fallible and unreliable simply because it is not divine. Its authority to be sure is based upon the consensus of human opinion as to what is right or wrong, but it is co-ordinate with a knowledge of human rights; it is not admissible for a moment that it knows in itself what is eternally right or righteous. At best, according to the evolutionist, conscience is inductive and never deductive or causal.

Therefore, while Mr. Savage is agnostic of the divinity of conscience, and affirms that it is a function of our civilization, we teach that the spiritual interpretation of the word (con and scio to know with or together, hence to know synthetically) suggests that there is in conscience the voice which strikes the key note of all voices, that knowledge of right which experience but confirms but never creates or destroys and which sanctions at once the moral sentiment as the basis of moral action and morals and the consensus of opinion of mankind as to what is right or wrong.

Utilitarianism maintains that conscience is useful rather than regulative. It is both. Its utility lies in the fact that it forever affirms the general as well as the individual good, the universal as well as the personal end of existence, the right as well as a right, however time-honored or supported by might.

The synthetic value of the word is in the fact that its deductions follow and support the thesis of its origin, authority and divinity. This being so, its thesis which is God is emphasized in its synthesis of human knowledge and ignorance, and its antithesis of evil and error. Conscience reveals by the light of illumination the right from the wrong action, at the same time affirming the one to be right because it is unselfish or divine, the other wrong because selfish and personal.

What passes for conscience with the average scientist is not conscience at all as here set forth, but human judgment based upon experience, in short, the soul's selfishness and perversity. When man desires and works for a certain selfish object, good and pleasurable enough in itself, but harmful as touching the general good, as the accumulation of vast sums of money, landlordism, private ownership of land, he is very apt to undervalue conscience and even revelation, and speak glibly of its fallibility. And in the presence of awful crime, when it might appear that conscience is scared, the fact is that the man and not his conscience is at fault. His conscience, true to Divinity, illumined his soul, revealed to him the right from the wrong action, but he chose the wrong, because he was mad, insane, beside himself.

Make no mistake; God has given us an oracle in the soul. It is conscience, and it will mystically voice to us the eternal right. Until it is so realized society will follow a will o' the wisp and religion will become only a by-word.

J. C. F. GRUMBINE.

PHENOMENA—EXPLAIN.

W. F. Jamieson Rises to Explain, Etc.

Not wishing to interupt the deeply-interesting conversation which Brother Howe is holding with a lady, I remain silent, for the present, on the "Weakness of Witnesses." All my sympathy goes out to Brother Howe—the lady needs none! This is to pay him for meddling in my debate with Dr. Sweringen. "Ever the right comes uppermost and ever is justice done!"

While I am sitting on the fence watching Howe-Huntley, several correspondents are calling upon me to "explain the phenomena," and they are very pleasant about it, too—except one or two. I say to them in the language of Moses Hull's Bible: "Have patience with me, and I will pay thee all." I have a fondness for my own way—strange that I should be so singular.

Spiritualists speak and write of "phenomena" as their very "own," and use the word "explain" as if they have a patent right on it.

To these brethren, permit me to say I am a brother-in-law to Spiritualism. My first wife was a Spiritualist, and departed this life in the conviction that she was entering upon another state of existence. My present wife is a Spiritualist, a healing medium. I am doubly related. Some of the best women on earth are Spiritualists—I will not vouch for the men.

It has been said that I oppose Spiritualism with the same obstinacy as Balaam and his beast. Say what you please. It does you good and me no harm. I never did say, as do some illogical materialists, that "death ends all," for I do not know—hope it does not. This class of materialists are opposed to me because I concede too much to the Spiritualists. The Spiritualists are opposed to me because I adopt the Scotch verdict about their phenomena. I stand for my own convictions, one of which is that I do not think a departed human spirit ever communicated with anybody! I am willing, nay anxious, to be shown my error, if I am in error. We may as well bring this matter to an issue now: I would visit every celebrated medium in America were I wealthy. Unfortunately, five years ago wife fell on a Cincinnati pavement, spraining her right hip. Our savings melted away; hence, I am not financially able to obey my desire to investigate phenomena of a late date, pay mediums for their time, which is right, and all other expenses involved in making a tour of critical, scientific investigation. I challenge you Spiritualists, I say it in all kindness, to produce your best mediums who will, as friend Howe says, submit to "fraud-proof conditions," you to raise a fund for this purpose, the defrayal of all expenses of my tour. I will risk my time, or will depend upon my profession, public lecturing, for livelihood, and will make a fair report from week to week for The Progressive Thinker of the things seen and heard.

I say to you frankly, I am hard to convince; but should I obtain evidence satisfactory to my own mind, and that it must be, proof beyond the shadow of a doubt, that the spirit of a departed human being actually communicates, I will publicly acknowledge it. I hope you can trust me as a man of honor, as I will trust you to produce your best mediums and give me every possible chance to test their claims.

To the genial letter of Mr. Charles E. Hubbard, who hopes I will "come over and join us, and debate from the right side of the question, I will say: Whenever I get one demonstrated fact that a discarnate spirit ever did communicate I will be with you; but, as one of your own Spiritualists has well expressed it, I cannot take "every shadow for a ghost." Spiritualism, I freely admit is a fascinating system; there is nothing to compare with it. But I do not agree with Moses Hull, when he said in our debates, "If Spiritualism is a delusion it is a charming delusion, and I hope never to live long enough to find it out."

On the contrary, I say, Let me have the truth, though it slay me, instead of the most delightful delusion ever concocted. Hull says "the angels don't want me!" Doubtless my perversity unfits me for their society.

If you have the facts, and your explanations, which you have been giving to the world for a half-century, really do explain, I would be glad to receive your light; for I agree with you, and Job, that it is an important and interesting question, "If a man die, shall he live AGAIN?" (Put the emphasis there.) That makes Job's inquiry ironical. You cut the gordian knot, you tell me, by proving that he does not die and does not have to live again—lives right on, no interruption. If this is the case, then he was never born, never began to be, always was and always will be, worlds without end.

I know materialists who say they care nothing whatever for this subject. I do. If I can fathom this great theme of modern Spiritism before I "pass out" I will do so. The trouble is that the "evidence" is illusive: it is concealed under a mass of rubbish—so say leading Spiritualists. W. F. JAMIESON.

Pentwater, Mich.

Letter From Mattie E. Hayden.

To the Editor:—With this year's subscription to The Progressive Thinker I have received the premium book, Seers of the Ages, by that prince of authors, J. M. Peebles. I have read it carefully, and pronounce it the most wonderful book of the age, containing the grandest and most beautiful gems of thought, expressed in the choicest of language. How I wish that a million copies of it could be placed in the hands of as many Christian readers, for after devouring its contents, I know they would certainly entertain a more exalted opinion of Spiritualism, and care less for the dry husks of orthodoxy, on which they have so long been fed. May the author live to round out his full century, and yet give to starving humanity more of this quality of puro spiritual literature, and may you and The Progressive Thinker live and continue to disseminate it.

The postman has just thrown in this week's issue of The Progressive Thinker, which I find upon opening to be full twelve pages. For goodness sake, Bro. Francis, don't enlarge the paper permanently, for it has always been so brim full of interesting matter that I neglected my household duties in order to take time to read it when it was only an eight-page paper, and now if it should be enlarged to a regular twelve-page paper I know I never would get anything done, so please drop it back to eight pages again, for it is a regular bonanza investment for a dollar at that size. Through its columns I wish to send New Year's greetings to each and all of the army of noble workers in the cause that ever tends to uplift and sustain all humanity. May this year be thus far to each of them their banner year in the cause to which they have devoted and consecrated their lives, and may each future year become to them brighter and brighter into the perfect day, when all shall know and acknowledge the ministration of our departed loved ones and their ability to guard and guide us to a sweet haven of rest and peace.

While we are not in public work at the present time our hearts are still in the cause, and when the guides direct we will again go forth among the reapers. I am doing considerable private work at home.

My husband, Ben F., joins in wishing you and yours and the dear old Progressive Thinker a happy and prosperous New Year. MATTIE E. HAYDEN.

Indianapolis, Ind.

What the Spiritualists of Cleveland Are Doing.

There are four live, wide-awake, up-to-date Spiritualist societies in Cleveland; two lyceums or Sunday-schools, and two Ladies' societies; all small, and poor in purse, but rich in knowledge and love, and flourishing in goodness.

The old Progressive Thought Society, the oldest now in existence in Cleveland, meets at 3 p. m., every Sunday, in Rhodes Hall, corner Franklin avenue and Pearl street, with Mr. Bellis as its president. In connection with the society there is a children's lyceum, which meets at 1 p. m. every Sunday.

The First German Spiritual Society has quite a large membership. With their new president, Mr. Carl Sollinger, in the chair, Brother C. F. Hunger declining to serve another year—wanted rest. They are doing a good work both among the German and English-speaking people. They meet every Sunday evening in Rock's Hall, corner Wilson and Woodland avenues.

The First Spiritual Church of Cleveland is a new organization, the outcome of the First Spiritual Sunday-school of the East End, corner Dunham and Wade Park avenues, Wilson Hall. The Sunday-school meets every Sunday at 10 a. m., Mr. Wells, as conductor; Miss Florence Barber as guardian—two very efficient workers, two people in the right place. The church society meets every Sunday at 7:30 p .m., with Mr. King as president, and a corps of genial earnest assistants whose influence for the betterment of humanity is far-reaching.

And last, but not least, the East End Spiritual Society, 1749 Superior street, meets every Sunday evening, with C. H. Figuers as its leader.

Then we have the "Good Old Samaritan Society," which dates its birth back nearly forty years, caring for the sick and needy in its quiet, unassuming way. And the Mattie Hull Society, named after that noble, earnest co-partner of the world-wide famous worker with tongue and pen, Moses Hull, doing all they can for the intellectual and financial benefit of society.

But before closing I must tell you of the efficient work of our Ohio State President, Mrs. Carrie Firth Curran. She has established circuits of missionary workers leading them herself and supplying the different small societies in the state with speakers and mediums at a very small remuneration and their expenses. Mrs. Curran spoke in Cleveland some weeks ago and twice again last Sunday.

We have had Mrs. Elizabeth Schauss twice this winter. She always draws a full house.

Mrs. Annie E. Baird, of Elyria, Mr. F. W. Martin, with others, help to keep our societies "in tune with the Infinite," as well as Sandusky, Findlay, Elyria, Ashtabula and other towns. Mrs. Curran and her co-workers are a host in themselves. Give us more such and the cause of Spiritualism will grow and its influence will be dominant in the religious world of progress and science.

MRS. MARY FRINK POPE.

Cleveland, Ohio.

An Easy Way to Make Money!

I have made $500.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.!

Mrs. W. B.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Some one sends us an article from Butte, Mont., on "How to Build Character," but fails to sign his name. Please write us.

Catharine McFarlin writes: "Kindly permit me to announce to the Spiritualists that the material duties which interrupted my private work for the past few months are completed, and I am now free to accept calls for platform and parlor work, both week-day evenings and Sundays, upon reasonterms. I would also like correspondence in regard to camp work for the coming season. All mail will reach me at Plainview, Minn."

H. F. Schrader writes from Newport, Ky.: "Mr. Oscar A. Edgerly will close a very successful engagement of two months, the last Sunday in January, with the First Temple Society of Spiritualists, Newport, Ky. As an inspirational speaker Bro. Edgerly is grand, and he is liked so well by our society that we hope to have him with us again in the near future for a long engagement."

Mrs. M. A. Merrell writes from Ohio: "The Progressive Thinker comes to our home like a gleam of sunshine through misty aura, welcomed by all. May your happiness increase with each returning day, and may the sunrise of spiritual splendor bring to you a divine glory is my sincere prayer."

Anderson, Ind.—Secretary Wertz of the local association of Spiritualists received notice from Mr. Barrett, the National President of the Association at Washington, that the invitation extended to the national officers to come to Anderson during the latter part of February, to assist in the forming of a state organization had been accepted.—Indianapolis Sentinel.

Martin Sokep, an eccentric harnessmaker, 73 years old, residing at Bunker Hill, Ill., was found dead in his shop last evening. He had a premonition of death. Yesterday afternoon he shook hands with two of his workmen, as they were leaving the shop, telling them good-by, and saying while he held each of their hands in his: "I am half dead now, all that is left of me will soon be dead. The only difference between me and a dead man is that I can walk and he cannot." His family became uneasy as to his whereabouts late in the evening and started a hunt for him. After looking for some time they went into the shop and there on the work bench he lay dead. His workmen had left him but a few hours before. For some years he had been affected with heart disease. He leaves a grown family. Deceased was well to do.—St. Louis Republic.

W. H. Harrell writes: "I have been doing a little missionary work for our great 'educator,' The Progressive Thinker. Go on; great will be your reward."

Mrs. Nellie Van Dyke writes from Clyde, Ohio: "Allen W. Kaiser, trumpet medium of Toledo, Ohio, has been doing good work for more than a year, holding circles in Clyde, Ohio, where a trumpet circle has never before been held. He is a faithful servant to the angel bands, and we feel assured the cause of Spiritualism will be revived in our locality. It has been for long years neglected. We recommend Mr. Kaiser to all societies wanting the services of a strong, conscientious medium."

Mrs. Nora Batchelor writes: "In my article of recent date this phrase occurs: 'When such ideas prevail.' It is printed, 'when such idiotic ideas prevail.' The word idiotic I did not use. Again, following this expression, 'Evil spirits have no power to harm the good and pure? It is not true,' is this sentence: 'It is the most damnable falsehood that ever afflicted Spiritualism.' This latter sentence I never wrote." This brilliant writer is lucky in having only two slight errors occur in her long article. The mistake was made by some officious reader of the manuscript interlining a few words to add emphasis to the thoughts expressed (as he saw them) with no intention of having the same put in type. This fact was overlooked by the editor.

C. W. Babcock writes from Oxford, Wis.: "Will J. Erwood was at our place and gave the people two fine lectures. He is a fine talker and a fine man, and should be kept in the Spiritualist harness."

T. M. Snyder writes from Warsaw, Ind.: "We have had that good medium, C. J. Barnes, come to our very orthodox town to give us a few trumpet seances. We invited in a few and have stirred up quite a commotion. One thing, we have set them talking and thinking, which we hope will result in good to them if not to our cause. We hope to have him with us again in the near future."

From Sandusky, Ohio, Irving Jackson writes: "The knowledge of Spiritualism in our city is spreading rapidly through the efforts of the Psychic Research Society, in co-operation with the Ohio State Association. This is one of the places selected for a trial of the missionary movement, and we feel highly elated over its success. Mrs. Carrie Firth Curran, president of the State Association; Mrs. Elizabeth Schauss, of Toledo; Mrs. Anna E. Baird, of Elyria, and Mr. Lee M. Jenney, of Oberlin, have ably presented our cause to interested and appreciative audiences, and proved themselves devoted workers in the missionary field. Our society is now just a year old, and at its last meeting all the officers were unanimously re-elected for the coming year. Have been holding our meetings in Good Templar Hall, but have now secured the second floor of a building conveniently located, and will proceed to remodel the same to adapt it to our needs. We will then have a home of our own, where we can hold meetings at any time, and should be pleased to hear from any speakers or mediums who may be in this vicinity."

Captain Geo. W. Walrond, the veteran Spiritualistic lecturer and platform test medium, has, after several weeks of very severe illness and an almost fatal nervous attack, resumed his meetings every Sunday and Wednesday evening at his permanent offices and hall, 1512 Glenarm street, Denver, Colo., to which address all business and professional communications should be mailed. Mr. Walrond writes that the Spiritualistic cause is holding its own in the Rocky Mountains; that his meetings are well attended and much appreciated. The Denver people are looking forward pleasurably for Mr. Leadbeater and his course of psychic lectures.

Rev. Dr. Morgan Wood, pastor of Plymouth church, Cleveland, Ohio, told his congregation that as a result of an inquiry he had made it cost each of eleven prominent churches in that city something over $200 for each convert during the year. His point was to emphasize the great cost and disproportionate result, and he said that in no other calling would such unproductive work be carried on. Dr. Wood made a further statement as to the probable cause of the seeming deadness of church conversions. He said: "I think the old system of religious thought and ministers are passing away, are decaying. I do not consider the few conversions a matter to be pessimistic about; rather it seems to me an indication that what we are preaching does not supply the heart demands of the people. Many of us, I believe, would become prophets of the higher thought were it not for fear of losing our positions as self-leaders of men. But the time is near, I believe, when, if the voice if the Christian minister is to be heard, he must take his stand for those things which he has been trying to make those of the world believe true."

Dr. Beverly writes: "At Lakeside Hall, Mrs. Murtha contiues to draw crowds, and will continue for the balance of the month. Her tests are recognized and driven home to the skeptics so they have no room for doubt. Friday evening, Jan. 29, the society has made arrangements for another grand party to end with a dance. Refreshments will be served in the dining-hall. The leap-year girls will gladly pay the bills, all for 25 cents. Dr. G. B. Warne will speak for us the first Sunday in February. Give our loyal president a rousing ovation."

The Board of Directors of the Progressive Spiritualist Society of San Francisco, Cal., unanimously extend a vote of thanks to Madam Florence Montague for her kindness in delivering the address of our special Christmas evening celebration. The lecture was very beautiful and of the highest order, a source of great pleasure and instructive and a gratifying success. We feel grateful to Madam Florence Montague for her unselfish endeavors to please the people, which efforts have been greatly appreciated by all present. T. T. Leibich, president; John Koch, secretary.

H. Voorhees writes from Traverse City, Mich.: "You said some time ago that eternal hell was not preached any more. I made a canvass of this city's churches. The result is, they all preach it, only a single exception. The fear for hell is the only motive that the church relies upon. That is the trouble with Spiritualism. People have no motive only their personal interests at stake."

Elsa Hornbeck writes: "I have been protected by wise inspirers from committing 'The Psychological Crime,' and am one whose mediumship is a crown of glory and has been the means of strengthening individuality, and I know that mediumship SHOULD NOT BE MADE A COMMERCIAL COMMODITY."

Mrs. Nora E. Hill writes: "I wish the readers of your paper to know that the law of Illinois recognizes and upholds the validity of the Illinois State Spiritualist Association's ordination papers; at least it was so given in the circuit court of Cook county, on Jan. 14, 1904, before Judge Gibbons. R. Gilray was attorney in the case of Mrs. M. L. Schaffer vs. M. L. Schaffer; Mrs. Schaffer was granted a divorce under the laws of Illinois; this being something that has caused much comment, as to the I. S. S. A. having a right to issue its ministerial ordination papers to perform marriages. I am thankful that one more stain has been wiped out and lift our beautiful truth to stand untarnished by what would seem a most cruel wrong. I am happy to say that I am proud of the Illinois State Spiritualist Association and prouder still that the ordination paper I hold from the same is genuine, and I think our good brother, Geo. B. Warne, president, will tower a few inches higher in thought, if not in stature. Once more the flag of freedom waves o'er our beautiful cause, Spiritualism."

London, Eng.—Radium is puzzling and disturbing the Spiritualists. Professor Ramsay, the high priest of radium, declares he gets amazing letters daily hinting that radium is the active agent of the supernatural. "I receive letters daily," he says, "warning me to leave radium alone, assuring me that such a potent force of nature must not be tampered with. They seem to come from Spiritualists. Why I do not know." Many London Spiritualists and occultists believe radium to be one of the mysterious components of other worlds and are anxious to learn how ordinary mortals are going to deal with it. Professor Ramsay, asked if he believed radium over would have a commercial value, said: "I don't believe radium ever will be commercially used. Medically it will be."

Religious mania caused a man by the name of Bolks, living in Los Angeles, Cal., to murder his wife and children.

C. W. Stewart and the Folsoms are doing splendid work in St. Louis. Mrs. Folsom has developed a most remarkable phase, in being able to get written messages in electric light before an audience, that are recognized by the parties addressed; one gentleman getting a portrait of his wife along with the message from her.

An infant and two adults were christened at the meeting of the Spiritualist congregation, at Speed's Temple 622 East Jefferson street, Louisville, Ky. The christening in the Spiritualist church differs from the orthodox christening in that flowers are handed to the one that is christened instead of resorting to sprinkling of water or immersion. The sponsor of the infant or adult that is christened is admonished to cultivate the spiritual nature and subdue the passions. At the meeting last night Mrs. Matilda Gruenwald, of Bank street, delivered an address. This congregation has been holding meetings each alternate Sunday night at the home of V. Speed. An effort is now being made to raise funds to buy a lot and erect a church. There are perhaps half a dozen Spiritualist congregations in the city, but they are of perhaps as many different denominations.—Louisville Herald.

Charles Crane writes from Salt Lake City, Utah: "Mrs. Florence Huntley is certainly a very marvelous writer, and I believe the Master is behind her; I believe so for this reason, that in the 'Harmonics of Evolution,' I note sentences that could not have been penned unless learned in Masonic law, expressions that only a Mason could know and use. We have in this city one of the most marvelous mediums living. A married woman, wife of a conductor, but not a public medium. Mr. Aber is not in it. I have never met a medium in the same class, in any of the various phases, with which she is gifted. And she has them all. Some time I may write you more fully about her, but as she is the wife of a friend, I do not care to give her name at present."

"Professional hypnotists do harm," declared Professor George A. Coe of Northwestern University, while giving a demonstration to a psychology class. "In the attempt to create a sensation they produce dramatic effects that are often injurious to the nervous systems of their subjects. Moreover, they cause superstitious rumors concerning their power, which is no particular gift, to be circulated among the people." Alfred E. Harris was the first person who submitted himself to the professor's control and in a few seconds was in a hypnotic state. Upon being commanded to write his name, Harris wrote "Alfred E. Allen." Professor Coe explained that two days ago he had hypnotized Harris and told him that when he should be in a hypnotic state on Monday his name would be Allen. Before awaking Harris Professor Coe took time to disillusion him, to impress upon his mind that his real name is Harris and that he would suffer no bad effects from the hypnosis. J. A. Kappleman also submitted himself to the hypnotic suggestions, but he did not go into a complete state of hypnosis.

Mrs. C. H. Mullins writes: "I have just returned from Owosso, Mich. I went there, as some of my friends know, under a cloud, as it were. The cloud has been lifted, and I am glad to be home again. When I first went there, and at the time when the shadows looked blackest, Mr. and Mrs. Cherry, people whom I had never met before, came to me, offering their sympathy and support materially, if I needed it. They indeed showed the spirit of true Spiritualists. They are earnest workers in the cause of truth, and too much cannot be said in their praise."

Mrs. A. E. Sheets writes from Nichols Hospital, Battle Creek, Mich.: "I wish to thank the many friends who have cheered me by their letters since my illness here. My condition is somewhat better than when I entered the institution in September. I shall remain through the winter, and hope to secure permanent help in time. Grand Ledge Camp Association has met with a sad loss in the death of one of its trustees, Geo. Campbell. He was a valuable advisor in the business affairs of the camp and a warm personal friend of the writer and her family. He held many positions of public trust and was the city's mayor at one time. As a business man, a citizen, friend and neighbor, he was respected and beloved by all. He had been prominently identified with several fraternal orders, chief among them the Masons, under whose auspices the funeral services were conducted. Representatives from Lansing and other lodges in the state were present."

Aurin F. Hill writes from Boston, Mass.: "Sunday, Feb. 14, from 2 to 5 p. m., in the People's Forum, Morgan Memorial, Boston, Mass., is set apart for discussion of the subject, 'Is Spiritualism True.' The president of the N. S. A. has agreed to be the opening speaker, if it is possible for him to attend. If he fails to do so, J. J. Morse, editor of the Banner of Light, has agreed to be our leader. The People's Forum has an ordained Methodist clergyman for its president, and it is held in a Unitarian building. Spiritism is on deck here. 'Q. A. D., Boston, Mass., page 12 of The Progressive Thinker, Jan. 16, sends out a narrow opinion of Spiritualism, Spiritism and its teachers at present in Boston and Massachusetts. Never in the history of modern times has Spiritism been known to the people so thoroughly as at present. Powerful writers are at work. The pens and printing presses are used instead of the voices. Many parties meet in their homes, or in home parties, and learn what has been, is the same in manifestation now."

Mourned as dead for three hours, Ulysses S. Roberts, a musician of Harrisburg, Ill., suddenly came to life again to tell of his vision of heaven and to prophesy his death seven days later. This prophecy came true. Rev. A. S. Maxey, who had been called to comfort the family, was a witness to Roberts' revival, and questioned him at length about heaven. Roberts told of meeting with his father and friends who died years ago. E. S. Marsh, a well-known attorney, was also present at the time of Roberts' revelation.

G. H. Brooks is open for engagements during March and April. Mr. Brooks is an able advocate of our cause and should be kept constantly employed. Address him at 114 President street, Wheaton, Ill.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Chicago Spiritualists are making ready for another good time in the way of the fourth annual Grand Prize Masquerade Ball and Psychic Entertainment, to be held at St. George Hall, No. 3337 State street, Saturday evening, Feb. 6. This hall is extra large and on the ground floor, and absolutely safe. Thirty prizes will be given. For prize list and programme, address W. J. Elmo, 40 East Thirty-first street.

Samuel Ramsey has been elected president of the Spiritualist Society at Wabash, Ind. The medium, Mr. Davis, lectured for the society, and everything looks encouraging.

The death of Jacob Harlan, 50 years old, a well known resident of Union City, Ind., and brother of the Rev. E. A. Harlan, of Portland, is attributed to a dream. Harlan retired in perfect health, but awoke shaking as with the ague. He told his wife that he had just dreamed that he was in a runaway, and that his father had tried to stop the team but was run over. As he told the story his terror seemed to grow, and his wife tried to soothe him. While she was still speaking her husband gave a gasp or two and in a few minutes expired. Medical examination showed that the immediate cause of death was heart failure.

Thos S. Kizer writes from Decatur, Ill.: "You will see by the clipping herewith enclosed that our mutual friends, H. Pettibone and wife, have gone to Boston. He finally thought he was not receiving any lasting benefit from the treatment with Dr. Ball. His guide, Will Rollins, tells him he will be all right inside of a year. By invitation wife and I took dinner with them at Mr. J. W. Haworth's Sunday before they left. Although he has little use of his lower limbs he is quite cheerful most of the time. Wife and I had to part with all that was mortal of our last daughter only a few days since. She had a complication of diseases, but we know she is better off, and will still be near us in spirit. She leaves a son and daughter aged respectively 12 and 17, which we will have the care of, their father, J. S. Wayne, passing to the higher life in 1898. Mrs. Alice Sheridan of Joplin, Mo., assisted by Mrs. Garrow of this city, conducted the funeral services."

M. Jaqur writes from Berkley, Cal.: "I went to Edward Earle, 1052 Ellis street, San Francisco, and from two slates full of writing, under the strictest test conditions, with the names signed in full and in the writing of those to whom the names belonged, my doubts were set at rest forever! At his seances I have seen him write messages on the blackboard in five languages, and each was recognized, translated by some one in the room. A slate that had been hanging in full view all the evening with 'Seance Sunday,' written in heavy chalk, was taken down and a clean slate was placed over it and the two fastened together with a rubber band, the medium standing under the electric light held them out nearly at arm's length for about ten minutes while he talked, and then removed the band. The clean slate was covered with a letter to a lady from her uncle in spirit life, signed in full, with the picture of some spirit land flowers drawn in three colors. On the other slate over the heavy chalk marks were seven messages in seven different colored pencil writing, all of which were signed in full and recognized by some one in the room. Your paper is a great source of enjoyment to our family and I could not get along without it. As soon as I finish one number I feel like saying with Oliver Twist, 'More!'"

Geo. Hamilton Brooks writes: "Dr. Agnes Chester See, of Chicago, will lecture for the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63d street, Sunday evening, Jan. 31. Her subject will be 'Deliverance.' Dr. See is a disciple of the New Thought school, her address at the recent convention was listened to with marked attention. Thinkers and investigators should not miss hearing an interesting speaker."

E. E. de Yongh writes from Portland, Oregon: "The First Spiritualist Society of Portland, Oregon, held its annual meeting for the election of officers for the ensuing year, the first Sunday in January. Mr. C. H. Goodwin was elected president; Mr. W. H. Boebinker, vice-president; Mr. E. E. de Yongh, secretary; Mrs. C. N. Goodwin, treasurer; Mr. Ed Kling, second vice-president; Mr. C. C. Affolter, third vice-president; Mrs. Louisa Bentikofer, financial secretary; Miss Jennie Werner, corresponding secretary. That Spiritualism is advancing in Portland, is shown by the fact that all Spiritualist meetings are being well attended by interested and enthusiastic addiences. The past year was the most successful year in every way in the history of the First Society. Noted speakers from abroad and belonging to the city of Portland have occupied its rostrum, and crowded houses have been the rule, even during the summer months, when attendance is usually light. The present year opens most encouragingly."

S. L. Lee writes from Washington, D. C.: "An explanation from you as to the light in which Kellar, the magician, is viewed by Spiritualists would be interesting. Undoubtedly he is a medium—so it appears to me—but understanding that mediumship is the way of the cross, and wanting dollars and popularity he holds Spiritualism up to contempt and ridicule every moment. He says: 'This is how bogus mediums do; I know nothing about real ones,' and then proceeds to show genuine mediumistic phenomena. Is not this a baser variety of fraud than even bogus mediumship? His case resembles Mme. Blavatsky's—only his motive is different. She in order to pose as the author of a distinctive philosophy, decried mediumship together with all else that might be recognized and placed under the head of Spiritualism, to which she owed whatever she has given to the world. That she was controlled, and by no means always by a high order of spirits, is plainly shown in old diary leaves. Evidently she is Kellar's antitype. He began the public seance (as I would call it) that I yesterday attended, by the jest that the white handkerchief he held in his hand had been the property of Koot-Hoomi. He seems to take the utmost delight in the success of his jests upon Spiritualism." All of Kellar's "spirit manifestations" are simply the result of trickery or sleight-of-hand. The great fault with credulous Spiritualists, is all "manifestations" that seem mysterious they foolishly ascribe to spirit power. Kellar is not a medium.

Ortha A. Clark writes from Spokane, Wash.: "Flora Heckman, of Tacoma, spoke for the First Spiritualist Society of Spokane, before a large audience, after which our sister, Mrs. M. S. Corselius Tomley of DesMoines, Iowa, and Mrs. M. E. Connell, of Grand Rapids, Mich., were ordained ministers of the Gospel of Spiritualism. It was a very impressive ceremony and the recipients of the certificates are worthy of their promotion to the ranks of ordained speakers, and we can truly say that their feet are shod with the gospel of peace. Mrs. Emerson, formerly of the Bible Spiritualist Church of San Francisco, but now of Spokane, assisted in the ordination of our two sisters."

A Spiritualist writes from Maumee, Ohio: "Should I attend orthodox services, I would expect to hear set phrases and absurdities, but desiring that our lecturers (Spiritualistic) should afford no cause for ridicule, I request Moses Hull, as teacher in the Morris Pratt Institute, to instruct future lecturers regarding the pronunciation of the word 'realms'—not 'rel-lums,' as a word of two syllables—generally accompanied by a colicky glance upward, quite orthodox in expression. A correction as to the use of the pronoun I is in order, when several of our best lecturers and mediums use it in the objective case, e. g., 'for you and for I.' Recently one dear good woman told her hearers that 'we will disperse with the usual singing.' The 'spirit side of life' is another set phrase to offset 'Abraham's bosom,' and though more agreeable to contemplate in thought, has grown tiresome."

The Chicago Tribune says: "Would that every man, woman and child in this city could have heard or could read the words of Dr. Gunsaulus spoken yesterday in the auditorium. Would that all would ponder them and resolve, as this pastor has done, hereafter to do their full duty as citizens. 'Our pulpits —mine with the rest—have had too much to say about the New Jerusalem and not enough concerning the vital needs of Chicago,' said Dr. Gunsaulus. 'I have neglected my duty. Like the rest of you, I have been heedless. I have let things run on as they were without calling the attention of the nearest magistrate to broken laws.' In these sentences, wrung from a sorely afflicted heart, Dr. Gunsaulus struck the keynote not only of responsibility for existing conditions, but of the manner in which these conditions must be corrected. Each citizen must do his duty. He must feel that he is his brother's keeper. Where he sees a violation of law he must take steps to punish the offender and to uphold the integrity of law. Truly Dr. Gunsaulus says 'we are all to blame.' We may put the mayor, the aldermen, the building department, the theater managers and all the stage hands in prison, but 'without a permanent change in public sentiment' this would accomplish nothing. 'Don't blame the mayor and aldermen. Blame those that elect them.' In short, let us have a thoroughly practical Christianity, in which not only the pastors but the people do their full duty as citizens and accept without attempt at evasion all the responsibility which this duty implies."

Dr. H. E. Ballard, president, writes: "McCutcheon's Bird Center parties fall way behind the off-hand socials given by the Ladies' Auxiliary Club, according to the one given last Saturday night, at the residence of Mr. and Mrs. W. B. Aitken. It would have gladdened the heart of an infidel to have looked in upon the sixty-eight happy animated forms gathered within those commodious parlors, all in accord with the one aim, progression. Great credit is due Mrs. Carey, its president, and her daughter, Mrs. Aitken, for the success these socials have attained. Their work being actuated by one motive only, makes them all the more enjoyable, that of developing the undeveloped truth through the laws laid down by Dame Nature, the dispensation of spiritual food in the form of messages, improvisations, crystal gazing, palmistry, vocal and instrumental music, and the augmentation of material angel food and its concomitants from their well filled pantry. The solo given by Bro. VanVlue is deserving of special mention, as was also the beautiful thoughts that dropped so easily from the lips of our inspired pastor. Considering the suggestions made us after our services Sunday night, we have decided to give an excellent program service on the night of the first, Sunday of every month, consisting of music, addresses, recitations, tests, etc. The children's progressive lyceum meets every Sunday at 2; conference at 3:30; evening service at 8; Hon. R. Gilray, pastor; Mrs. Grace Aitken, psychic. The dedicatory services for the Universal Occult Church new quarters, Hall C, 77 E. Thirty-first street, Sunday night, the 17th inst., was filled with a coterie of believers and investigators that would have done honor to any occasion. The accessibility of the hall makes it desirable for our purpose, and we shall in all probability retain it until we get ready to build."

W. H. Mitchell writes from St. Joseph, Mo.: "We spiritually inclined people of this city think we are very fortunate to have with us a trumpet medium second to none. I refer to Mrs. Hattie Tiffany, who came here from Alliance, Ohio, the first of last September. She is doing a wonderful amount of good in the cause. With her the results are always good. From the time her control opens the circles until she returns to close them, there seems to be no waning of the medium's power. In Mrs. Hattie Tiffany St. Joseph possesses a medium and healer of whom we feel justly proud, and we feel as though we would like to let the whole world know it."

La Porte, Ind.—Evidence of an unusual character was heard by the circuit court jury to-day in the trial of a will contest when Mrs. Offley Leeds, widow of a wealthy Michigan City man, produced two slates, an alleged message from her dead husband, and testified that she had constantly been guided by him in all business matters since his death. Mrs. Rhoda Benham, whose will is being attacked on the ground that she lacked testamentary capacity, was similarly guided by her husband, and, like Mrs. Leeds, whose intimate friend she was, met with remarkable business success. Several Spiritualists testified, one declaring that Mrs. Benham since her death had been lamenting the difficulty over her will and regretting that she did not make her dispositions in life instead of by will. Mrs. Leeds exhibited two slates bearing a picture of her husband drawn in several colors and a message written in three colors, all of which she said was executed in her presence in seven minutes under circumstances rendering imposition impossible. Later.—In the Benham case, which has been on trial at LaPorte, Ind., for ten days, the jury, after an all-night session, returned a verdict sustaining the will. The case has been remarkable because it was shown that Mrs. Benham, the testatrix, successfully managed a large estate left by her husband through guidance received from his spirit messages.

H. F. Coates, president, writes: "Spiritualism, What Does It Mean? If you are interested in the above subject come to Kenwood Hall, 4308 Cottage Grove avenue, any Sunday, summer or winter, at 3 or 8 p. m., and listen to the philosophy of a future life and the demonstration of spirit return. Our services consist of lecture, messages and good music. Our meetings have not just started, but have been conducted in the above hall, both afternoon and evening, for the past six years. Our church is known as the Church of the Spirit Communion. A collection of 10 cents will be taken at the door to help defray expenses. You will be welcome. A change of speakers each week."

WILL C. HODGE, our esteemed brother, writes from his Paradise—San Diego, Cal..; "With the glorious sunshine, ripening fruits and ever blooming flowers of this favored land, it is hard to realize that the eastern country is in the grip of an unusually cold winter. As yet we have little need of fires, though enough rain has fallen to remind us that there may be more in store, and for this we are all devoutly wishing, while some are praying. Spiritually considered, San Diego has nothing to complain of, as our meetings are well sustained both in quality and numbers. Dr. J. M. Peebles has, in a measure, recovered his health, and is now holding forth at the Temple to large and appreciative audiences. The twelve-page number of The Progressive Thinker was a 'hummer,' and contained for the up-to-date Spiritualist much food for thought, and to my mind was worth more than many of the leading magazines costing from ten to twenty-five cents. It seems that the controversy provoked by The Great Psychological Crime will not down, but continues to interest the people, while the great diversity of opinion concerning the topic gives evidence of the fact that Spiritualists do their own thinking and come to their own conclusions regardless of the opinions of the other fellow. The poem of Dr. T. Wilkins', on 'Ingersoll in Heaven' is, in my way of thinking, the best thing along these lines that has yet been written, and he should be elected poet laureate of the new dispensation."

A very pretty wedding ceremony was performed by Rev. Josie K. Folsom, at No. 2834 Olive street, St. Louis Mo., on Tuesday, Jan. 19, uniting in marriage Miss Vella Grissinger and Mr. Gus Schneider. Miss Grissinger's relatives are members of the Olive street Spiritualist congregation, and Mrs. Folsom was their choice to officiate at the wedding. The young couple start out under very favorable auspices, and their friends wish them bon voyage. A lady minister officiating at a wedding was such a novelty that the St. Louis Republic sent a special reporter to interview Mrs. Folsom, and gave it a write up, accompanied with Mrs. Folsom's picture, on the first column of the first page.

H. F. Coates writes: "I would like to correspond with speakers and mediums to fill engagements for the Church of the Spirit Communion. Address all communications to 233 East 32nd street, Chicago, Ill.

Mrs. G. Partridge has taken rooms at 43 Ashland Boulevard, fronting Union Park, where her friends and patrons will find her in nice quarters.

The Spiritual Union holds services every Sunday evening, 7:30, at Perl's Hall, 1546 Milwaukee avenue. For the present Dr. J. H. Randall has been engaged as lecturer. Mrs. Hansen will give readings.

Mrs. Effie Moss is still holding materializing circles at No. 3233 Wabash avenue, and will remain there for several weeks.

Dr. J. H. Randall will make engagements to lecture wherever his services may be required. Societies desiring him for dates in the future, address him at No. 1142 Washington Boulevard, Chicago, Ill.

Dr. Freedman, the Australian Healer, is still located at No. 513 West Adams street. The Doctor has been performing some remarkable cures.

C. W. Stewart, the eloquent advocate of our cause, writes from St. Louis, Mo.: "Our success here is becoming phenomenal, and everything doing finely."

The subject for Mrs. C. L. V. Richmond's discourse next Sunday, Jan. 31, will be "Souls in Other Worlds Besides the Earth." Masonic Temple, Room 309, 11 o'clock sharp.

The Band of Harmony euchre party will take place the fifth Thursday of the month, Jan. 28, at the residence of Mrs. Ellis, 289 Fremont street, near Belden avenue. Take Halsted street car, get off at Belden avenue. Afternoon, commence playing at 2 o'clock sharp, and at eight o'clock in the evening. Ladies bring their lunches. Come and bring your friends. We will be sure to have a jolly time. Score cards, twenty-five cents. Eight prizes.

C. W. Slayton, of Hart, Mich., wants the address of Mrs. Augusta Ferris, formerly of Flint, Mich.; last winter and spring of Los Angeles, Cal.

Rena Chapman writes: "When sending you the programme of our mid-winter meeting, I said it would be held in the lecture-room of Spiritualist's Society. It has since been arranged to hold the meeting in the Unitarian Church, Washington street, Jackson, Mich. Programs will be sent upon request."

Harry J. Moore has the last two Sundays of February and the month of March open for engagements with societies. Address Mr. Moore at 323 Garfield avenue, Battle Creek, Mich.

Mrs. M. B. Grunwald, president of the Ladies' Aid, and lecturer for the Speed Memorial Temple, writes, giving her opinion of Spiritualism in Louisville, Ky., and asserting that Mr. Arrowsmith does a great injustice in claiming its decline there. She admits that the status of the cause there is not what it ought to be, and that no lecturer besides home talent has appeared there for a year or two. The Spiritualists there, however, are cultivating home talent, and hope to develop speakers and mediums of note, and she speaks encouragingly in that direction, and anticipates good results. Two hundred and fifty dollars have been raised towards buying a lot, and from her standpoint everything looks bright in Louisville. Thus it is that different individuals see things in a different light, and thus it has ever been, and ever will be. We are glad to know that Mrs. Grunwald is taking an active part in promoting Spiritualism in Louisville, and she may be able to cause Mr. Arrowsmith to change his mind in reference to the cause there.

E. Wyman writes as to how he became a Spiritualist, desiring positive proof. A spirit came and controlled the medium with whom he was sitting and said: "I perceive you want evidence, and of a nature that cannot possibly admit of doubt; knowing you want positive proof, I have come to give it." She then said in substance, that she passed away at such an age, and at such a date and place. The spirit gave the name and address of her father to whom Mr. Wyman wrote, and in due time received verification of all that had been said.

Aug. Recht writes from Brooklyn, N. Y.: "You published my report in the issue of Dec. 26, about Mr. Rasmussen conducting a materializing seance at his home, Dec. 12, the medium being Mr. Thompson of Kingston, N. Y. Mr. Rasmussen conducted another by the same medium at his home on Dec. 21, and exposed him as a trickster. Mr. Rassmussen is the president of the Society of Spiritual Truth, and a public test medium who works for our society and other meetings without pay, and being an honest Spiritualist, he wishes to treat the public in a fair and truthful manner. And as we think it will do Spiritualism no good to detect fraud and not expose it, we will all work together for the purpose of weeding out all such wherever we may find them. The seance consisted of ten persons, and all are willing to give their names, as they all saw Mr. Rassmussen expose him."

(Continued on page 8.)

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The American College guarantees to teach you the secret of attaining all these things. It is the largest and most successful school of Hypnotism in the world. It is chartered by the State laws, and carries out every promise faithfully. If you want a copy of its free book, just send your name and address, no money, to the American College of Sciences, Dept. 242A, Rochester, N. Y., and you will receive it by return mail, postpaid.

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QUESTIONS AND ANSWERS.

This department is under the management of

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Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Q. Lawrence: Q. Is there a text in the Bible stating that Jesus Christ passed through regeneration, and did he call himself God?

A. If Christ was God, then there would seem to be great inconsistency in claiming that he must be regenerated like "fallen" and "corrupt" man. Yet he had by his birth become in part partaker of human sin, and thus a necessity for his setting the example of expiation and having his taint washed away. He met John tae Baptist, a wandering Essenean devotee of the Syrian desert, whose mission appears to be to perform this rite, and is baptized, which means that he received the symbol of regeneration. Had this not been necessary he would not have taken it, and having taken it, he was regenerated.

Christians would have it believed that this rite of baptism was something new, instituted by Christ. On the contrary it was a pagan rite, one of the most fundamental of the ancient faiths. The form, and the meaning were identical with those of the Greek mysteries. It meant being "regenerated," "born again," "purified." "Regenerationem et impunitatem perjuriorum soorum," were the words of the administering priest in the pagan rite of the Mysteries.

The rite of baptism was also practiced by the Jews when they admitted converts from paganism to their religion.

The story of Christ's baptism, proves that the rite already was established, and that it was necessary for him to receive it like all other men.

Although not directly declaring himself God, he encouraged the belief that he was. Thus after his crucifixion he appeared to Thomas, who, astonished, cried out, "My Lord and my God," but he did not correct him, thus tacitly acknowledging that he was God. (St. John 20:28.) Christ says: "I and my father are one," (John 10:30), which may be understood as being one in purpose, or one in person. Beginning with the idea of messiahship, his followers gradually came to the belief that he was God, in the strange confusion of thought which exists no where else than in the mysteries of the trinity. The terms by which he was called show the muddled condition of the minds of the writers of the New Testament. The Son of God, the Lamb, Morning Star, Prophet, King, Prince, Mediator, Lord, Lord God, Lord of All, Savior, Son of Man, Son of David, Great High Priest, Creator, Supporter and Preserver of all Things, His blood the blood of God, Eternal God and Creator, Judge and Savior, Everlasting Father, etc., are a few of the titles, contradictory and confusing, which show the imagination of hero worship far more than understanding. The "Son of God," the "Redeemer" and "Savior" becomes hopelessly enmeshed in the tangle of the trinity, and absorbed in the oneness of the Godhead. Christ was a reincarnation of God, and after this reincarnation was God again; was and is, God under another name.

It is the same old story, told of Buddha, and all the "Saviors," who had human mothers with divine fatherhood.

M. A. M., Port Angeles: Q. I wish to call your attention to an article in New Thought Magazine, for criticism, November number.

A. This article is on "Desire and Duty," and is especially copyrighted, being thought of such high and valuable character, that copying should be rigidly denied. It is really so precious, one would be inclined to think that so far from denying the privilege to copy, it would be urged on all to copy far and wide for the good of humanity.

Truly, in style and method, it is representative of the "New Thought" literature: It is bizarre in expression; befogged and befogging in style; repeats very old ideas in its cant way, and boasts of its travail of thoughts unknown to earth before. To give an idea of this screed, we must quote, although the copyright is held threateningly over us.

It is held by the ethics of all time, that Duty should be the first, great and unanswerable rule in the conduct of life. It is the motive which has made the hero, martyr, saint and sage. It placed Leonidas in the pass of Thermopolae; Florence Nightingale with the wounded on the field of battle; Joan d'Arc at the head of the army of her suffering country; Clara Barton with the Red Cross Band where need exists; Washington at Valley Forge, and strengthens the endeavor of every man and woman, to oppose wrong and do the work, however distasteful, that is for them to do.

Not so, says "New Thought."

"Desire" must be the master!

To quote: "Desire has urged us so long and so hard, we have persistently cuffed it into the corner and gone after new gods," (That is after Duty.) "But despised Desire we try to coax out of the corner. The only way to find peace is to follow Desire. Desire is the only guide to heaven, and its road lies through hell."

"But keep your eyes on Desire and follow her every time you can. 'Lay for' Desire and follow her every time you can. Keep in mind that Desire is God. Duty is a sham. Duty is a desire in a goggle-eyed domino which scares you stiff."

Then the subject is reduced to mathematical certainty: "Desire is the drawing power of 95 per cent of you; will is the drawing power of 5 per cent of you—your little 5-per-cent thinker has conjured up Duty as a guide, whilst your 95 per cent mind sticks to Desire. Unmask Duty and you will find yourself one and invincible. The 5-per-cent tail will lose its job of wagging the 95-per-cent dog, and you will reach the Transfiguration Mount."

At the risk of being classed with the "little 5-per-cent thinkers," we unqualifiedly affirm that the Will should be master of Desire. We do not question that the desires go far to the make-up of the majority of individuals, though not probably to the "95 per cent limit," except in the most villainous and criminal.

The appetites and passions, the base brain, which are held in common with animals, know no other law than Desire. Above them are the moral and intellectual faculties and the will. While the animal is a creature of desire and held responsible to no higher motive, in man these appetites, passions and desires that spring therefrom, for his highest good must be under the government of intelligence, the reason and conscientiousness, the sum of which is the will.

Pause for a moment and see where this "New Thought" proposition leads. If Desire is the guide and is God, then one desire is as sacred as another and man becomes subject to no law higher than holds with the brute. The libertine is as holy in his debasing deception, as the chaste vestal; the robber as the honest toiler; the red-handed murderer as his victim.

Verily, this exponent of "New Thought" truly says: "The road lies through hell," and we ask, is it not better for the "5-per-cent tail" of Duty, that is the sum of the moral principles, reason and the will, to wag the "95-per-cent dog" of Desire, the sum of the brute appetites and passions, than to allow this dog unlimited freedom? Does not this freedom mean passing over the "road through hell," that by the fiery ordeal the will may at last gain mastery? Why pass through this experience to learn what we already know?

To return to the text, we find this exponent of "New Thought" hedges against this criticism. By making Desire and God one, then when man progresses to oneness with God, Duty and Desire will melt into each other and everything become one and the same. Then we reach "Transfiguration Mount."

Plainly the writer has gone round the circle and returned to the starting point. After startling sentences and display of coruscations of rockets and pin-wheel fireworks, we are told that Desire must be in line of Duty, in harmony with it, at harmony with God!

But the reader for whom this is written, may not apply this saving clause, and it is not intended that he should. It is intended that he accept Desire as his guide and as his God, and let it lead him "through hell," that he may reach heaven. It is ingeniously expressed as the only way, for the world has "tried everything else for a satisfaction, for a God to guide us and we have come back again to poor, neglected Desire."

As a specimen of "New Thought" literature, over which Ella Wheeler Wilcox presides as high priestess, we commend this effusion.

Mrs. Isa Wilson Kayner in Texas.

Mrs. Isa Wilson Kayner has been giving a series of lectures and test seances at Grace Chapel, with large attendance, and growing at each meeting. She has awakened quite an interest in the cause of Spiritualism, drawing many of the best citizens of the town into that line of thought and interest that is awakening the world.

In her lectures, she is magnetic, holding her hearers spellbound. Her test seances are certainly wonderful. The reading of character was almost perfect.

The description of departed friends was so accurately given that near all were recognized. Many times the date of incident was given, even the day of the month and day of the week. She gave the description of a little freckle-face boy about three feet high, with a long cut on his forehead, a burn on his elbow, and a cut below the knee. No one seemed to recognize him. Then she said. he tells me he fell against a grate and cut his forehead, and fell in the fire and burned his arm or elbow, and was hit with an axe below the knee and departed this life at Nacona (a town 26 miles from this place). No one yet recognized him; then she said, "he tells me there is one in the congregation that knows him." After the congregation was dismissed, a gentleman was approaching Mrs. Kayner when she cried out, "You are the one this boy belongs to; I see him standing by your side." Said he, "No, he does not belong to me, but I know him well. He died at Nacona, but his parents are now living in this city." She gave the details of travel from foreign countries to this, and the encounter with storms, and the burial at sea of a relative, and described the articles or relics that have been received, and what kind of a box it was in; and many other things too numerous to mention.

She is making an effort to reorganize the Spiritualist society here, and to organize a lyceum for the children.

She has made a trip to Vashti, a little town about fourteen miles in the country and has created quite an interest out there. She is now on her way out there to hold her second meeting.

Bowie, Texas. W. S. TRIMBLE.

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CARLO'S LECTURE.

Come ye hither, faithful comrades, let's discuss things for a spell,
Let us see if we're entitled to a heaven or a hell;
I have heard men speak with wisdom of a Great Eternal whole,
That surrounds and guides all beings through the channel of the soul,
But who paused to pass our species as without a soul to save,
And would give us not a future out beyond the earthly grave.

While they claim that naught created e'er is lost in Nature's law,
Yet with wisdom and assumption they the fine conclusion draw,
That a dog can have no future, just because he is a dog,
And among the beings soulless they omit the human hog;
So let's see about this future and the ones who stand above
In the traits that make all beings fit for any father's love.

We may often take to growling, we may snarl and growl and bite,
But our "wise and soulful" masters also do it—must be right.
We don't loaf around the brothels with our stomachs full of "booze,"
And we couldn't chew tobacco—couldn't smoke it should we choose.
We could never use profanity, could never tell a lie,
Hence, we have no soul immortal and no intellect so high.

We can fight and quarrel lovely, as our masters do sometime,
And we surely ought to do so, for to them it seems sublime.
We have passion, greed, affection, and can learn what we are taught;
We are faithful to our masters and can almost read their thought;
We can trace them by their footsteps often trackless on the ground,
Yet they say there is no spirit in the animal yet found.

Yet, in their evolving wisdom and their scientific search,
They have found they pass up through us ere they reach their present perch.
They could not have been a human in this "Great Eternal Whole."
If they hadn't evoluted through our species, form and soul;
They would not have had the wisdom and the "dogged will" to do,
If they had no doggish faculties to scent out and pursue.

Now, my comrades, let's be faithful, though we're kicked and poorly fed,
For our masters will be angels when we dogs are dumb and dead;
Let us all be patient servants, and though suffering, not whine,
In the bright and golden sometime we may all have souls divine,
For if masters coarse and brutal, can inherit future bliss,
'Tis but just that we, too, find it in a "fairer land" than this.

Let us lick the hand that smites us, and be honest, kind and true;
If our masters find a heaven we can surely find it too.
No, we cannot build fine churches and pretend that we are pure,
But we can be true and faithful, and their "soulful kicks" endure,
For it seems to be just human and the human spirit's way,
And we all shall once be human and have souls divine some day.

We must follow them to heaven, and if they are welcomed there,
We must smile up at St. Peter, and put on a Christian air;
We must hand in our own records with our faces long drawn out;
We must lick God's hand and caper till we conquer every doubt,
Then perhaps the gates will open and our masters we can love,
In the land that is eternal, in the home in heaven above.

DR. T. WILKINS.

THE CHRIST QUESTION.

Though Settled Oft, Like Banquo's Ghost It Still Remains Unsettled.

About ten years ago "La Vie Inconnu de Jesus Christ" was published in Paris, and it is said to have never been translated into English. Its author, Nicholas Notovitch, spent several weeks in Ladak, a dependence of the Maharajah of Kashmere, formerly a part of Tibet. The Ladakians are mostly Buddhists, and polyandry has prevailed among them from time immemorial. The country is mountainous, its climate bleak and its summer short. It is not uncommon for half a dozen men to share the same wife. The men are much inferior physically to the women—stoop-shouldered, ugly, degenerate.

In 1887 Notovitch, while journeying to the east of Kashmere, visited a Buddhist monastery and there got traces of the legend current among the monks relative to the journey of Jesus in the Orient. He succeeded in getting sight of scrolls in which the sayings and doings of Jesus while in the East were supposed to be recorded. But when he sought to learn their contents the monks at once became dumb and urgent for his departure. He started on his return journey, but had not gone far when a fall from his horse broke his leg, necessitating his return to the monastery. The monks received him with kindness, and while he was thus helpless in their charge, he won their confidence to such a degree that one of them read to him the sacred scrolls recounting the life of Jesus in India, Tibet and Persia. An interpreter translated the words of the monk and Notovitch jotted down the translation.

Such is the statement of a writer in the Washington Post of Jan. 3. Query: Was this the Isa Sahib, called "Prince Prophet," whose tomb in the upper Punjab has been recently discovered, as announced by the Mohammedan Review, which falsely translates the name Isa Sahib, "Jesus Christ?" I adverted to this in The Progressive Thinker of Dec. 13, when paralleling the story of "Isa the Prophet and Jesus the God," and claimed that the Arabian legend was the earlier of record.

My contention is that though the name Jesus may have been derived from the Arabec Isa, or better, perhaps, from the Greek IES, one of the names of the god Bacchus, the adjunct CHRISTUS was never a proper name, nor even a Latin word until the monks of the renaissance coined it. In this contention I am compelled to date the composition of the New Testament after the revival of learning.

In Matthew xxiii:8 we read: "Be not ye called Rabbi, for one is your Master, even Christ," and the same expression is repeated in verse 10. What was the word spoken answering to Christ? The vernacular of Judea and Galilee nineteen hundred years ago was Aramaic. Its written alphabet was the same phonetically as the Chaldean or Hebrew, but the writing was cursive. In the ancient Syriac version of the New Testament, called the Peshito, claiming to have been written in the language spoken by Jesus and his disciples, the word is spelled with four letters, namely, Mim Shin, Cheth, Olaph (equivalent to M, SH, CH or HH, and a "spiritus lenis"), which word the Rev. Dr. James Murdoch, in the preface to the "Syriac Peshito Version," tells us is sounded "meshihha," and which he translates "Messiah and not Christ."

Presumably the word meant the same as the Hebrew "mashiach" or mashich," or the Greek "christos," translated "anointed." But in the Moslem story of Isa, whose life and ministry answer to that of the gospel Jesus, he is called "the masich," which means "healer," wherefore I suspect that the Aramaic and Hebrew word may have had a like meaning; and I further suspect that the monks of the Renaissance, who fabricated the gospels, changed "Isa the masich," to "Ieshu ha-meshiha" in the Syriac, and "Ieous ho christos" in the Greek, but, in making the Latin version, instead of translating meshiha or christos into the Latin "unctus" or "delibutus," they audaciously coined the word "christus." Nor do I believe that the Syriac or Greek version antedated the Latin vulgate, but that all were fabricated about the same time.

The first instance in which Jesus confessed himself to be the meshiha was when, in answer to the question addressed by him to his disciples, "Whom say ye that I am?" Simon Kepha said, "Thou art the meshiha." The reply of Jesus was, "Flesh and blood have not revealed it to thee, but my Father who is in heaven." So, then, it was a divine revelation to Simon only, whom Jesus surnamed Kepha.

The next disclosure of his so-called "Messiahship" is recorded in Mark ix:41: "For whoever shall give you to drink a cup of water on the ground that ye are Messiah's [followers], verily I say to you, he will not lose his reward." The word "followers" is inserted by the translator, Dr. Murdock. The Greek version reads: "hoti christou esti," literally, because ye are of anointed."

Again, when pressed by the high priest to answer whether he was "the meshiha, the Son of God," Jesus replied, "Thou hast said," Matt. xxvi:64.

Further than in the texts above cited I find no instance in which Jesus declared himself the meshiha, save in a prayer to his Father recorded in John xvii:3: "And this is life eternal, that they may know thee, that thou art the only true God, and whom thou hast sent, Jesus meshiha." I quote Murdock's translation, changing "Messiah" to "meshiha." The absurdity of thus calling himself in an address to God must be apparent to the rational mind.

The answer to the question of the high priest was reluctantly given; and, if meshiha meant anointed, there was reason for the reluctance, for Jesus was never anointed except by a woman, who is said by one evangelist to have anointed his feet and by another that she poured the ointment on his head.

The death of Jesus is variously dated A. D. 29 to 35. When he said to the Pharisees that they would persecute and kill the prophets he would send unto them, that upon them might come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." What Zacharias did he mean? Josephus tells us that Zacharias, the son of Baruch, was slain in the middle of the temple about A. D. 67 (War. IV, v. 4). Much of the four Gospels and book of Acts seems to have been based on the writings of Josephus, with inaccurate chronology.

In II. Chronicles xxiv: 20, 21, Zachariah, the son of Jehoida the priest, assumed the role of prophet, and was stoned to death at the command of Joash the king—marginal date 840 B. C. Smith's Bible Dictionary says: "We may suppose that the name Barachias crept into the text of Matthew from a marginal gloss." But the writer of Chronicles says nothing about the prophet being slain "between the temple and the altar," while Josephus describes the murder as occurring "in the middle of the temple." And did not the writer of the Gospel intend to bring the accusation down to his own time instead of 840 years B. C?

"Many of the Greek Fathers," says Smith's Bible Dictionary, "have maintained that the father of John the Baptist is the person to whom our Lord alluded; but there can be little or no doubt that the allusion is to Zechariah the son of Jehoida." The Moslem story tells us that Zachariah, the temple priest, and father of Yahya, who answers to John the Baptist, was slain for alleged adultery with Mariam, the mother of Isa. So this Zachariah might answer to the one alluded to by Jesus, but for the designation "son of Barachias," which points to Zacharias, the son of Baruch, whose death occurred A. D. 67.

Was the gospel of Matthew written as early as A. D. 67? Rational critics assign its composition to the second century or later, the evidence being based on the writings of the so-called Fathers, all fabricated after the revival of learning. The Latin vulgate New Testament is doubtless the oldest version, but no good Latinist of the early centuries would have written "christus" or "christianus;" these words are monkish and modern.

We can speak of Jesus without calling him Christ, but the words "Christian" and "Christianity" cannot well be avoided. The Catholic order of Jesuits is properly named, and Jesuitism would better express the worship of Jesus.

WM. HENRY BURR.

Unjust Medical Laws.

The American Medical Union, at its fifth annual meeting, held in Chicago, Jan. 12, revised the language of the third article of its constitution relating to members, so as to make it clear that osteopaths, electropaths, vitapaths, and adherents of all other systems of therapeutics are admitted to membership on equality with drug dispensers.

It is charged by the Union, that the monopoly medical laws we now have were lobbied through the various legislatures by doctors who expected to hold office under them, and that they are often administered, not only despotically, but corruptly. Resolutions were adopted by this meeting, calling upon the Attorney General of Illinois, and the States Attorney of Cook county to prosecute the State Board of Health for malfeasance in office, and fraudulent practices.

The report of the secretary showed substantial growth in membership during the past year, and widely increasing recognition of, and sympathy with its purpose and method. This is evidenced by the large correspondence from all parts of the country, from representative physicians and laymen, and by the enthusiastic indorsement and support of the ablest and most popular medical and progressive secular and religious journals.

This organization gives promise of being able ere long to force the repeal of all unjust and un-American medical laws and restore freedom to the physicians and the people. It surely will, if all who believe in freedom will join it and work to that end. The membership fee is only one dollar, which should be forwarded to

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A GREAT QUESTION.

Whence Are We, Whither Are We Going?

In these latter days this inquiry is more frequently and fervently made by mortals than ever before. This is due, in part, to the fact that there are more avenues of learning open to all mortals, and the acquiring of knowledge can be be accomplished in so many ways. Yet this very fact that truth is presented in various ways and in all her relations to man's destiny as an immortal being, causes confusion.

This must be attributed to the struggle for the proper assimilation of that which is imparted to the world's brain from higher realms, with that which is sufficiently refined for such assimilation. This hastens progress. Now ideas constantly have birth. This heavenly light is pervading all minds, and all conditions, and the old things pass away.

When seen in this clearer light, man realizes as he never did before, that every privilege enjoyed entails a responsibility, and every necessity implies a duty, a service to be rendered by which the soul is brought in contact with new conditions and forces for experience and the widening of her circuits to thus draw wisdom and force for man's information and for the weaving of a substantial web of flife.

All life's adverse, complex, as well as pleasant experiences constitute the soul's drama. Man learns by all these exercises that he is immortal here and now, and that he certainly does return to the realms immortal when his earth tour is ended. He learns that he is here to gather knowledge and substance which conduce to his eternal welfare and give him stability as an individual entity to endure thus forever.

Man, an heir and offspring of God, should at all times seek to show honor and respect to his Heavenly Father, by being pure, true, upright and serving and learning in all ways, where self and general improvement depend on the united efforts of each member of the human family in the rendering of their specific parts.

The way is clear, the march from time here on Earth to eternity, is no longer one of mystery or uncertainty. Life and death vie with each other in the company of mortal man. Side by side they journey with him. They are his guardians on this mortal journey, also the sentinels, therefore, nothing man does, or thinks even, is unobserved. Oh, that this fact would be ever borne in mind. It would serve a good purpose by prohibiting impure acts and thoughts and make man's pathway brghter and his burdens lighter. There is a great amount of useless conjecture in the minds of mortals, about what might have been. If they could but see as the angels see, they would discover that the might-have-beens were not at all intended to be, but were only prodding forks so to say, which destiny makes use of to spur mortals on to different thought and action.

Failures in business, yea; all unpleasant experiences, are not without their uses, there are force connections to be made and substances to be drawn which, only through such experiences, are made possible. It is not always the best good that mortals call so, for they seem to think it good luck to have worldly prosperity. Nay; it is not best unless it serves the soul in its expansion and labors for true immortal improvement. So, in answering the query, Whence and whither? we positively say, man is from above and thither does he journey. He is but a sojourner on earth, and none of this world's goods are or can be his real possessions. He has what he acquires only as a loan for a short season and well it is for him, if he exercises just stewardship over these things entrusted to his care.

MRS. M. KLEIN.

Van Wert, Ohio.

MEDICAL MONOPOLY.

How It Works in Indiana, as Exemplified.

Anderson, Ind.—As a result of an alleged agreement between the physicians of this place not to answer any calls to treat persons who owe other physicians for former professional services, or people of doubtful financial standing, without pay in advance, the infant child of Albert Graham will probably die.

Three days ago the child was badly burned and Mr. and Mrs. Graham claim that they have been unable to secure a physician to dress the child's injuries because she could not pay in advance for the services. She claims to have called on 16 physicians in vain. The child is in a precarious condition.

Curing Disease a Crime.

The above is only a small part of the results of class legislation in medical laws. Citizens of Indiana, how do you like it? Let the little helpless children of the poor die like rats because their parents are not in financial standing to pay the price set by the legalized guardians of the public health.

It is simply plain legalized murder. Could that poor mother call in another physician outside the regular trust doctor? Or some sympathetic old lady who knows the many simple remedies required in cases of that kind? No, indeed! Witness the law railroaded through by these same gentlemen(?) also decided valid by the supreme court:

"To open an office—or to announce to the public in any way, a readiness to practice medicine in any county in the state, or to prescribe for, or to give surgical assistance to, or to heal, cure or relieve, or to attempt to heal or relieve those suffering from injury or deformity or disease of body or mind or to advertise, or to announce to the public in any manner a readiness or ability to heal, cure or relieve those who may be suffering from injury or deformity, or disease of mind or body, shall be to engage in the practice of medicine within the meaning of this act." Penalty upon conviction is not less than $25, nor more than $200 each offence.

The entire statute on this subject will make interesting reading to the general public in view of the facts that the medical laws are controlled entirely in the interests of the allopath and homeopath schools of medicine—baring out all other schools of medicine and classes of healers, many of whom use no drugs whatever in their practice.

Nor is this all! Only a few weeks ago the startling headlines announced almost a panic in another Indiana city: "Children dying of lockjaw caused by compulsory vaccination." Another monstrous iniquity forced upon the people by this same medical monopoly.

Voters of Indiana, abolish the Medical Monopoly. It is a menace to every home, rich or poor, high or low; none are exempt from their legalized tyranny. W. ESPANTO.

Physio-Medic and Magnetic Doctor.
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LAKE HELEN, FLA.

Notes of the Southern Cassadaga Camp.

The arrivals since my last letter, at the camp have been Mrs. M. J. Stephens, of Washington, D. C., who is welcomed as an old camper and excellent medium; Wm. Jones, of Leroy, Ind., who are stopping at Hotel Cassadaga.

G. W. Rouse, of Kent, Ohio, president of Lake Brady Camp, Ohio.

Mr. Johnson, of Middlefield, Ohio, who expects to build a cottage here very soon. Mrs. Haviland, Marshalltown, Iowa, stopping at the Spencer House.

Mrs. A. Cole, of Mich., is now at her cottage.

Mr. and Mrs. Skeels, of Cleveland, O., who will very soon move into their new cottage.

Mr. and Mrs. Smith Baker, of Kansas City, Mo., are stopping at The Webster, a short walk from camp.

J. Clegg Wright, wife and maid, are at their place outside the camp.

A great improvement has been made by having our streets well lighted. J. D. Palmer, of Willoughby, Ohio, was fortunate enough to secure a number of lamps in the North, for the association, and has himself prepared the posts and put them in their places, also painted them, so they are a great addition to the looks and convenience of our little city amongst the pines.

Geo. P. Colby visited the camp for a few days and while here gave a lecture in the dining-room of the Spencer House, which was well attended.

It takes the Maine people to hustle. Only a few weeks ago Mr. Littlefield and Mr. Lower came upon the grounds and now they are both in cottages of their own, mostly builded by themselves; neither of them carpenters, one a merchant and the other an upholsterer.

Dr. Hilligoss and wife are at Jacksonville, and will arrive at their cottage on Saturday eve.

The meeting on Jan 3, at 2 p. m., was well attended. Mrs. McDonnell, a very talented woman, and an author, of Toronto, Canada, led the meeting, upon the subject of Sowing and Reaping. Several speakers followed her. The interest was so great that it was again taken up in the evening. The evening leader was Mrs. Eva Carrigue of Pawtucket, R. I. She called it "her first speech in meeting," but it was a good one.

Sunday, the 10th, the subject of the afternoon was "What Shall We Do to Promote Spiritualism?" The consensus of opinion was that right living was the key-note of all progressive movements, and that Spiritualism was linked with all reforms, and had gathered to itself the best in all ideas of religion, had clasped hands with Science, and that whoever professed to understand its beautiful truths, and brought it down to a low level by lack of integrity, were wolves in the sheep-fold, and should be taught better or call themselves by some other name.

The evening service was conducted by Mrs. Thatcher, of Jamestown. Subject, "Pulling the Weeds in Our Own Garden." The evening passed very pleasantly.

Friday, the 8th, a large party assembled in the dancing pavilion. The music was furnished by Mr. Littlefield, of Maine, as violinist, Miss Marguerite Webster as pianist, and Mr. Leroy Libby accompanied them with the cornet. Charles Meyers, of Lake Helen, is floor manager. The camp parties are very popular and bring people from Lake Helen, Orange City, and frequently from Deland, and the old folks are not barred out. It isn't all "two step," but the Virginia reel and some of the old-fashioned square dances. The most graceful set of dancers I've seen in many a day, was a party of elderly people who went through with the Spanish waltz. One remarked that he did not really think he could go through with it "but his heels remembered better than his head."

Mrs. Brown and Mrs. Agnes Perry, of Danbury, Conn., were called home by the very serious illness of Mrs. Brown's husband, who is also the father of Mrs. Perry. We regret the necessity of their going very much.

Will the friends who have promised me something for our bazaar, please send their contributions as soon as possible. A sewing machine has been donated to the Ladies' Auxiliary by G. W. Whitney, of Boston, who is one of a firm for manufacturing sewing machine. It was hailed with delight by the ladies who are taking orders for aprons and other sewing. Any gifts will be thankfully received, and gifts that may seem small to the donors are a great help to us. We would like our bazaar well stocked at the beginning of the meeting.

CARRIE E. S. TWING.

So Easy to Forget.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietory medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out a thousand, this rule is never strictly followed. You start in to observe it religiously and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are that he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. Sold at all druggists.

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Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive, and helpful; Spiritually uplifting. Cloth bound; price $1.

BOOK REVIEW.

A Spray of Cosmos. By Augusta Cooper Bristol. Boston: Richard G. Badger.

This fine sample of printer's and binder's art is a volume of selections from the poems of this author, many of which have been copied and recopied by the press for their uplifting thoughts and sweetness of rhythm. The impress of a poet is on every one; we may say on every line, and the versification is perfect. This delightful clearness of presentation with no halting measure is well represented in "A Summer Morning Hour With Nature."

The night has gathered up her moonlit fringes
And curtains gray,
And Orient gates, that turn on silver hinges,
Let in the day.

The following we commend to those who desire spirit communion, as a means of preparation:

Come to me, angels! The room of my spirit
Is garnished and swept for a season by prayer;
I have cast out, just to win you a-near it,
All the earth-vanities brooding in there:
Come to me angels!
Lift for a moment my curtain of care!

"Evening," closes with this suggestion of life's great transition:

Then pass in peace my soul. Though earth recedeth,
Heaven orbs the way,
And the starred shadow of the night precedeth
Life's larger day.

There are many poems of which the theme is love; passionate, intense, yet refined, purifying, exalting love. In fact the themes are about equally divided between nature and love. The influence of this exaltation is sweetly expressed in "Victory," which is its triumph:

And said in self-forgetful plea,
"I'll make the narrow place that's given
The very vestibule of heaven,
Because of him who loveth me."
And then, (oh, wondrous to rehearse!)
The humble walls began to rise,
And towering upward to the skies,
They widened to the universe.

What is poetry? It has never been, nor can it be defined. It is a great deal more than rhyme and measure. A doggerel may be perfect in structure. There is a subtile aroma that suggests far more than is expressed; a spiritual symbolism and imagery which when one finds he knows it is poetry. Thus it may be said of this collection, they are poetry, and the author a poet. In these days of machine magazine rhyme, no higher praise can be bestowed by the critic.

HUDSON TUTTLE.

Human Culture and Cure. Part Fifth. The Bodily Organs and Their Diseases, and the Great Natural Methods for Their Cure. By E. D. Babbitt, M. D.

This volume, like all of Dr. Babbitt's works, is not of merely passing interest, but of solid, enduring, practical value. A perusal of these solidly packed pages will show that the author is not only a capable and thoroughly intelligent physician, but an earnest humanitarian as well. He has no use nor excuses for the cruelties of vivisection. In this respect he stands forth in sharp contrast to many self-styled great lights of the medical profession. He maintains there is a better way to ascertain the processes of life than that of vivisection.

In the same line is his emphatic condemnation of the abuses of surgery, which has such fascination for many physicians.

All in all, this volume is one of the best of Dr. Babbitt's many excellent works. Price $1.

Journeys to Mars, or Our Mission to Ento. By Sara Weiss.

This book is worthy of careful notice because of its inherent depth of thought, gracefulness of style, and comprehensive philosophy. Whether it be looked upon as a romance or work of imagination, or as a record of actual experiences, as claimed by the author, it is full of interest.

Mrs. Weiss announces these as actual visits to Mars, and her descriptions are intended to give the reader her impressions, just as if she had made a journey to a foreign country on our own planet.

She tells us that life in Mars is not so different from our own as we had been led to expect. While in mechanical and scientific fields the people there excel us, in religious and spiritual matters they were far behind, until the visit of the band of spiritual beings with whom she made her journeys. It was the mission of this band to enlighten the people of Mars, who dwelt in the darkness of a profound materialism, believing that physical existence was the only possible condition. This mission was accomplished, and its accomplishment gives the book its moral aspect and enables the author to convey the philosophical and ethical lessons to be found in its chapters.

Price $1.50. Address Sara Weiss, 4326 Cook avenue, St. Louis, Mo.

Our Story of the Atlantis. Written down for the Hermetic Brotherhood. By W. P. Phelon, M. D.

This little volume comprises about all of Atlantian lore accessible at the present time. Written more especially for the Hermetic Brotherhood, it is of decided interest to others as well.

Published by the Hermitic Book Concern, San Francisco, Cal.

Twentieth Century Conduct. By Charles Wallace Silver.

Lays bare the inner circles of present day commercialism, financial jugglery, political corruption, religious hypocrisy, etc. Over 500 pages. $1.50.

The Davis Parallel Gospels; being the three Synoptic Gospels and some portions of John, aranged in parallel columns, together with a short commentary, aiming to show that the books were not written as they are, by men who had personal knowledge of Jesus, etc. By E. D. Davis. Peter Eckler, publisher, New York. A very convenient arrangement, of value to the investigators.

Sir Wm. Crookes' Researches Into the Phenomena of Modern Spiritualism. Illustrated. The Two Worlds Publishing Co., Manchester, England. Price Sixpence.

Fifty-two pages of fascinating interest, and great value.

Bulc's Rail. A Narrative Consisting of the Laughable Adventures of Mr. Kaspar Kribbs, together with the stories by the Blue Juniata, A Stubborn Appetite and Melinda. Together with an elaborate introduction and conclusion, by Robert E. Hanvey. Chicago. Price 25 cents.

Life and moral Maxims of Confucius. By Marcenus R. K. Wright. Grand Rapids, Mich. U. G. Clarke Pub House. 25 cents.

GENERAL SURVEY.

(Continued from page 6.)

F. Anlauf writes from Oklahoma City, Okla.: "My last communication in The Progressive Thinker has brought me many letters. At a meeting to-day we organized temporarily under the name, The First Spiritualist Society of Oklahoma City. Mrs. Alice Baker, of Dallas, Texas, will hold three public lectures for us Jan. 23 and 24. Prospects for a good organization here are fine."

Mrs. Isa W. Kayner lectured last Sunday evening with fine attendance, after which she gave the names of two well-known townsmen who lately departed this life. On Tuesday and Thursday nights she held test meetings with fine success, giving descriptions of departed friends, scars, burns and cuts, and incidents of their cause, and sometimes the dates, and most of them recognized at once. She also gave reading from old relics, with wonderful accuracy. Come out and see her in these wonderful gifts.—Bowie (Tex.) Blade.

We leave the race problem, "The Negro," to be discussed in the secular press. We give, however, an extract from an article by Mrs. S. G. Colleen, of Jacksonville, Fla.: "The curse of the negro is laziness, with the strong desire to get all he can for nothing without working for it. If the colored race could be taught to be industrious the problem would soon be settled, but the young negro will not work, but will steal first. Strange to say, nearly all the criminals among the colored population, according to our court of police report, range in age from 8 or 10 years up to 30 or 35 years of age. After that they generally become very religious. They have a terrible fear of death, and knowing as a rule that the average colored man does not live as long as the white man, he naturally begins his religious career at about the ages stated above."

Mrs. Maggie Waite writes; "On Sunday, Jan. 17, I celebrated my sixteenth anniversary of mediumship. The hall was crowded, having over four hundred persons present. A splendid lecture was delivered, followed by tests by Dr. C. H. Burgess, and your humble servant. The music part of the programme was given by Miss Ariel Nichols, celebrated soprano soloist; Miss Briggs also rendered a beautiful solo. Dr. Freedman's fine baritone voice was heard again, and greatly appreciated. Little Florence Daniels pleased the audience very much with her charming little songs. Miss Smith, a sweet young lady also sang a song, which pleased the people very much. Mr. Byron Stillman gave a recitation and some of his original sayings. A great many beautiful flowers were given to my guide in whose honor these services were given. Also a number of very beautiful presents were given to your humble servant. The Progressive Thinker was greatly in demand, every copy being sold before the meeting was over. The meeting closed at 11 p. m., with the audience expressing themselves greatly pleased."

Mrs. Bushnell Donnelly writes from San Francisco, Cal., detailing some remarkable experiences: "I wrote you not long since of a spiritual manifestation that occurred in my own house. Our kind spirit friend came again, and informed us the outcome of a case in the Federal Court, of which we were the plaintiff, the case involving many thousands. He told us how to proceed and what would be the result. Not one prophecy did he give but has been verified. He informed me of a matter, the truth of which I would have traveled to Europe for. He answered a question that has long puzzled my mind, a question that I have defended with my tongue and pen. He came unexpectedly as before, dressed in purple, his ring lighting up his grand and splendid figure. He has promised to come again. He told us of the signs of the times. He gave his name as 'Friend,' saying there was nothing in a name. He informed me that he would visit the circle, should I go, as I desire, to Kansas City, when I can speak to Professor Denton face to face. The glorious news that death is life, is reaching around the world."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Harriette Wyckoff died at her home east of Woodland, Col. She was 79 years, 5 months and 23 days old, and her passing was peaceful and painless as a tired child goes to sleep. It was the climax of a long and useful life, the result of age rather than disease.

Mrs. Wyckoff was an active and influential member of the Eastern Star. She lived a plain, simple, unostentatious life, and her mind and heart were animated and stirred by noble purposes, generous impulses and the kindliest feelings for all mankind. She was a devoted Spiritualist.

Col. W. W. Robinson, Sr., father of Maj. W. W. Robinson, a well-known army officer and for several years in charge of the quartermaster department in this city, died at the home of his son, on Salmon bay, near Fort Lawton, aged 84 years. The cause of his death was a complication of liver and bladder troubles, from which he has been a sufferer for sceveral years.—Seattle (Wash.) Post.

Passed to spirit life on the evening of Dec. 31, 1903, in San Jose, Cal., Eliza K. Wilson, in the 65th year of her age; a conscientious Spiritualist; a respected member of the board of Directors of the First Spiritual Union; a member of J. A. Dix Relief Corps. Mrs. Cowell, of Oakland, gave the funeral address to large audience; exercises at the grave by relief corps. H. L. B.

Mrs. Anna M. Hartnack Roberts passed to spirit life, from her home in Jacksonville, Fla., Jan. 2, 1904, just eight months after her husband, Wm. F. Roberts. Mrs. Roberts formerly resided in Norwich, Conn., and has been a true Spiritualist for nearly fifty years.

AMY BUCHANAN.

Ideals and Idealism. By Charles Wallace Silver. Urbana, Ill., Edward Wright.

Myora, or the Land of Eternal Sunshine. By Robert E. Hanvey, Chicago. 25 cents.

Our Astrological Birthday Book. Character Readings. By Dr. J. R. Phelps. Wm. M. Goldthwaite Publishing House, Chicago. 50 cents.

A Series of Meditations on the Ethical and Psychical Relation of Spirit to the Human Organism. By Erastus C. Gaffield. Edited by J. C. F. Grumbine. Syracuse, N. Y.

Modern Miracles of Healing. A True Account of the Life, Works and Wanderings of Francis Schlatter, the Healer. By Francis Schlatter. Compiled by Mrs. Ella F. Woodard, Kalamazoo, Mich.

BAD STOMACHS CURED.

We Can Positively Cure Any Case of Stomach Trouble Not Caused by Cancer. We Do Not Take Our Word. TEST IT YOURSELF.



FREE TEST TREATMENT

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do why not let us cure you? We do not mean that by giving you a Soda Compound Tablet or some of the other patent "Dyspepsia Cures." We will positively and permanently cure you. We will go to the very foundation of your trouble; will remove the causes, strengthen and tone up the stomach, and make you strong and healthy as you ever were. We could give you testimonials by the thousands of those we have cured of stomach trouble in all its forms and stages; but they would not be facts or proof to you—only words of thanks and praise. The only absolute proof is in the treatment itself. And believing that a practical test would be more convincing to sufferers than all the testimonials we could print and absolutely prove its great merits, we will send anyone desiring it a full two weeks' trial treatment absolutely free.

If you have stomach trouble and have failed to get relief, write us at once and learn by practical test what we can do for you. Address Dr. Peebles Institute of Health, Ltd., 23 Main Street, Battle Creek, Mich.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15; including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 824 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlen, president; Prof. J. E. Smith, pastor in charge.

The Universal Occult Society holds its meeting at 253 East Thirty-first street. The Hon. Robert Gilray, dean. Mrs. Aitken, psychic. Lyceum at 3 p. m. Evening services commence at 8 o'clock. All welcome.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villronk.

Chicago Spiritual Alliance Church meets every Sunday at 8 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

HOROSCOPES

Scientifically accurate and reliable. Captain G. W. Walrond, 1510 Glenarm St., Denver, Col., Est 1890.

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Psychomancy Readings. Test my work, and if you are satisfied, my fee is $1.00. If I can not read for you there are no charges. Mr. G. A. Cowen, medium, Parlor 629 Sheffield Ave., near Wellington Station, on Northwestern E. R. R. Test meeting Tuesday evenings at 8 p. M. 740

TESTIMONIALS.

The following named persons gladly testify to the great efficacy and satisfactory benefits derived from spiritual treatment through Mrs. Hattie Tiffany, St. Joseph, Mo.: Mrs. Alice Winchester, Mr. J. M. Winchester, Wm. Cardwell, Mrs. Mary E. Hadley. 740

FRANK N. FOSTER, The Noted Psychic for Spirit Photography. Send name and address for circular. Sittings by mail. 81 S. Diamond St., Grand Rapids, Mich.

CORA L. V. RICHMOND, DISCOURSES. For $1.00 we will send you MONTHLY, for TEN months of the year, 4 copies of each of these divine discourses. Give three of them away as bread cast upon the water, or get 3 friends to share your subscription with you, and thus virtually reduce your subscription to 25 cents. WALDO DENNIS, Pres. Church of the Soul, 714 Fulerton Ave., Chicago, Ill.

Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford Mass.

FRED. P. EVANS, The Noted Psychic for Independent Slate Writing and Clairvoyance, Has recently left New York, and is now located at 1112 Eddy St., San Francisco, Cal. Send stamp for circular on Mediumship.

THE SPEAKING DIAL. A Wonderful Spiritual Invention. Gives names, dates and circumstances. Speaks in various languages; answers mental questions; convincing the most skeptical. Has come to prove immortality and spirit communion. Develops all phases of mediumship. Magnetized by powerful spirit band. Read what the late Hon. I. Donnelly said of the Speaking Dial. Dials now, $1.50. Send for circular and testimonials. Enclose stamp for reply. P. J. DEMPSEY Inventor, 2317 Columbus ave., Minneapolis, Minn.

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AURAS AND COLORS. J. C. F. Grumbine's standard work on "AURAS AND COLORS," which is loudly endorsed by Mr. Heald, of England, and the Occult Press, can be had in the next 15 days for 40 cents. It contains a color dictionary, invaluable to the clairvoyant. PSYCHOMETRY, too, that classic, by Mr. Grumbine, which was the first book that ever taught the science, a wonderfully lucid text book, worth 50c., now 40c. Easy Lessons in Psychometry, Clairvoyance and Inspiration, of which thousands have been sold, also, 40c. for a few days. Get Gaffield's Spirit World; reduced from $1, to 25c. and Loraine Follett's "Realization," from 60c. to 25c. Teaches how to attain the .smaddi, or super-consciousness. CRYSTALS, too, large and clear, at $1.75, and Clairvoyance, the great standard book, at $1.00, reduced from $2.00.

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The Principles of Light and Color. Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price, $5.00; in massive binding, imitating half Russia, 50c. extra. "An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald.

Human Culture and Cure. In six parts, five parts being already issued. PART I. The Philosophy of Cure, including Methods and Instruments; 75 cents. "The Principles of Light and Color" is in every respect masterly, and 'Human Culture and Cure' appears to be not less remarkable."—Dr. Pascal, 12 Rue Picot, Toulon, France. PARTS III and IV in one volume; $1.00. Part III treats of Mental and Psychological forces; Part IV of the Nervous System and Insanity. "This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phreno-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman. PART V.—The Bodily Organs, their Diseases and the Great Natural Methods for Their Cure," aims to be the most practical work on healing thus far given to the public. Price, $1.

Health and Power. Brief Natural Treatment for 110 Diseases. Price, 25 cents. "Worth its weight in diamonds." SOCIAL UPBUILDING, Paper, 15 cents. RELIGION.—A most thoughtful and excellent work. Price, cloth, $1.10; paper, 60 cents.

AFTER HER DEATH. The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

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AN ASTONISHING OFFER. Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free br spirit power. Mrs. Dr. Dobson-Barker, 230 North Sixth St. San Jose, Call

Mrs. Dr. Dobson-Barker. TESTIMONIALS OF CURE. Mrs. Dr. Dobson-Barker—My Dear Friend:—I think it time enough to let you understand the marvelous benefit we have received from your medicine. Since Miss Ellen Louisa Merchant and myself have used your medicine we are now enjoying good health and strength, also feeling as new persons. We sincerely thank you for the good you have done for us. May God bless your work that it may ever go on for the good of suffering humanity. Yours sincerely, JOSEPH A. MORGAN. Pratville, P. O., Manchester, Jamaica, Nov. 12, 1903.



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DR. J. S. LOUCKS Is the oldest and most successful Spiritual Physician now in practice. His cures are THE MOST MARVELOUS of this age. His examinations are correctly made, and free to all who send him name, age, sex and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. He positively cures weak men. Address J. S. LOUCKS, M. D., Stoneham, Mass.

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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., FEB. 6, 1904. NO. 741.

THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER SIX.

The most tremendous problems of life and death cannot be solved in five newspaper articles.

Upon the psychological proof—comparative and experimental—that my own personal spirit possesses a personal form; indirectly rests the scientific proof of my own personal survival of what is called death.

Hence it is as important for me to know whether my own spirit has a personal form; and for me to know the exact nature of that personal form, viz.,—the substance of which it is composed—as it is for me to know the psychological nature of the Spirit Forms who have passed out.

For I believe that my personal Spirit has its own form; and, that my Soul possesses its own form.

And; in order for me to be just to the forms of discarnate spirits, it is necessary for me to scientifically and precisely know the exact nature of the forms of my own personal Spirit and Soul, in order to distinguish them from the Spirit Forms which appear to us from the other side.

Then again, our own Spirits, and Souls, not only possess their own forms, but are also, in some sense, creators of elements of human forms, viz., as images.

My treatise on this, viz., that the human passions of the Soul—considered as creative—psychic—forces—were actual creators of elements of human form, was kindly referred to; and, in fact, accepted by many of the following thinkers, and journals, at the following dates.

First, by the illustrious philosopher, Lombroso, Sept. 20, 1901; Prof. Albion T. Small of the University of Chicago, Aug. 6, 1901; Prof. Oscar Lovell Triggs of the University of Chicago, Sept. 22, 1901; Prof. Edward A. Ross of the University of Nebraska, Oct. 17, 1901; The Academy of France, F. E. Thomas, Jan. 1902; Prof Elmer Gates, Smithsonian Institution, Sept. 11, 1901; Prof. Lester F. Ward, LL. D., Columbian University; Prof. William James, LL. D., Harvard University, Feb. 25, 1903; Dr. Egbert Guernsey, Editor Medical Times, New York, Jan. 1902; Dr. Lyman Abbott, Editor Outlook, New York, Jan. 21, 1902; Boston Transcript, Oct. 26, 1901; Boston Globe, July 26, 1901; New York Journal, Nov. 3, 1901; Boston Higher Law, Jan. 1902; Public Opinion, New York, Nov. 29, 1901; The Biological Magazine, Nov. 1901; Boston Post, Nov. 3, 1901; Mind, New York, Dec. 1901; Arena, New York, Dec. 1901; Zion's Herald, Nov. 20, 1901; Universalist Leader, Dec. 7, 1901; Boston Ideas, Nov. 30, 1901; Boston Gazette, Jan 4, 1902; Boston Times, Jan. 11, 1902; The Watchman, Jan. 23, 1902; Christian Register, Aug. 28, 1902; Health Culture, New York, Feb. 27, 1903; Banner of Light, Dec. 28, 1901; and many others.

The philosophy and religion of Spiritualism, and the New Thought, is evolutionary.

If the knowledge of these two great branches of modern popular Spiritual feeling and aspiration is therefore evolutionary, then it implies our possibility of progress in ideas, and a better change in our conception, viz., a possibility of a better revision of some of our old interpretations of the New Thought, and of Spiritualism.

Human knowledge (in a religious and philosophical sense) can only be of two sorts.

Dogmatic, after the manner of an unalterable verbal (a) oral, or printed creed; as with the books of organizations, i. e., the Koran, Science and Health, the Book of Mormon, Confession of Faith, or Discipline, or Secret Doctrine.

(b) Experimental. The experimental form of knowledge is gained according to the methods, and plans of modern comparative and experimental science. In religious matters, therefore, the spiritual concepts of the new thought and of Spiritualism, must (to be scientifically intelligible, and scientific) be based in part upon the methods of experimental and comparative psychology.

But the path of comparative psychology though more certain than dogma, is not as easy to learn.

Religious Spiritualism—in the loftiness of its sublime aspiration—is quickly thrown into irritability, and anger, when attempts are made to modify its concepts, and ideas.

Its wings are plumed for the infinite.

It is impatient with earth, and earth's conditions.

Hence it is very uneasy, hasty, eager and often full of unjust anger, when confronted with new scientific facts.

Thus; in human history, scientific Spiritualism has always had the unpleasant task of teaching religious Spiritualism, a more profound and saintly patience, and humility.

Thus; that great lamented saint of modern scientific Spiritualism, Frederic W. H. Myers, M. A., Fellow of St. John's College, Cambridge, England, and author of "Human Personality and Its Survival of Bodily Death," was often sneered at, and silently scorned with a malignant cruelty because of his unflinching scientific attitude; and, because, he was an evolutionary Spiritualist; not a dogmatic one.

The fact is; that if Frederic W. H. Myers (in the face of the opposition of those well-meaning Spiritualists who should have helped him) had not sustained, his own, strictly scientific enthusiasm, in Spiritualism, from about the year 1873, when he talked the matter over with the late Lord Mount Temple; and nearly on to 1903, when his posthumous work appeared; it is obvious that his great learned book would never have led the respectable world—in the face of so much ghastly imposture and unavoidable ignorance—to have looked into the claims of Spiritualism.

And; whatever of good these personal articles of mine may or may not do, in the direction of awakening an interest in Spiritualism, and its philosophy, it is obvious that they would never have been written, but for the stray spark of strictly scientific interest in the subject, first awakened in me in the early winter of 1875-1876, by Lord Mount Temple, at his town residence, Stanhope street, Hyde Park, London, Eng., and which, in my own case, was subsequently developed in experience, which Prof. William James of Harvard, edited, and gave to the world some years ago.

Hence, my foregoing articles on this subject, desired to make clear two points?

(a) That the dignity and lofty mental and moral worth of the medium's own spirit was deserving of as much study, as that of the medium's spirit guide; and particularly in the matter of the unconscious, self-creation of mental and physical forms, by the medium's own mighty form-creating spirit.

(b) That; in attempting to solve the great mystery of spirit forms, that the great question of spirit identity, must ultimately, and absolutely depend upon the more profound question of one's own unchanging psychological identity.

Thus; among the primary questions to be answered, by a medium desiring to see the form of her own mother, or father, who have passed out, is this one, viz., What psychological relation of identity does the image of my mother—in myself—bear to my own spirit?

For; upon the fact, that the image, of the medium's mother, remains absolutely correct, and exact within the medium; and, also, upon the fact that the medium's own Spirit also has the power to get, keep, and reproduce the image of her mother, at will, rests the only possibility, whereby the medium could identify her mother at a seance.

An irreparable injury, either to the image of the medium's mother, within the medium; or, to the medium's own spirit, would render the medium absolutely incapable of recognizing her own mother; should her mother appear to her at any time after her transition.

This is because the medium's power of identifying her mother, depends upon the power of the medium's own spirit, to get, keep, and recall, or reproduce, from within herself, the image of her mother who has passed out. This image was first created in the medium by her sense experiences; before her mother's transition.

Thus; if my senses, i. e., if I had never in my life touched, heard, and seen, such men (as Garibaldi; Sir Henry Bessemer; General William Booth; Presidents Harrison, Hayes and Cleveland; Phillips Brooks; Blaine; Beecher; Talmage; Monsignor Capel; Edward Everett Hale; Lord Mount Temple; Sully; or Ingalls) I should never have possessed within myself, an identifying image, by the means of which my spirit could identify them; either before, or after they pass out.

Utterly destroy the images of these men (which exist within myself, as the image of the medium's mother is within the medium so that no form of them is left in me, which I can compare with their own real selves, forms, shapes, or figures) and I could no longer say that I had ever seen, touched, or heard, such men.

It is the business of my Soul to create the nerve-conditions possible for the getting, keeping, and reproducing of these images.

And, it is the business of my spirit to interpret the meaning of the images after they have been obtained by experience.

The definitions of Soul, and Spirit, I will give further on.

The five foregoing chapters were intended therefore to also prove three points.

(a) That in attempting to solve the Great Mystery of Spirit Forms, profound scientific and analytical study should first of all be given to the psychological and neurological conditions of the medium.

The dignity of the medium's own Spirit demand that this study and philosophical attention should first be given to it; and, particularly in the direction of the medium's own unconscious Spiritual capacity to create spirit forms.

After this has been done, and the medium's own spirit has been treated with becoming dignity, profound study, and scientific reverence, it will then be time to treat with equal delicacy and dignity the nature of the great mystery of the spirit form of the medium's guide.

By following this patient method, we do not incur the chagrin of having to go back to the effete ideas of medieval necromancy, rather than forward to the constantly widening concepts of a grander, comparative, and experimental modern, evolutionary science.

(To be continued.)

SALVARONA.

AT FIRST.

If I should fall asleep one day,
All overworn,
And should my spirit, from the clay,
Go dreaming out the heavenward way,
Or thence be softly borne,

I pray you, angels, do not first
Assail mine ear
With that blest anthem, oft rehearst,
"Behold, the bonds of Death are burst!"
Lest I should faint with fear.

But let some happy bird, at hand,
The silence break;
So I shall dimly understand
That dawn has touched a blossoming land,
And sigh myself awake.

From that deep rest emerging so,
To lift the head
And see the bath-flower's bell of snow,
The pink arbutus, and the low
Spring beauty streaked with red,

Will all suffice. No otherwhere
Impelled to roam,
Till some blithe wanderer, passing fair,
Will, smiling, pause—of me aware—
And murmur, "Welcome home!"

So sweetly greeted I shall rise
To kiss her cheek;
Then lightly soar in lovely guise,
As one familiar with the skies,
Who finds and need not seek.

—Amanda T. Jones.

The Light Among the Hills.

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(Concluded from No. 740.)

While these scenes were being enacted in the Daley home, something of a different nature was occurring in Martha Weston's home among the mountains. One morning as Mr. and Mrs. Weston sat at the breakfast table eating the usual morning meal of boiled potatoes and corn cake, Mrs. Weston suddenly exclaimed: "I am goin' ter send for Martha ter come home. The doctor says 'twill be two weeks now before Charlie can get about, and I can have that for an excuse."

"What do you want an excuse to send for her for? Why ain't she wall enough where she is?"

"I've been readin' in the paper that them Spiritualists up there are goin' to hold a big meetin' next week, and I wouldn't wonder a mite if Laury went and took Martha with her."

"Wall, I guess you needn't worry about Laury's takin' Martha to any place where she hadn't orter go."

"Huh! I don't know about that. I b'lieve from what Laury told me herself that she has gone over to Spiritualism and Marthy seems to have a natural bent that way and always did—she don't get it from me nuther."

Mr. Weston helped himself to another piece of johnny-cake but vouchsafed no reply. After eyeing him critically for a minute, his wife continued, "I won't have any Spiritualism brought inter this house while I'm in it, now I tell ye. It's the devil's own doctrine, and if Marthy goes to meddlin' with it, I'll thrash her if she's as big as the side of the house. I won't have any spirits in this house or any such works er goin' on."

Whang! bang!! thump!!!

"What's that?" exclaimed Mrs. Weston, looking about her wildly.

"I dunno—something tumbled down stairs I guess—perhaps it's spirits."

"Spirits!" said Mrs. Weston in a tone of intense scorn. "I should think you'd be ashamed of yourself, Silas Weston. It's that plaguey cat, and I'll have her killed right off."

"The cat sits on the doorstep washin' her face," and Mr. Weston pointed to the open door.

Whack! whack! whack! three loud knocks came at the back door.

"Go to the door, Silas, and see who it is?"

Mr. Weston threw open the door—no one there! His wife seeing Mr. Weston's look of surprise, came and looked out.

"I know," she said snappishly, "it's that miserable Dutton boy a cuttin' up capers with us."

"Wall, I guess not, for he has gone to K——, to work in a mill."

"Well, what is it, then?"

"That's just what I want to know," was the curt reply.

"Mother!" called Charley from his bed in the next room, "Mother, something has been rapping on the headboard for a good while."

"Oh, fudge!" said Mrs. Weston, scornfully. "It is a rat in the wall. Don't get scairt over a few raps."

"I'm not afraid—raps never hurt anyone yet, unless they hit him, but they were not in the wall, but upon the headboard, for I felt the bed jar, as well as heard them."

"I will get you a paper—The Coming Conflagration, that came last night and it's got a nice piece in it about the devil and the battle of Armageddon," and Mrs. Weston hurried away. As she entered the kitchen a strange sight greeted her eyes for every chair was turned upside down and the room was filled with a yellowish smoke and a very peculiar odor. In considerable alarm Mrs. Weston righted the furniture and began clearing the table but one after another the various necessary utensils disappeared and she spent the larger part of the forenoon in a vain search for them. There were loud blows upon the walls and floor for which she could find no explanation, and when noon came and brought Mr. Weston, his wife greeted him with genuine joy and excitedly poured into his ears a history of her trials.

"You are sure there was no one around?" asked he, as his wife concluded her story for the second time.

"I know there warn't," was the decided answer, "and what I want to know is, what did do it?"

"I dunno, unless it was spirits."

"I don't b'lieve in spirits," said Mrs. Weston, angrily, "and I won't nuther—it's the devil, that's what 'tis."

"Wall, if you knew who did it, what did you ask me for?"

"The devil is a mighty handy feller to lay things off onter," said a cheery voice at the open door, and Uncle Ezra stepped in. "If a feller is mentally lazy he wants ter keep a pocket devil; 'twill save him all the trouble of searchin' for the truth."

For a moment Mrs. Weston looked at her husband in dismay, then throwing aside her reserve she poured into Uncle Ezra's ears the story of the day's happenings. At the conclusion of her account she demanded sternly, "Now what does it all mean, I wanter know?"

"Wall," said Uncle Ezra, after due deliberation, "I rather guess it means ye're goin' to learn a lesson ye don't wanter."

"Wall, what is doin' it?" persisted Mrs. Weston.

"Wall, I heard ye say as I come in, that 'twas the devil, and I judged by yer tone that ye would b'lieve it anyway, so I shan't dispute ye," with which remark he followed Mr. Weston out doors where they held a long conversation behind a friendly wood-pile.

"But, why," said Mr. Weston, as they parted, "should such things be done? It looks ter me like goin' inter pretty mean, tricky business."

"Wall," I dunno 'bout that. You know, Silas, better'n I do, that 'twill take a good many hard knocks ter get Sary mellered up. I wouldn't wonder a mite if it went against the grain of them that's cuttin' these capers, but they probbly think that the end to be gained justifies the means and pothin' else could do the work. If Sary Weston ever b'lieves any different than she has done, the new ideas will have ter be pounded inter her."

"Wall, I guess you are right there," laughed Mr. Weston. "Come over again to-morrer, won't ye?"

As night drew near the noises in the old farm house increased. The sounds suggested the idea of tin pails and pans being thrown upon the house roof where they rolled noisily down, falling upon the ground with a clatter. So real did it all seem that both Mr. and Mrs. Weston went out and watched several times. The noises continued, but nothing unusual was seen. There were also sharp whacks as if stones were being thrown violently against the house; something metallic and heavy seemed to be constantly rolling down the chamber stairs, small articles were thrown about the rooms, shadowy forms glided here and there and the house was filled with strange pungent odors.

Mrs. Weston took her Bible from its accustomed place and sat down to read—the light went out, and continued to go out as often as it was lighted provided she tried to read. At last she went to her room and began to pray. She was dead in earnest—there was no mistaking that fact, but the Lord was apparently deaf to her entreaties for the tumult kept on. At last she gave up and went to bed. An hour later she was in a different frame of mind, for when her husband appeared ready for bed she exclaimed vehemently, "Silas Weston, are you goin' ter bed with all this racket goin' on?"

"Wall, I dunno as there's anything I can do about it," was the somewhat testy answer.

"Wall, if I was a man, I'd not go ter bed till I'd hunted 'round—ye haint done anything."

"I haint, have I? I haint chased all around this house three times with a pitchfork, have I? If you think it's folks a doin' it you better get up and catch 'em yourself. I'm tired, and I'm goin' ter sleep, devil or no devil," and he went.

The next day as Mrs. Weston was washing the dinner dishes—as many of them as she could find—she was surprised to see Elder Drake drive into the door yard. While Mr. Weston took care of the horse, Mrs. Weston gathered the best food the house afforded, and placed it upon the table before the elder who had grown older and stouter during the time that had elapsed since he last visited the Westons. There were stern, hard lines around his mouth and his countenance looked more forbidding than ever. As Uncle Ezra told his sister, the Elder had thought and talked so much about the vengeance of the Lord and the awful fate of the ungodly, that his soul was getting quite God-like—judging by appearances. As soon as the Elder had finished his dinner, Mr. Weston came in and the three sat down to visit. After some talk about meetings here and there the Elder asked, "Who is working on your house, Brother Weston."

"Who—what—I—there ain't anybody," stammered Mr. Weston.

"What's all the pounding down suller, then?"

Mr. Weston looked at his wife appealingly, but as she was mute, he answered truthfully, "I don't know."

"What!" said the Elder, sharply; "I should think you'd better find out, then."

"All right," said Mr. Weston, springing to his feet, "you come with me and we will find out if we can," and followed by his guest he disappeared down the cellar stairway. Some time later the two men returned, Mr. Weston flushed and triumphant, the Elder pale and shaky, for Mr. Weston's account of the recent disturbances and the mysterious rappings going on about him had proved too much for the Elder's nerves. He sank helplessly into a chair and sat in silence for some time. At last he asked abruptly, "Where's that boy?"

"He's sick abed and has been for quite a spell," said Mrs. Weston.

"Can't he get up?"

"Where's Marthy?"

"She's gone up North with her Aunt Laury, and I've been tryin' to make Silas write to her and make her come home. The last letter we had from her she had been to a Spiritualist meetin' the night afore and I think that's a smart piece of business for——"

"That's jest it," said the Elder, triumphantly, "that's the cause of all this trouble. It's all the devil's doin's! Marthy has forsaken her God and the faith once delivered to the saints and has gone over to the powers of darkness and joined hands with the devil."

"By thunder!" exclaimed Mr. Weston as he sprang to his feet and confronted the astonished parson, "I will not set still and hear anybody say such a thing as that about Marthy. She's the purest, kindest, best girl that ever was, and I'll not hear one word against her from anybody. As for this devil business, I've thought it all over and I've made up my mind to a few things. In the first place if God made the devil he either made him mortal or immortal. If he made him mortal he would have died long ago unless God preserved his life on purpose to let him cut up, in which case God is as bad as the devil. If God made the devil immortal then he can't kill him and the chances are that some day, if he isn't now, he will be as powerful as God himself."

Mr. Weston paused for breath and his wife burst out: "Silas Weston, if you give up the devil you'll have ter give up the Bible, and God, and everything—they all go together!"

"Wall, I dunno about that; you and I don't know everything, Sarah Weston. Better folks and a deal smarter ones have disagreed over this devil business. But I can't stop to argue, them pertater bugs have gotter be 'tended to," saying which he left the house.

After he had gone the parson got slowly up and extended a hand to Mrs. Weston and said: "I am sorry for you, Sister Weston; I am afraid the Lord has delivered you over to Satan to be tried. Cling fast to your faith and you shall yet sit down with Abram, Isaac and Jacob in the kingdom of God."

"Are you goin', Elder?" asked Mrs. Weston tearfully.

"Yes, I feel that I cannot longer remain now. Brother Weston has got entangled in the wiles of the tempter and given heed to seducing spirits. A person who gives up the devil gives up everything, as you said," saying which Elder Drake departed to return no more.

Several days after these events took place Mr. Weston entered the house one afternoon and found his wife sitting in an easy chair with her hands folded helplessly in her lap. Her countenance bore a martyr-like expression, and her whole attitude suggested passive endurance.

"Silas," she called appealingly, "I'm just about tuckered out. I've prayed and prayed, but the Lord don't pay no 'tention to me as I can see. I want Marthy—seems as if I could stand it better if she was here. I shan't say anything to her about Spiritualism if she holds her tongue to me. She can b'lieve what she has a mind ter, I 'spose, but I won't believe it, I can tell ye, and you needn't think I will. I wouldn't b'lieve it if I knew 'twas true."

"Very well," said Mr. Weston, laughing, "I'll write to Marthy now, and send the letter to the office by Uncle Ezry."

It was Martha Weston's last night with her aunt Laura and Mrs. Austin. The white muslin curtains were drawn and the lamp was burning brightly upon the little table in the center of the neat and pleasant sitting-room, and the air was sweet with the odor of many flowers, for Mrs. Austin seemed to possess a peculiar faculty for gathering flowers wherever she went. The three women were sitting up late, and the little country village was quiet and its streets deserted. The monotonous roar of the little river as it fell over the dam where its waters were made to move the machinery of the gristmill and the few shops the town boasted, the occasional yelp of a stray dog, and the buzzing of night-flying insects were the only sounds that broke the stillness of the night. The friends had been for some time wrapped in that congenial silence which testifies to true friendship so much better than words. At last Martha spoke and her tone was low and intensely earnest: "I have done my best, I have done all I know how to do and I can't see why the power does not come to me. I have hoped, and prayed, and waited, and I will not give up. I can almost see the forms I long to see, almost hear the voices I long to hear, but something is lacking—only one little touch I fancy and the line of communication will be established. Oh, how can I ever go back home and endure what I shall have to until I am sure that I can receive communications from our spirit friends. I want to be able to comfort those who have no hope of ever seeing their lost ones again. I want to spread this blessed truth among my fellow-beings. I will not shrink from the way, however hard it may prove, if I can only feel that I am making some lives brighter and better."

As Martha ceased speaking there came three distinct raps upon the wall near her. The light flared up and went out, and there over against the wall appeared a hand of light and it wrote upon the wall in letters of light: "Peace to thee, O troubled spirit. Never count the battle lost. Find this hour thy hour of triumph, and this day thy pentecost."

The hand was gone and a low strain of music broke the stillness of the room. So clear and sweet was it that the listeners felt themselves strangely moved by its power. Louder and clearer and stronger it rose until the whole room seemed to vibrate and thrill with the strange wild melody until it gradually died away in a note of triumph. Several times this was repeated while the listeners sat spell bound. Then Martha suddenly cried out, "The power has come to me—the light has come and I can see. A voice says to me, 'Write.'"

Mrs. Gray hastened to relight the lamp and then found paper and a pencil which she brought and placed in Martha's hands. Instantly the hand of the unconscious girl began to move rapidly over the paper and when at last the pencil rolled from her fingers, Martha looked into the face of her aunt and smiled joyously. Mrs. Gray took the paper to the light and read aloud: "God is love. Love conquers all things. Love is mighty. Strongest he whose love is strongest. Living or dying, here or hereafter the strongest power is love. Therefore keep your soul full of love, the love which is pure and peaceable, and kind, merciful, helpful, and tender to every living creature. With your soul full of love you will be a magnet and draw to yourself all things desirable. Love your fellow-beings with a love that gives no place to jealousy, anger, evil surmising and speaking, no selfish greed for position or gain, then you will be able to help them to higher and better things than they have yet attained; then you will be able to show them the way of living it. Remember that every act of your daily life will testify for or against the cause you advocate. Remember that whatever you sow, that you shall also reap. This is Nature's law and from it there is no possible escape. Never shrink from receiving a truth because it is disagreeable to you—it would not be disagreeable if you did not need it. Do not deceive yourself; you cannot sow discord and reap peace, you cannot sow hatred and reap love, you cannot be harsh and uncharitable and find mercy and tenderness. If you sow seeds of sorrow and trouble you must reap the harvest. Speak not ill of your neighbor and require him to speak good of you—measure for measure shall you receive. Your future destiny lies in your own hands and your choices will determine what it shall be. If you want to find a heaven hereafter make for yourself a heaven here, now. Again I entreat you to be loving and lovable, forgiving and helpful, and kind and just to every living creature. With a pure soul abhor the sin but be merciful unto the sinner. These things I have told you for your own good and the good of many. Be not afraid to speak the truth and always remember love will win."

For several minutes the friends sat in deep thought and then Mrs. Gray, glancing at the clock, said smiling, "We have had our prayer and our sermon, and now before we say good-night I propose we have our hymn." Mrs. Austin arose and went to the organ and soon three clear voices sent forth upon the midnight air a glad triumphant song:

No more I sit in darkness, the light of
heaven I see,
The veil is rent asunder, my lost have
come to me.
Their love has proved triumphant o'er
death and time and space,
I've heard their voices calling, I've seen
them face to face.

In hours of pain and sorrow they bid
me nothing fear,
In ev'ry hour of trouble I know that
they are near,
My doubts and fears have vanished, exultant now I sing,
O grave where is thy triumph? O death,
where is thy sting?

[The End.]

Bethel, Vt. MRS. I. L. LEWIS.

A Prominent Spiritualist Passed to the Realm of Souls.

Suddenly, Jan. 13, 1904, of heart failure, the veteran Spiritualist, Thomas Lees, of 1021 First avenue, Cleveland, Ohio. Brother Lees was born in London, Eng., May 21, 1831. Came to America in 1853, residing for a time in Chicago, and while there married Miss Annie E. Bainbridge; from Chicago he moved to St. Louis, Mo.; from thence to Toledo, Ohio, where he first began to investigate the spiritual philosophy. From Toledo he came to Cleveland where he has resided for nearly forty years. In early life Brother Lees was a member of the Church of England, and until his investigation into the philosophy of Spiritualism was a thorough believer in the creeds of orthodoxy.

About the time Brother Lees came to Cleveland, A. J. Davis came to Cleveland and started what has ever since been known as Children's Spiritual Progressive Lyceum of Cleveland." Its first conductor was a Mr. Jewett, long since passed on. At his retirement, Brother Lees, then one of the foremost workers in the Lyceum, took the conductorship and no more worthy brother has filled that honorable position.

Some time ago Brother Lees and his old friend and co-worker, Mr. Hudson Tuttle made a compact between them that when one of them should pass on, the remaining one should officiate at the funeral of the one gone before, but owing to illness in the family of Mr. Tuttle, and circumstances over which he had no control, Mr. Tuttle could not carry out his part of the compact, so by request of the family, Mr. I. W. Pope, a life-long friend of both parties, officiated in Mr. Tuttle's stead.

In part he said: "Our brother, Thomas Lees, of whom I am to speak, was one of my earliest acquaintances. We have been co-workers in the cause of Spiritualism for nearly forty years. In the early days it cost much socially and financially from a business standpoint to acknowledge and live the beautiful truths of Spiritualism, but to-day we can say of our Brother Lees that he was ever faithful to what appealed to him as truth, and had the strong moral courage to live the best he knew. His pen in hand ever ready to aid in spreading the spiritual work. Our arisen Brother, Thomas Lees, was one of the foremost pillars in the Children's Progressive Spiritual Lyceum and during his years of labor in it between three and four thousand children received their early religious teachings along the lines of Spiritualism, and from that number we have yet to hear of one who has become a criminal or been arrested for any crime. But among them we find poets, philosophers, teachers, artists, doctors, lawyers, and all useful, law-abiding citizens. This history alone is a monument of itself to any man, far more enduring than any of metal or stone. It is true he was assisted by many noble, earnest souls in his work, and while many others have been prominent in the foreground, the systematic guiding hand of Brother Lees could be seen in the background.

"In the earlier days of his work he counted among his friends and assistants, such men as Judge Paine, Judge O. R. Tilden, Judge R. P. Spalding, Hon. J. H. Wade, and many others of prominence.

"Brother Lees was a quiet, unassuming, dignified gentleman, kind and thoughtful toward all. If he was reviled, he reviled not again; his soul was the soul of peace, his life a benediction. He followed the requests of the Nazarene. He visited the sick, aided the needy. He has lifted the spirit in darkness to the light and to eternal truth. He has pronounced the blessings upon the marriage vow. He has pronounced the benediction at the grave of loved ones, and left the sorrowing with the consolation of a greater truth on earth, no death but life eternal. He has christened the babies with the eternal spirit of love. He has ordained many servants of the gospel of love and truth. His influence has been like the rays of the sun, dispelling the clouds and warming the hearts of mankind.

"He was one of nature's students, studying her laws from all standpoints, the physical as well as the spiritual. The slow process of Mother Earth and the grave were revolting to his sensitive nature, so he chose the retort rather than the grave.

"Such has been the life of our arisen brother, his influence has gone out in loving kindness to all mankind as the perfume from the beautiful flowers which cover his casket, and may still be felt by all who may seek."

As the clouds lifted, the soft, gentle rays of the setting sun crept in through the windows of the little chapel and rested on the face of the tenantless clay. The speaker closed by reading a poem entitled "The Release," the last verse of which is as follows:

"For me the present thought is that I
live;
And whatsoe'er the future hath to give
I will accept with thankful, trusting
heart,
Asking but this: That I may still bear
part
In deeds of love to thwart each human
ill—
Of earth's great family be a member
still!"

The deceased leaves one sister, a son and daughter, and two grand-children, his wife having passed to the higher life in 1883. MRS. M. F. POPE.

SPIRIT MESSAGE.

A Treasure Captured on the Mundane Sphere Confessed in Spirit Land —Treasure Not Restored.

In 1870 the writer lived at Glen Easton, and as he and his two little boys were on their way to a literary society at Fork Ridge, they saw a wonderful phenomenon, i. e., a literal cross on the full moon, expanding in all four directions to the hill tops coving the whole of the horizon.

Some time later the writer visited a prominent citizen of Moundsville, Mr. L., who wife was a medium, but the visit was in no way connected with Spiritualism, and while talking to said medium the writer related to her the wonderful phenomenon he saw on the moon, when he was very suddenly interrupted by an Indian guide, who said, "Can you remember where you were when you first saw the cross on the moon?" to which I answered yes, when he proceeded to describe the rail fence alongside the road, the pasture field inside, the ravine at the east side of the field, the old rotten log lying across the ravine, not far from the log an upright stone projecting two feet above the ground, and so many paces from the stone to the east, the Indians buried a rich treasure in the times prior to abandoning Virginia to the white man. When the control departed I told Mrs. L. what had happened and we finally agreed to go confidentially and locate the treasure. On the following Sunday I took with me my oldest son and we went to the spot above described and found everything tallied with the description given by the Indian, even to the diameter of the rotten log, and honest like, I went and reported to Mrs. L. what I had found and was about ready to propose when we both would visit the place, when to my utter astonishment the medium laughed in my face and called me a fool for so easily believing what an Indian would tell, so with much disgust I dropped the matter.

Later on I moved to Wheeling, and Mrs. L. with her family moved into the neighborhood of the treasure, having rented a small piece of land to serve as a blind, the following year the same family moved to California. I always imagined it looked very much like the medium had got the treasure. Thirty-two years later, on the 28th of December, 1903, the spirit of Mrs. L. came to me and said she had departed this life just seven hours previous, and had come to confess to me that she had defrauded me, and that the treasure was not near as large as she had expected, being only $3,000 in gold and silver. I asked her what made her do so treacherous an act. She answered, "My husband said I would be a fool if I did not keep it all." I then asked her why she came to confess and she answered that she was unhappy because my spirit friends accused her on her arrival and called her a fraud, having cheated their father out of the treasure. I asked who brought her to me and she answered, the spirit of Mr. H., who was a prominent business man in Wheeling for sixty years, he having told her she must go to the one she had cheated and make the confession with all speed.

This narrative of facts can be verified. S. HARTMAN.

Wheeling, W. Va.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

A Noted Case in Court. — The Transfiguration of Jesus, and His Seance with Moses and Elias, Were Not Historical Facts.

"God hath chosen things that are not to bring to naught things that are."—I. Corinthians, 1:28.

The divine method for evangelizing mankind, as set forth in the above text, appears to have been satisfactory to Paul and early Christianity, but is not adapted to the civilization of the twentieth century. Thinkers to-day rely upon truth—things that are, and repudiate as evidence things that are not.

I propose in this article to expose a leading falsehood which has long been treated as fact, and has been employed with prodigal liberality by our teachers, in advocacy of Spiritualism. I refer to the alleged transfiguration of Christ and his interview with Moses and Elias in the presence of Peter, James and John.

The story is told by the writers, respectively, of the books accredited to Matthew, Mark, and Luke, and briefly stated, is as follows:

One day Jesus took with him Peter, James and John, to a mountain, and there was transfigured before them (whatever that may mean) and Moses who had been dead and buried about fourteen hundred and fifty years, and Elias, who about six hundred years previously had disappeared in a chariot of fire, came and talked with him in the presence of those witnesses.

Those writers do not agree upon all details but in substance there is uniformity in their statements.

Before proceeding to an examination of the story, it is proper and just to state that modern research tends to show that none of the biographies of Jesus were written until from one to two centuries after his death, and probably not until a much later date. I premise further that none of them are signed by the names they bear, and each has the caption, "The gospel according to" [not by] Matthew, etc. I understand this word "according" to mean: A relation of events in accordance with their respective statements. I premise also the well known snow ball tendencies of aggregation and enlargement, by all stories that are rolled down through several generations; and finally that during the first centuries of Christianity men in general were both ignorant and credulous.

I seek no advantage from the tendency of modern thought to assign Jesus and his disciples to the realm of fiction, but for the purposes of this argument will assume that Jesus, Matthew, Mark, Luke, John, Peter, James and Paul were historical characters. I will assume further that they were all honest, sincere men, that each portion of the Bible was written by the men whose names they bear, and that each believed he wrote nothing untruthful.

The case is now ready for trial. We will therefore organize a court. Editor Francis shall preside. We will have no lawyers to badger witnesses and make the worst appear the better reason, but will allow the court itself to conduct the examination.

THE WITNESS MATTHEW IS CALLED.

Question.—Please state whether or not you were acquainted with Jesus of Nazareth?

Answer.—I was well acquainted with him and was one of his twelve disciples.

Q.—State whether or not you were present at an interview between Jesus, Moses and Elias, mentioned in your Gospel?

A.—I was not.

Q.—Who if any persons were present on that occasion?

A.—Peter, James and John. I so stated in my narration.

Q.—Have you in your book stated that either Peter, James or John told you about that event?

A.—I have not.

Q.—From whom did you obtain the information you mentioned regarding that event?

No answer.

MARK IS CALLED.

Question.—Are you or not the author of the New Testament book that bears your name?

Answer.—I am.

Q.—Were you one of the twelve disciples?

A.—I was not. I was converted to Christianity after the death of Jesus.

Q.—Have you any knowledge—personal knowledge—regarding an interview between Jesus, Moses and Elias, mentioned in your book?

A.—I have not. I know nothing about it personally.

Q.—From whom did you obtain the story?

No answer.

LUKE CALLED.

Question.—State what, if anything, you know about the life and acts of Jesus of Nazareth?

Answer.—I know nothing about them personally. I was not one of his disciples, but became a Christian after his death.

Q.—From whom did you obtain the story mentioned in your book regarding a seance before Peter, James and John, at which Moses and Elias were materialized?

No answer.

JOHN CALLED.

Q.—State your connection with the life of Jesus of Nazareth,

Answer.—I was one of his twelve disciples and one of his most ardent friends and admirers.

Q.—Did you write a biography of him?

A.—I did, a very elaborate one.

Q.—State whether in that biography you made any mention of being called with Peter and James to a mountain and there witnessing a seance between Jesus and Moses and Elias.

A.—My biography makes no mention of any such event.

Q.—How many books of the New Testament did you write?

A.—Five.

Q.—In all those books is there any statement whatever regarding that story?

A.—There is none.

PETER CALLED.

Question.—State your connection with the life and acts of Jesus, and the number of books written by you?

Answer.—I was a leading disciple and wrote two of those books.

Q.—State what part, if any, was taken by you aside from your writings regarding the spread of Christianity?

A.—I was one of the earliest preachers of Christianity, a missionary and a very zealous one.

Q.—Have any of your speeches or sermons been preserved?

A.—Several of them were reported and are found in the book called "Acts of the Apostles."

Q.—State whether or not in those writings and speeches any mention is made of a seance between Jesus, Moses and Elias, in your presence?

A.—There is none whatever. Some people have imagined that I referred to that event in the 17th and 18th verses of the first chapter of my second epistle, but that is an error. I wrote in those verses about a voice I, with others, heard from heaven, but nothing about Moses and Elias.

JAMES CALLED.

Question.—State your connection with the life and works of Jesus?

Answer.—I was one of the twelve disciples and an ardent follower. I wrote one book of the New Testament.

Q.—In that book did you make any mention of being called with Peter and John and witnessing an interview with Moses and Elias?

A.—I did not!

PAUL CALLED.

Question.—How many books of the New Testament did you write?

A.—Fourteen?

Q.—State whether or not you were acquainted with the disciples of Jesus of Nazareth?

A.—I was well acquainted with them. I met them at a general council in Jerusalem, and lived with them a "long time" at Antioch (Acts 14:28).

Q.—Have any of your productions in favor of Christianity, aside your fourteen books, been preserved?

A.—Several of my speeches are found in the book of "Acts."

Q.—In all those books and speeches is there mention made of a seance between Jesus and Moses and Elias?

A.—There is none.

JUDE CALLED.

Question.—Did you, or not not, write one of the books of the New Testament?

Answer.—I did.

Q.—Is there any reference made in that book of yours, to a meeting on a mountain between Jesus, Moses and Elias?

A.—There is none.

JUDGE FRANCIS' CHARGE.

The jury in this case consists of the readers of The Progressive Thinker. To all such I say:

Ladies and Gentlemen:— The transfiguration and interview with Moses and Elias in the presence of three witnesses, if founded in fact, is one of the leading events in man's history, a landmark of time, toward which all eyes should be turned with gladness unmingled, and all hearts throb with satisfaction and joy. Up to that date our race had groped in darkness along the line of existence, sometimes dazzled by hope—which is a combination of desire and expectation, and sometimes lost in the Sarbonian bog of doubt and apprehension. Thus generation succeeded generation, age followed age, but the lights and shadows continued in alternative activity. Man possessed no prior knowledge that he should live after his body was laid away in the cemetery.

But if Moses and Elijah who had been dead many hundred years, were still living, others must live also who have passed through the experience called death, and in the absence of negative testimony, the proof became absolute that a future life is the destiny of all.

This interview, however, established another most important fact, namely, that under favorable circumstances, discarnate man can visit men incarnate and converse with them. It establishes still another fact, discarnate man can appear in a body that is real, tangible and apparently permanent? A materialized body resembling the one he occupied on earth, so closely that he can be recognized.

This was the first materialization mentioned in authentic history. Possibly the experience of Jesus himself may be an exception, but that is in dispute. Nothing in Modern Spiritualism can parallel that event. Here, in presumably daylight, were recognized two men long since dead, and so real and tangible were they, and so plainly did they converse that one witness, Peter, believed they had come to stay permanently, and proposed to build residences for them. Certainly no other event in the life of Jesus equals it in importance.

Now to establish the reality of any event the rule of law is, the best testimony procurable must be introduced and ordinarily no other will be received, and even when admitted through inadvertance or otherwise, little if any consideration is given it. This has been the rule and practice since Alfred, in all civilized courts even when the matter in dispute has no more than a nickel of value.

In the case under consideration I can find no reason for relaxing this rule, but many for enforcing it.

The statements of Matthew, Mark and Luke are clearly what is termed in law "hearsay" in all particulars. They have not the merit even of second-hand evidence, for none of them claim to have heard the story from either of the real witnesses, Peter, James or John. They were doubtless honest men, and told the story as they heard it, but their informants are unknown.

Now where shall we look for the best testimony procurable, and thereby observe the rule of evidence I have stated? Manifestly to Peter, James and John. They were the witnesses especially chosen to be such; and so far as alleged were the only persons who saw it. I charge, therefore, that those three men who were easily procurable, were the only persons on earth by whom the story can be proven truthful.

Peter, James and John have appeared, but upon this subject are as silent as mummies in an Egyptian crypt. They wrote eight books of the Bible, but in them all not a word of this interview can be found. Peter and James also made speeches that are preserved, but they contain nothing upon the question. Paul wrote fourteen books and was on intimate terms with the disciples, but apparently never heard of the event. He believed in a future life and cited the resurrection of Christ in proof of its existence. Had he known of this appearance of Moses and Elias he was too good a logician to omit all reference to it, for that would go farther than a score of resurrections to establish the reality of a life beyond the grave. The resurrection of one man and he a God, proves nothing with regard to all mankind.

Jude wrote also but says nothing.

You will consider carefully the testimony of John, the beloved disciple, the successor of Jesus as son to Mary, the most intimate friend and admirer Jesus had. Can you for a moment believe that if he had witnessed that wonderful transaction—the most far-reaching and startling occurrence of his life-time, he would not have mentioned it? So painstaking was he in his history that he mentioned the crowing of a chicken (John 18:27). I would as soon believe that Napoleon could have written a history of his wars and omitted the mention of Austerlitz. Why, the idea is absolutely preposterous.

Every witness of the New Testament has given his testimony, and none of them, except Matthew, Mark and Luke, has said a word in favor of the truthfulness of the story. All rests, therefore, upon the hearsay statements of those persons.

I charge that all the circumstances considered, the silence of Peter, James and John upon this subject, is tantamount to and the legal equivalent of, a denial, which is rendered doubly forcible by the silence of Paul, and the added fact that the phenomenon has never been duplicated either by ancient or modern manifestations.

Mr. Editor, I believe my undertaking has been fully accomplished. Let me hope that the practice of citing falsehoods on behalf of Spiritualism may cease. We can always rely on truth, for that is intellectual wealth, and is found in abundance among our own mediums. There is no necessity for poring over ancient writings to prove that spirits commune with men. The old can give little, if any, light at all. Why, a man can learn more of Spiritualism in one hour, with a medium of 1904, than is possible in a lifetime among the myths and traditions of barbarians living in the olden time.

Topeka, Kansas. J. CLEMENT SMITH.

IOWA.

Annual Convention of Iowa State Spiritualists Association.

The third annual convention at Clear Lake, Iowa, was called to order at 10:30 a. m., Jan. 21, 1904 by the president, John D. Vail, of Marshalltown.

There was a fair attendance for first day. After the usual forms of opening the convention, the president appointed the following committees, viz., on credentials, on finance, on resolutions, on president's report.

After a few remarks by Bro. Moses Hull, Mattie Hull, Will J. Erwood and others, the convention adjourned until 2 o'clock p. m.

After opening exercises in the afternoon, President John D. Vail read his report, which was full of the past year's work, and many recommendations for the future work.

The report tells of over 200 meetings being held, under the auspices of the state association during the year, at an outlay to the state association of less than $25 for speakers and mediums, and that there were six local societies organized to which charters were given, and two local societies that had not received their charters yet, making a total of eleven chartered societies and three without charters.

President Vail reported an increased interest in Spiritualism and also in organization, many now were in favor of organization who a few years ago, were opposed to it.

President Vail also reported favorably on the circuit plan of work, which was recommended by him at the last annual convention, and asked for permission to give the plan a trial, which he did in two instances, one of which was a complete success; the other failed in a measure for the reason that the local societies which were selected would not guarantee the amount necessary regularly, but thinks that the local societies will become more in harmony with the plan, if persisted in for a few years, and it will grow in favor the longer it is used, but it has to be managed by one capable and willing to accept many rebuffs, many discouragements, but if the plan is once adopted by a few local societies, it will not be abandoned until the local is able to keep a speaker all the time.

President Vail reported that since the first year there had virtually been no subscriptions to the state association. That the first year a private subscription was given in monthly payments, amounting to nearly if not quite $500. The second year did not exceed $60 and the third year $40, and that this convention must raise as large an amount as they did the first year or no work could be expected. Hence, on Friday, under the head, "Good of the Association," President Vail secured seven subscriptions of $60 each to be paid monthly, besides several other smaller subscriptions to be paid monthly, amounting in all to over $500. This amount is to be used entirely in missionary work, in pushing the work into new fields and strengthening the old societies. The largest portion of the previous subscriptions have been expended in sending delegates to the N. S. A. convention. Hereafter the delegate will be required to pay his or her own expenses or it will have to be paid by the N. S. A., as the convention voted against the paying of deogates expenses.

Recommendations of the president, which were adopted, were as follows:

1. That towns or cities where the local society was able to do so, that they employ a regular speaker and have meetings twice every Sunday.

2. If not able to keep a speaker continually, that they apply to the state secretary to be placed on a circuit and agree to pay $15 per week for speaker and entertainment, the speaker to give two lectures on Sunday and one during the week.

3. That home circles be maintained in every family.

4. That lyceums should be organized and recommended them to write to John W. Ring for his paper and rules, etc.

5. That every society organize a choir, and always have music and singing.

6. That in the organization of a local society it be done under strict rules and usages; that it is better to have 10 members who feel their responsibility, than 50 who do not have any.

7. That a manager of speakers and the circuit work be secured if possible, one who can speak and do good test work in the field until they can build up a circuit for a speaker. Then place one on that circuit and they will go and work up another, etc.

8. That the secretary be paid a small salary. The convention voted to pay the secretary for actual time and expenses.

9. That the Morris Pratt School was worthy of our support and ought to be better supported. The convention passed a resolution, That the State Spiritualist Association of Iowa will not ordain any one who has not first obtained either a certificate or diploma showing them to be equipped for such work, from the Morris Pratt School faculty, or from some other institution of learning, of like character. The certificate or diploma must show that said candidate is prepared to logically address and use good language in their work in such a manner that the educated public will not be shocked to hear them.

10. The president's recommendation to assist the magnetic healers' association to get a law passed for their protection, was laid on the table.

11. The president recommended that ladies auxiliaries to the local societies be organized, even before the local society of the place is in shape to work.

12. That the per capita tax be increased, which was laid on the table.

The committee on resolutions reported the following which were passed without opposition:

Your committee, to whom was entrusted the work of forming and presenting a series of resolutions expressing our opinions on the issues of the day, our determinations, as a State Spiritualist Association, has tried to do its duty, and submits the following as the result of its deliberations:

1. Resolved, That fully believing in the loyalty to Spiritualism; and the intelligence and the integrity of the National Association of Spiritualists of America, we fully endorse its efforts to properly present Spiritualism before the world, and that even though some of us may not endorse all of its methods, we fully believe in and second its every movement.

2. Resolved, That while we do not think forms and ceremonies the most essential parts of Spiritualism, we believe that a modest system of usages would unify and otherwise improve our work; especially would we recommend the adoption of a general form of admission of members into our societies and churches; of services for those who have passed away; of christening or dedication of our children; of the ordination, or setting apart of our public workers, and of marriage and other such ceremonies as usually devolve on the clergy.

3. Resolved, That we, the Spiritualists of Iowa, are thoroughly tired of ignorant platitudes on our platforms; that we see the necessity of an education of our workers which will at least make them the peers of the average lawyers, doctors and ministers.

4. Resolved, That for the purpose of carrying out this systematic education of our workers, we endorse, recommend and assist with our influence and means the Morris Pratt School, located at Whitewater, Wis.

5. Resolved, That as we regard our religion as the best with which we are acquainted, it is our duty to live it, and to teach it to our children; and, that we therefore urge that wherever a half-dozen or more of our children can be assembled together and interested, we should establish Sunday-schools after the general system of what is commonly called the children's progressive lyceums.

6. Resolved, That as vaccination is a filthy, disease-breeding and health-destroying operation, and, perhaps, no preventative of small-pox, we are utterly opposed to all laws compelling an otherwise free people to submit to having matter from dead or diseased men and animals injected into their persons.

7. Resolved, That as civilized people do not kill each other, either legally or illegally, and that as we fondly hope we are approaching civilization, we are opposed to the system of legalized murder called capital punishment.

8. Resolved, That war is only murder, arson and plunder on a large scale, and as it always results in the triumph of might, and never in the triumph of right only when it happens that right is on the side of might, and that as national difficulties generally have to be settled by compromise even at the close of war, and that as differences can be settled as well by arbitration before war as after, we regard war as murder on an immense scale and much worse than individual murder, as nations are larger and more important than individuals.

9. Resolved, That the armies of the nations should be converted into armies for producing what nations and individuals need, and that the navies should be used to transport useful and needful articles as needed.

10. Resolved, That as the present rules adopted by the N. S. A. in regard to proxies are generally unsatisfactory, and tend to promote dissatisfaction, and, in many instances discord, we are absolutely opposed to any kind of proxy system.

11. Resolved, That the thanks of this convention are due, and are hereby tendered to the railroads and the hotels for courtesies extended; to the newspapers which have advertised and noticed these meetings; to the Clear Lake Spiritualist Society for the many favors and courtesies extended, and to the officers of this association for the efficient and impartial manner in which they have done their duties.

Respectfully submitted,

MOSES HULL,
W. A. WILLING,
MRS. E. L. KIRK.

Officers elected: John D. Vail, president, Marshalltown; J. N. Randall, vice-president, Ottumwa; Dora C. Crosby, secretary, DesMoines; W. T. Hamilton, treasurer, Wellman.

Trustees: Mrs. Jennie V. Shaffer, Ottumwa; Mrs. Tenna Lovell, Union; Mr. E. H. Vandenburg, Clear Lake; Mr. W. A. Willing, Northwood; Mr. J. R. Robinson, Otranto.

Delegates to the N. S. A., 1904: John D. Vail, Marshalltown; J. N. Randall, Ottumwa; W. A. Willing, Northwood. Alternates: Alma Hauser, Liscomb; Dora C. Crosby, DesMoines; Mrs. A. H. Gale, Mason City.

There was much educational work done by lectures and tests. Lectures by Will J. Erwood, Moses Hull and Mattie Hull; tests by Mrs. Eva McCoy and Will J. Erwood.

The annual meeting closed on Sunday evening at 10 o'clock in peace and harmony, it being the most beneficial annual meeting ever held in Iowa, and the most harmonious. If we are not mistaken the cause of Spiritualism has been greatly benefited and raised to a higher plane in Iowa.

JOHN D. VAIL, President.

Additional Report by Moses Hull.

The third annual convention of the Iowa State Association of Spiritualists was held at Clear Lake, in the northern part of the state, Jan. 21-24, inclusive. It might be said that the meetings began on the 20th, as there was a public reception at the Elks Hotel on the evening of that day. The reception was an enjoyable affair. Besides the entertainment given by the little folks and some of the older ones, encouraging speeches were made by Mrs. Hull, Rev. Will J. Erwood, President John D. Vail, Mr. Randal, who is now vice-president of the association, myself, and others.

The weather was against us from first to last; I do not think the mercury got up as high as zero once during the whole convention. At one time the government thermometer registered as low as 34 below zero. The result was that the attendance was not so large from different parts of the state, nor from the city as it would have been under other circumstances, but bees were never more industrious nor more cooperative than were the delegates assembled. As for the citizens, those that could of them came and enjoyed the evening sessions.

I never attended a convention of more intelligent nor of more harmonious workers. The evening and Sunday speeches were made by Rev. Will J. Erwood, Mrs. Hull and myself, and were all well received by the audiences. Tests and readings were given by W. J. Erwood and Mrs. Eva McCoy, of Marshalltown, Iowa.

As a medium or speaker, Mr. Erwood needs no word of commendation from me. He is well and favorably known throughout the West. Mr. Erwood is not only an excellent speaker and medium, but he cannot be excelled as an all-around worker. As secretary of the Wisconsin State Spiritualist Association he has won golden opinions.

As for Mrs. McCoy, of Marshalltown, she was a good medium when I first met her, one year since; but when I saw her at the Waukesha, Wis., camp-meeting, she had greatly improved. Since that her improvement has been marvelous. If she continues to improve during the curent year as she has in the past, she will be the equal of any medium in America. Besides that her life has been such that everybody believes in her integrity and honor. She is "not without honor" even "in her own country"—the town and country where she was born and still lives.

The president in his report, argued that the only way for Spiritualism to rid itself of fraudulent mediums and other barnacles, was by a thorough and close organization.

The president had made an effort to establish the circuit plan of propaganda, which had been only partially successful. The plan was not easily inaugurated on account of the tardiness, and in some instances the failure of certain societies to co-operate. They had, however, employed several speakers, prominent among the missionaries employed was Jennie Hagan-Brown, who did her work well; collected money enough to pay herself and to place quite a sum of money in the treasury.

George H. Brooks, Harry J. Moore, George W. Kates and wife, and other speakers had done good and efficient work in the state.

During the year several new societies had been organized and obtained charters; others were now ready to send in their applications for charters.

The association had, during the year issued missionary certificates to George H. Brooks, T. W. Woodrow, Jennie Hagan-Brown, and J. P. Johnson. And mediums' certificates to Mrs. Eva McCoy and Mrs. Rena Hoeck.

On organization he recommended about the same as was recommended by the N. S. A. The report contained pointed words on the persecution of mediums and healers in this state. It was urged that Spiritualist speakers should atend more closely to Spiritualism in their administrations, and let side issues—issues on which we are liable to differ, take care of themselves.

In conclusion the president urged the local organizations of societies and lyceums wherever practical. He also urged more harmony and a more thorough consecration to the cause; more philanthropy and more practical charity.

All in all this was a grand convention, and all went away with renewed courage, and more than ever determined to do a co-operative work for the good of the cause.

MOSES HULL.

SEND ME FLOWERS WHILE I'M LIVING.

Send me flowers while I'm living,
Nature's choicest sweet perfume,
That I may sense their mode of giving,
From Mother Earth their charmed exhume,
Do not wait until this mortal
Shall have passed from earthly view;
When my spirit's passed the portal
I'll not need them then, 'tis true.

Send me flowers while I'm living,
Place them not upon my bier,
Do not wait until that sad time
To remember friendship dear.
Give me now some sweetest token
Of your kindly love for me,
That I may know of ties unbroken,
Ere I pass the mystic sea.

Send your gentle, loving sweet-thoughts,
Let them vibrate soul to soul—
Let me grasp those heart vibrations
Springing from the living goal.
These enrich my mental being,
Bring mortal blessings yet untold,
Send them now while I am seeking
My mental vision to unfold.

When I've passed into sweet dreamland,
When my spirit's fled away,
When I've reached the heights immortal,
When I've left this earthly clay
Send the flowers of your heart-thoughts
Out to me—I'll grasp their theme,
And return those kindly tokens
Of life immortal which we dream.

P. O. HUDSON.

Bay City, Mich.

BY THE WINDOW.

I was sitting by the window,
The sky was all agleam
With the lovely glow of splendor
That ofttimes glints a dream;
The glorious hand of an angel
Flung heaven's gateway wide;
And I caught the dome of wonder
From a glimpse on the other side.

I knew when I sat there thinking
Of those I loved the best,
A freed soul passed the portal
For a long and longed-for rest;
Passed through the pearly archway
To that land where flowers enfold;
Passed into bliss immortal,
No longer to be old.

Oh, joy! when sunrise opens,
And the light it does inclose,
Will lead me through the portal
To a glad and sweet repose;
I know that I shall find him
In that world so pure and fair,
My own beloved darling
With a kiss on the ambient air.

Days of grief forever ended,
Freed from woes and bitter ills
To wander 'mid the sunbeams
That deck the Emerald hills;
I feel each soul remembers
The friends it left below,
And whisper oft the same old words
It whispered long ago.

Rose L. Bushnell DonnElly.

San Francisco, Cal.

A Drop of Blood

Taken from a person who has for a few months used Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) is pure and free from taint.

We say a few months, because it takes time to overcome the effect of years of careless living in the matter of diet, sleep and dissipation. This great one dose a day remedy gives quick relief from indigestion, constipation, dyspepsia, headache and all kinds of kidney, liver and stomach trouble, but as the impurities entered the system slowly, so they must be gotten rid of.

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LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

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LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

Mrs Florence Huntley:—

My Dear Instructor:—Your last letter was anticipated and answered before it was written! But a few points were overlooked, for I sensed the proposition to limit our correspondence to one or two columns somewhere on its way to my consciousness. Still I may trespass a little more, if I find the case demands it. You very kindly help me out by leaving some points in question to our readers to settle, and I am agreed to all you say on that point. Neither do I challenge any of the witnesses you have put on the stand. I accept your word for all you relate of those ugly experiences. But they do not change my view at all. In fact, though mediums have not taken me into their confidence, and rehearsed to me in detail their darkest pages and most secret sorrows, I have known something of their complaints of the mischievous, lying, meddlesome, and annoying pranks of certain Diakka who are permitted to torment their victims. I have heard some accounts of trials which appeared like genuine cases of obsession, apparently by evil disposed, and even malicious spirits, who delight in human misery.

That such spirits exist, and, for a period, longer or shorter, indulge their perverted instincts, and abuse negative sensitives, who have not yet developed the superior conditions of mediumship, I do not dispute. I think nearly all Spiritualists believe in such wicked meddlers, and pity their victims. It is also quite likely that many dark deeds and sad experiences, never come to the knowledge of even confidential friends. The same may be said of thousands of families who have "skeletons in the closet," and live in the world with the sanction of law, and Christian approval, where "holy matrimony" ordains the authority that murders love, prostitutes helpless sensitive woman, and covers conditions that would cause all good people to shudder with horror, if the veil were lifted and facts laid bare. But this does not prove that love is an evil and matrimony a blight upon the civilization of the world; nor that all married people abuse themselves and their privileges, and that marriage is an unmitigated evil.

The testimony of your witnesses who have suffered in silence reminds me of a witness in the long ago, who said: "Come and see the man who told me all I ever did." But the prophet had only told her a very few of all her life-acts and experiences. They tell you that the "Book is true from beginning to end, and that they have proven it." Have they proven that a hypnotized subject remains a victim after the death of the body, and that both the subject and the operator are bound by a fatal tie that neither can break without the consent and co-operation of the other? and that even then it sometimes requires years of struggle before they can free themselves from the bondage created by a hypnotic experience that both may have forgotten? Have they proven that the average life of mediums is but a fraction over seven years?

Have they proven that mediumship in all of its phases, and in every degree of development, progressively paralyzes the brain, and destroys the intellect?

It seems to me that these witnesses have proven but a very small part of the statements contained in the book. So far as it appears from your account of their experiences, they do not even prove that mediumship is destructive in its essential nature and influence, or that there is any destructive process that even approximately destroys the individual life of any human soul.

You still insist that I do not correctly represent the author's meaning as to what science knows of ultimates. It seems to me you must have failed to grasp and analyze my expressions. I do not insist that he dogmatizes on the ULTIMATE DESTINY OF THE HUMAN SOUL. Neither do I. But he talks of ULTIMATES, as if he did "contemplate" that THERE ARE ULTIMATES, and that science is after them with all the means within its reach; and that it has traced the individual life into. If not beyond, the "second death." This is even further than my suggestion as to the ultimate bearings of the temporary factors in the evolution of individuality.

The repeated expression, "So far as science knows," indicates that science does know something, and then what follows; "Total individual extinction," is manifestly "contemplated" by the author as the probable ULTIMATE OF THE HUMAN SOUL. I do not see that my interpretation of the author's language is in any way disturbed by your latest exegesis. Eternity, immortality, ultimate destiny, and the totality of all things, seem to be out of the reach of science, and all human knowledge; and so far as I can see must forever remain so. But when we look over a period of a million years and find the testimony of nature invariably sustaining one consistent relation of cause and effect, and a continuous advancement of individualization, as the most definite expression of progress, and such individualization steadily rising from the mechanisms of physical nature, to the orderly expression of intellect, and moral and spiritual consciousness, it seems decidedly probable that the next million years will continue the same order, and advance along similar lines, towards the same conclusions. If this order continues forever, we must infer that the ultimate, though never to be reached, since there is no end to eternity, must be if it were possible to be obtained, in the same direction that all the antecedents of the ages have continuously pointed.

In one of the quotations you make, the author says: "The exact and scientific significance or meaning of this spiritual or second death IS NOT YET KNOWN WITH ABSOLUTE CERTAINTY." Now this and other quotations show that the author holds that SCIENCE DOES KNOW that this SPIRITUAL OR SECOND DEATH is a reality; that it does occur; and it seems to me his language clearly indicates that science knows that this spiritual death is complete extinction of the individual life. But the inference seems to be that possibly there may be something still left over that may sometime and somewhere, rise again, and continue the original process of individual evolution in progressive immortality.

If the author means to be understood that science is not quite sure that there is any such SPIRITUAL OR SECOND DEATH, I shall be glad to be corrected, and rejoice that it "has turned out" that, after all, the "Destructive principle of nature in individual life" may be limited, and not a fundamental and eternal reality. That science after all DOES NOT KNOW that it reaches the ultimate destiny of the soul. Then there is hope for us poor sinners who have trusted in the righteousness of nature and the blessings of mediumship.

Nevertheless, if this destructive principle, has continuously acted in ONE WAY in all that is known of human life and individual evolution, and that way downward toward spiritual death, and has got out of the reach of science only by GETTING BEYOND THE SECOND DEATH, and total individual extinction, I would rather be on the "SAFE SIDE," and not get into "the last ditch," to take my chances of picking myself out of the mysterious depths of INFINITE NOTHING, and without help building an individuality that may defy the agents of destruction, and live on forever.

You claim that "It is a similar HYPOTHESIS" to that presented by the author, upon which I base my conclusion that there is no such thing as a "destructive principle of nature in individual life." And again you say, as to my denial of the destructive principle, etc., "You base this conclusion upon the HYPOTHESIS or theory, that there is no such thing as ULTIMATE destruction of individual life."

This is a radical mistake. It is true that in my first denial, I spoke of life and death as factors in a common process of evolution. I referred to the "ultimate bearings of these factors" as all tending in one direction, but I did not predicate this upon any HYPOTHESIS of the ultimate of the soul. In a later letter I undertook to show that in your illustrations of the "destructive process of nature in individual life," there was no indication that any harm had happened to the spiritual individual. All of the destructive processes referred to were simply and only DESTRUCTION OF PHYSICAL ENVIRONMENTS that had become OBSTRUCTIVE to individual advancement, and nature employed her destructive agencies AGAINST THESE OBSTRUCTIONS, and NOT AGAINST THE INDIVIDUAL LIFE AT ALL. The destruction was to PROTECT, CONSERVE, AND ASSIST THE INDIVIDUAL LIFE in its continuous course of PROGRESSIVE EVOLUTION. It required no hypothesis or theory, of the ULTIMATE DESTINY OF THE SOUL. It had reference to the IMMEDIATE, PRESENT, effect upon the individual life. If there is no evidence that the destruction of physical environments, ultimating in death of the body, is destructive to the individual life, there is no need of any HYPOTHESIS of the ultimate destiny of the soul to impeach the testimony of the book. Since in this life the destructive principle seems to act as a help to the development of individual life, by removing obstacles in its way, it would seem probable that the same is true of the individual after the death of the body, and that all of the destruction that "science knows" is in the interest of the soul, to assist it in clearing the way for its own advancement, and this WITHOUT ANY REFERENCE TO ULTIMATES.

It is true that I have a theory, or belief, that all human souls are immortal; but I do not predicate my reasoning, or argument upon that, or any other theory, but upon PROVEN FACTS. The author declares that it is a scientific demonstration that death does not change the individual life. Then all of the destructive processes that ultimate in physical dissolution, must be counted out. They are natural, inevitable, and conservative of the individual life. If that life is a continuation of this as the author teaches, it seems to me the same law holds good all along the line. This is no HYPOTHESIS, or theory, having no proof behind it. It is a statement of FACTS, as attested by the author of the book and the "School of science." Until some new light is thrown upon these facts, my claim that IT HAS TURNED OUT that there is no such principle in nature as the author represents, holds good.

I must omit several important points in your very interesting letter, and recall them at another time. I want to offer more testimony. It should be borne in mind by readers that I endeavor to accept the author's definitions, as far as he has given them, and that his definition of mediumship covers three specifications. "CONTROL of the WILL, VOLUNTARY POWERS AND SENSORY ORGANISM. That he classes trance, automatic writing, inspirational speaking, impressional mediumship, clairvoyance, clairaudience, emotional insanity, delusional insanity, materializing, independent writing, trumpet speaking, etc., all as MEDIUMSHIP.

Hence, all of these phases must be taken as destructive to health, paralyzing the brain, demoralizing the intellect, and ruinous to body and soul. How, then, can one practice mediumship daily for ten, twenty, thirty, and even forty years, without developing a single symptom of intellectual, moral, or physical injury?

A single exception might not disturb the rule; but hundreds of them do. In my last I presented two cases that seem to show that mediumship DOES NOT necessarily injure body or mind. Abuses of it, like all other abuses, of course are harmful. I will now offer more testimony!

In answer to a series of questions to Clara Watson, of Jamestown, N. Y., the following are her answers:

Question.—How long have you been a medium?

Answer.—Thirty years.

Q.—How frequently have you been under spirit control or impression?

A.—Times without number; more or less every month during all the years.

Q.—Have you ever realized any injury to your physical health as a result of mediumship?

A.—No. Have always been healthy.

Q.—Has mediumship weakened your memory?

A—No. But on the contrary, strengthened it.

Q.—Have you realized any influence from mediumship that weakened your power of intellectual concentration and logical thinking?

A.—No. But have been greatly aided therein.

Q.—Has mediumship weakened your power to do business of any kind in your normal state?

A.—No, but been a helper.

Q.—Have you ever been troubled with evil or obsessing spirits?

A.—No. All influences have been of the most exalting nature.

I have known Clara Watson over thirty years. She is a vigorous writer, as readers of The Progressive Thinker realize, and she has her own opinions and declares them as freely and independently as any Theosophist could desire. Her testimony does not support the destructive principle credited to all mediumship.

E. W. Sprague testifies:

Question.—How long have you been a medium?

Answer.—Since September, 1881. Was controlled the first time I sat in a circle.

Q.—Are you ever entranced?

A.—I always spoke in a trance when I began; sometimes unconscious; but oftener conscious, but helpless. These three phases are often manifested in one lecture, viz., Inspiration, conscious trance, unconscious trance.

Q.—How often have you submitted to spirit control?

A.—The first six years, once, at least, every day. Since that time there have been years in which I have been controlled from once to nine times in a day. There is hardly a day now that I do not commit the "Great Psychological Crime."

Q.—Have you ever realized injury to your health as a result of mediumship?

A.—My health has been much better. It improved at once, when I began to practice my mediumship. I have been in perfect health ever since.

Q.—Have you ever experienced harm to your intellect as a result of mediumship?

A.—Not to my knowledge. I think it has greatly increased my mental powers in every way.

Q.—Has mediumship injured your memory?

A.—Not in the least?

Q.—Has mediumship weakened your ability to think clearly and to concentrate your thoughts at will?

A.—No sir. It has greatly assisted me to do both.

Q.—Have you realized any tendency of spirit control toward any immorality?

A.—My mediumship has been helpful and uplifting. My spirit friends have always taught morals, and the sad consequences of immorality. I have never realized any tendency of spirit controls toward any immorality.

Mrs. A. Atcheson testifies:

Question.—How long have you been a medium?

Answer.—Fourteen years.

Q.—Are you ever entranced?

A.—Yes.

Q.—How often have you been controlled by spirits?

A.—Whenever I give up to it.

(This answer is too indefinite to serve the use desired.—L. C. H.)

Q.—Have you ever experienced injury to health from the exercise of mediumship?

A.—No, never. But have gained health.

Q.—Has mediumship injured your memory?

A.—No.

Q.—Has mediumship weakened your intellectual powers?

A.—No. It has helped me.

Q.—Have you experienced any disability to think consecutively and concentrate your mind at will when in the normal condition?

A.—It has never affected my mind when in the normal condition.

Q.—Have you ever been troubled with mischievous or evil spirit?

A.—No, never.

Q.—Have spirits ever tried to allure or impel you against your own moral judgment?

A.—No, never.

I have known Mrs. Atcheson ten years or more, and I think I can safely vouch for the integrity of her intentions and the truthfulness of her answers. She gives her time and talent to the cause, working in and for the spiritual society, giving private sittings and public lessons in her parlors, and lecturing and giving tests for the society at Niagara Falls every Sunday evening, and shows no signs of mental or physical decay, or moral devolution.

E. W. Sprague is too well known to need my endorsement. I have known him thirty years or more, as a man of solid qualities and reliable character.

Mary T. Longley testifies:

Mrs. Longley's splendid letter in the Symposium leaves little to be said of her mediumship. But I wrote her for a few points in answer to my questions as follows:

Question.—How long have you been a medium?

Answer.—Thirty-five years. Nearly all the years in continuous work as a medium.

Q.—Are you ever entranced?

A.—Thousands of times.

Q.—Have you ever realized any injury to physical health that you could reasonably charge to mediumship?

A.—As one in any continued and exacting business, or profession, must of necessity feel a tax on the physical system, demanding rest and time for recuperation, so I have at times felt tired, and in need of rest—had a spell of nervous prostration eighteen years ago, and rallied with greater ability for work.

Q.—Have you ever experienced any mental deterioration, such as loss of memory, inability to think consecutively, loss of power to concentrate your mind at will, or inability to assert your reason and individuality as a consequence of the exercise of your mediumship?

A.—I have been mentally stimulated, educated, blessed in my mediumship. Never had school education after 12 years of age. My spirit guides have been my helpful teachers—especially John Pierpont and John Warren. They have been educational and spiritual guides in the highest interpretation of the word guidance. I think my reasoning powers are fairly good. As for my will it is not and never has weakened. My family know me as a strong-willed individualized entity. Have had splendid memory. Hence at Banner circles spirits could use my brain to give names, dates and other facts for identification. I am naturally skeptical. Never very credulous or easily led. Want logic and fact.

In the letter accompanying these answers Mrs. Longley says: "I have been a trance, personating, test, talking, writing medium since Feb. 16, 1868. When 14 years old first entranced. Have been in deep trance condition so as to appear lifeless—or very nearly so for periods lasting from 2 to 48 hours, in my early years of mediumship, never fully unconscious of mortal surroundings however. Was message medium for Banner of Light 14 years; for Voice of Angels 3 years, for Light of Truth about a year. Have given sittings and circles for many years during my mediumship."

The nervous prostration in Mrs. Longley's case does not count as a witness for the destructive process in mediumship. It is quite a common experience among overworked professional men; and the fact that it was 18 years ago, and that she rallied from it with greater ability for work, and has continued to work AS A MEDIUM, and also in secular pursuits, and is still at work, as the efficient secretary of the N. S. A., and giving trance lectures as her time permits, and shows no decline of intellectual vigor, is pretty conclusive evidence that in her case, at least, MEDIUMSHIP IS NOT A DESTRUCTIVE PROCESS.

Although this letter is already too long, there is one more point that I feel ought to be considered without delay. It illustrates the tendency to misunderstand and misconstrue expressions, when the writer is entirely sincere, and possessed of a brilliant intellect. If we fail to correctly interpret each other's language, how can we expect our readers to understand our meanings? I will quote verbatim from your words:

"One of the most interesting statements contained in your last letter is this: 'In the fifty years that I have been associated with mediums in a large variety of phases, and under many varying conditions I HAVE NEVER MET WITH ONE SUCH CASE.' You are here referring to cases which illustrate the destructive effect of the subjective process." After quoting my words 'you proceed to relate several cases of distress that have come to your knowledge, and offer them as testimony against my statement, and giving me credit for truthfulness, you assume that the reason for my ignorance is that these suffering mediums have not given me their confidence. Your quotation of my words is accurate; and the statement that I was "referring to cases which illustrate the destructive effect of the subjective process" is also correct. But your application of it is entirely INCORRECT AND MISLEADING. I was NOT referring to any cases of obsession, or vicious controls, or the secret sufferings of mediums from the influence of wicked spirits. The cases to which I referred were distinctly stated in my letter. It was specified that the two cases I referred to were those related in the book at pages 218-19, one a man, the other a woman, both splendid types of intellectual manhood and womanhood; and in less than two years from the time they began the development, each was ruined, each was reduced to "maundering mental wrecks more pitiful than language can picture." These two cases as illustrating the destructive effects of mediumship, are what I wrote of when I said I HAVE NEVER MET WITH ONE SUCH CASE. Yet as you quote and apply it, there is scarcely a resemblance between them. But I have not the least doubt that you intended to correctly report my language. In this case it was not because my language was "subtle" or "vague," that you could not understand it. But your mind was on the destructive process, and you regarded any and every experience that seemed unfavorable to mediumship, as applicable to the case in question. Did these mediums that gave you their confidence show the "maundering" idiocy that these two cases are represented to show, as a result of two years of mediumship?

I repeat, I HAVE NEVER MET WITH SUCH A CASE; nor do I recall of ever hearing of one, until I read the book.

"What I will not that I cannot do."

You seem to think you have turned my words against my argument, in that I said I COULD NOT TRY. But I COULD HAVE TRIED IF I HAD WANTED TO.

DESIRE IS NOT A CREATURE OF THE WILL, but its CREATOR. It, in turn, is created by antecedents and circumstances over which the will has had no control.

Definitions: I. Personal Accountability. Individual dependence upon, and responsiveness to, all the causes in the Cosmos that reach the individual through antecedent and environment.

This includes rewards and punishments.

2. It depends upon cause and effect perpetually relating the individual to Nature and Society.

Question. "Is crime a necessary factor in, or aid to, the evolution of man as an intelligent soul?"

Answer. I think not. But it represents a condition from which SOME SOULS cannot escape without the experience of the reaction, the discipline of pain and repentance. With increasing interest in the problems of two world relations and admiration of your genius, and generous spirit and fraternal good will, I remain your dull pupil in search of knowledge.

LYMAN C. HOWE.

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Letter From Parkland, Pa.

To the Editor:—As many of the readers of The Progressive Thinker knew Parkland in the days of yore when it was a prosperous camp-meeting ground, and from its rostrum many of the best speakers in the land sent forth inspired utterances of the grand truth of Spiritualism to large and appreciative audiences, a few thoughts from this beautiful rural spot may not come amiss.

As to why it failed to continue as such, into the details I will not enter; suffice it to say, it was turned into an excursion ground; amusement made the first consideration; the meetings secondary, the latter growing less and less until Parkland finally ceased to be a camp-meeting place.

Yet a few earnest souls ever believed in its resurrection on a higher spiritual basis. And we feel sure the thought of, these went out on waves of light, and met the thought of those who also felt the need of a Spiritualist camp-meeting in this section.

On July 5, 1903, a grove meeting was held here under the auspices of the First Association of Spiritualists of Philadelphia, Pa., followed that evening by services in the hall. After that two meetings on each Sunday were held here during the summer, with Richard F. Adams as chairman. The following speakers and mediums willingly gave their services: Captain F. J. Keffer, Mrs. Minnie Brown, Mrs. Elizabeth T. Alloway, Richard F. Adams, Prof. A. Stevens, Mrs. S. Snyder, Mrs. Elizabeth Cutler, Mrs. Mary J. Jennings, Hon. Thomas M. Locke, Mrs. Sarah E. Phillips, Arthur Groom, Stanton Metlin, C. H. Barry, William Grosseck, Mrs. Luce, Mrs. Sarah Anthony and W. Rawson.

These meetings had the desired effect of arousing a greater interest in the re-establishment of a camp-meeting at this place, culminating in the organization of a society for that purpose, on Sunday, August 30, 1903, when a little band of earnest Spiritualists and friends of the cause convened in the hall. And though King Sol did not show his face during the whole day, yet we knew he was shining behind the clouds, and those who did attend felt no depression of spirit from the dampness outside, nor lack of a large assembly, for they came with the thought of a great purpose.

Beautiful flowers adorned the rostrum, adding grace and beauty to the scene—among these a vase of great golden double sunflowers occupied a prominent position.

A membership of 42 names was formed, and the following officers were elected: President, Richard F. Adams; vice-president, Prof. A. Stevens; secretary, Miss Elizabeth M. Fish; corresponding secretary, Mrs. Thomas M. Locke; treasurer, William R. McGlenn, all of Philadelphia, Pa., except the secretary, whose summer and winter home is here.

Since the organization of our baby society, a business meeting has been held in the city of Philadelphia on the third Saturday in each month, to look after important matters in reference to our coming camp, which we propose to start next summer on the Heights, instead of on the lower grounds, south of railroad, where the old camp was held. For this purpose four lots have been donated, with the promise of others. There are in the grove near "Pioneer Cottage"—known to all the first residents of Parkland, as the home of Mr. and Mrs. John B. M. Fifield, ardent Spiritualists, who have since found another home in the higher realm; and this beautiful residence is now the summer home of Mrs. Mary J. Jennings.

At the first business meeting held in the city, our society was named Parkland Heights Spiritualist Camp-meeting Association. Since then it has been decided to add the name of Home, as it is the wish and design of Mr. Adams to also establish in connection with our camp-meeting an orphanage and home for needy Spiritualists. As this meets the approval of the members, it will be chartered under one name: Parkland Heights Spiritualists Home and Camp-meeting Association.

Various committees have been appointed by the president. The most important being one on charter, one on constitution and by-laws, another on land, and still another on entertainment and benefit.

A fee of two dollars for membership was fixed upon; this to include dues for the first year.

At each business meeting more new names are added until our list now has enrolled upon it the names of 83 members. We are also very glad to say that these represent several different societies.

Several mediums have offered to give seances; entertainments are being held for the purpose of raising necessary funds, and we feel that all things are working toward final success.

With its hills and valleys, its wooded land with many beautiful streams running through; with the historic Neshaming creek gently flowing at its feet, Parkland offers many natural advantages for a spiritual camp-meeting ground.

It is on the direct line of the Philadelphia and Reading railroad, some twenty miles from the former city, with several trains stopping daily; this same railroad dividing the lower grounds from the Heights.

On the lower grounds there is a hotel, store, hall, auditorium, and a large pavilion, beside some 70 cottages—the latter built on ground rent and occupied during the summer by families mainly from Philadelphia, representing many denominations of belief.

On the Heights larger and more substantial houses are being built, each one building on his own ground. These now number 23, while at the present time two more are under way; and some eight or ten are planning to build this coming spring. Many of these are permanent homes. This winter ten of these are occupied, and also four of those on the lower grounds.

It was deemed advisable to accept an offer from the owners, and lease the lower grounds, with all privileges except hotel and ground rents—for in order to bring our camp up to the high standard we earnestly desire, it is positively necessary to first eliminate some objectionable features which have crept in.

Richard F. Adams, who was elected to preside over this new organization, is a member and trustee of the First Association of Spiritualists of Philadelphia, Pa., and during the past summer won many friends here by his earnest, sincere devotion to the cause; and we feel that the right man, at the right time, has been called to fill the right place; that powers will be unfolded to nobly meet the requirements of this responsible position.

In this work we desire the co-operation of all friends of the cause, and those desiring further information may communicate with the corresponding secretary, Mrs. Thomas M. Locke, whose, whose city address is 605 North Seventh street, Philadelphia, Pa., or with the secretary, whose address is given below, and all questions will be cheerfully answered.

Other places have their grand camp-meetings, and now we aspire to have one. And we feel that the angel world is now with us; and the name of Parkland shall yet resound with honor and glory throughout the length and breadth of this whole land.

And now, friends, I feel that we have begun a great work, a sacred work! And if we are but true to ourselves, we will be true to it; and being true to a just cause we will attract from both the seen and the unseen side of life all the help we need; and from this apparently small beginning a mighty spiritual force shall go forth to enrich the world.

ELIZABETH M. FISH,
Secretary.

Floral Heights, Parkland, Eden P. O., Pennsylvania.

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A young lady of Medina, N. Y., has recently had an experience which has made her envied by all her friends. She is Miss Rose Valente, of 142 Center Street. A reporter to-day asked her for the facts. She modestly refused to discuss the matter, and simply handed him the following letter which she wrote to a prominent educator and which fully explains the story.

"I write you this letter as a statement of my success after taking your instruction in book-



MISS ROSE VALENTE

keeping and to inform you how pleased I am with the position you secured for me.

"When I first wrote you, I had no idea that bookkeeping could be learned so thoroughly and so easily by correspondence. My friends laughed at the idea, and I had always thought it necessary to attend a business college to learn bookkeeping, but such is positively not the case. I devoted from one-half hour to an hour to the study each evening, and in three weeks' time, I had a much better knowledge of bookkeeping than the average student who attends a business college during the same period. I know this to be true because I questioned a young man who was taking a course in a first-class business college, and he did not begin to have the practical information I had.

"As soon as I finished the course, I accepted a position that you gave me. I went to work with a great deal of nervousness. After the first day this passed away because I quickly found out that the practical hints which you taught me enabled me to take hold at once, and by the second week I had charge of a set of books which would stagger many experienced bookkeepers. The fact that my employer has raised my salary twice within the past three months is the best proof that my work has been satisfactory. I advise any one who anticipates taking a course in bookkeeping, to take your course. It would be impossible for any one to attend a business college and get the same attention that you give your students. I have learned that if one attends a business college, he is filled full of a lot of fancy theories that amount to nothing when he begins practical work. Your course covers the entire field. When I accepted this position I seemed to have just exactly the knowledge I required.

"The advantage in taking a course by correspondence is that when you wish to refer to it, you always have it handy, while in taking a personal course you must depend upon memory. During the first few days, I was compelled to refer to the course. After I did this a few times, I had no trouble.

"I enclose an express money order to pay my tuition. Your offer is certainly a fair one. I should like to know the business college that will allow its students to pay their tuition after the college places them in a position. They do not do this.

"You must pardon me if I appear too enthusiastic, but several of my friends treated this matter as a joke when I decided to take it up, and the joke is now on them. Had I gone to a business college I would not be through yet, and would have spent a great deal. As it now stands, I have a nice position and did not have to pay a cent for instruction until you placed me in a position.

"Again thanking you for what you have done for me, I am very gratefully yours,

"ROSE R. VALENTE."

Our free book, "How to Succeed in Business," started Miss Valente on the road to success. It tells you how you can learn bookkeeping and pay your tuition after we place you in a position. It tells you about the most wonderful system of accounting ever discovered. It contains information that, more than anything else will help you succeed in life.

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HEAVENLY CHORUS FALLS ON HUMAN EARS—CLERYGYMAN FURNISHES MUSIC FROM MEMORY TO HIS ORGANIST, WHO TRANSCRIBES IT FOR PUBLIC SERVICE.

According to the Post-Standard, of Syracuse, N. Y., angels at Earlville have been discovered by Rev. J. C. Smylie, rector of St. Edmunds' Protestant Episcopal Church of New York, who has startled his congregation by an announcement that on the occasion of a trip to Syracuse he had at the Madison county village listened with human hearing to the heavenly music of an angel choir.

The celestial music produced such an impression on the clergyman, he says, that he has been able to retain the harmonious strains in his memory, and in reply to doubters he has sung the notes to the church organist, who has put them on paper for use in public service.

"I heard it one night near Earlville, a place near Syracuse," said the clergyman, in explaining the miraculous occurrence. "The singing lasted fully fifteen minutes. Then it slowly died out, and I fell into sleep. I began to dream, and suddenly there stood at the bottom of my bed a figure robed in white, like that of Christ.

"Don't you believe?" said the voice of the white-robed man. I confessed that I did believe, and from that moment I have been a believer in such Spiritualistic phenomena.

"When I awoke on Christmas morning last the strains of music suddenly burst into my room. I called Mrs. Smylie's attention to it. At first the music was low and sweet. It was like a heavenly chorus singing sweet anthems.

"By degrees the voices rose and seemed to come nearer to us. We were enchanted, enthralled with ecstatic rapture. We could see no one, but there was no mistaking the character of the voices. The voices were the sweetest I have ever heard. They were female voices, my wife thought. The singing continued for ten minutes and then slowly died away in sweet cadence.

"Now, how do you explain it? Mrs. Smylie and I simply must have subjective minds to rise above that which is objective. The nearest house is twenty feet away. The voices were circulating over our heads and all about us."

Mr. Smylie's church is at One Hundred and Seventh street and Morris avenue.

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SATURDAY, FEBRUARY 6, 1904.

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Harrison D. Barrett, president of the N. S. A., is prepared to do missionary work under the auspices of this association. He would like to correspond with societies and individuals on this subject. Address him at 600 Pennsylvania ave. S. E., Washington, D. C.

MARY T. LONGLEY, Secretary N. S. A.

Convent Life and Experience.

Some light on the inner workings of convent life is shed by the following account as given in the daily press. It shows that not all is peace and heavenly devotion in the experience of inmates of these institutions. The account reads:

Omaha, Neb.—Annie Connell, who entered suit against the Convent of Mercy, of this city, for $30,000 alleging her health was broken as a result of hardships imposed upon her while she was a sister of mercy in the place, tonight said: "I served two years' novitiate in the convent and was admitted as a full sister in 1891. At that time I took the vows of chastity, obedience and poverty. I turned over a small amount of property and was assigned to the duties of teacher and cook.

"The rules governing the convent provide that sisters shall receive food and clothing and proper medical attention during illness, but the vow of obedience annuls all this. The will of the Mother Superior is law. This was taken advantage of and I was made to work at arduous labor eighteen and twenty hours daily.

"In 1898 my health gave out and I was forced to go to Hot Springs. The convent would not pay my expenses and I had to procure my living from the sisters down there, my parents paying my transportation. When I returned to the convent in 1899, the Mother Superior adopted the same tactics. Of course I became ill, and proper medical attendance was refused. They would not follow the physician's instructions, and even neglected to bring me food and water.

"When I became a nervous wreck from the treatment I applied to the late Pope Leo for release from my vows of poverty and obedience. The release was granted in 1903. I then left the convent, and since have been dependent upon charity and have spent most of the time in the hospital in Council Bluffs. I am still a member in good standing of the Catholic church, and many Catholics sympathize with me and say I have done right.

"I have sued for what is due me as wages during the twelve years I taught in the convent and also for damages resulting from the loss of my health."

Orthodoxy Run Mad.

An instructive example of the spiteful, misrepresenting, and obstinately vicious nature of a mind miscultured in orthodox sentiments, is afforded by a crank anti-socialist editorial writer in a recent issue of the Chicago Chronicle. In his petty religious spite and prejudice, he (or she) gives vent to the following, anent the celebration announced by Hull House, this city, in honor of the birthday of Thomas Paine:

The celebration is in complete harmony with the teachings and practices of that socialistic institution. The exaltation of the infidel as a person most worthy of emulation is a primary and fundamental lesson in discontent and disbelief. From disbelief in divine law and authority to disbelief in the laws of man and the authority of organized government is a quick and short step. The most active and malevolent enemies of law and social order are infidels, for the doctrine of infidelity is the doctrine of religious anarchy. It aims to destroy belief in and reverence for the source of all authority.

The infidel is an anarchist at heart, whether he is known by that title or masquerades as a socialist. The individual who has no respect for divine authority will not be subordinate voluntarily to the authority of human beings who are mere creatures of divine will.

Infidelity and its hideous offspring anarchy find their disciples among the degenerate, the weak-minded, the hare-brained and the intellectual dependents who rely upon others to think for them. The unfortunates who seek the protection of Hull House under the impression that it is an eleemosynary institution are excellent material from which to make converts. Having given the public this exhibition of the apotheosis of Thomas Paine, it is now in order for Hull House to follow it with a celebration "in honor" of the birthdays of those "martyrs to the cause," commonly known as Haymarket anarchists.

Many Christian people are Socialists. Jesus himself, were he on earth to-day, would by this writer be anathematized as a socialist, an anarchist, etc., etc.

Texas Stepping to the Front.

Mrs. Isa Wilson Kayner is engaged by the Texas State National Association of Spiritualists as State Missionary, and all places in the state desiring her services should communicate with Secretary LeRoy Hutchings, Spiritualist Temple, Galveston, Texas, as to terms and dates. Mrs. Kayner's work in Bowie, Texas was pleasing and successful. Sunday, Jan. 24, she took part in a special meeting in Galveston, at the Temple where Mr. John W. Ring, publisher of the Progressive Lyceum, a lesson paper for lyceums, presides regularly. Services were held in the afternoon and at night. Mrs. Maud Lord Drake, the well-known medium of Kansas City, Mo., Mrs. Isa Wilson Kayner and Dr. J. M. Temple, of St. Augustine, Florida, assisted in the meeting, and each proved the standard of their mediumship which is well known to the Spiritualist public everywhere. The crowds that thronged the Temple Sunday felt that they were spiritually feasted.

Mrs. Alice Baker and her son Milton are holding successful meetings in Dallas and the surrounding towns.

Mrs. Laura B. Payne is carrying on the good work in San Antonio.

Miss McCarty, of Colorado, is located for the winter in Houston, where her work is well spoken of.

Dr. J. M. Temple is in Galveston, doing a fine work. There seems a general look-up in Spiritualism in Texas.

The Bench and the Bar.

The woman's legislative committee of Illinois have issued a neat little booklet on the "Bench and the Bar on Woman's Suffrage." To many this little book will be a surprise, with its 175 favorable opinions by the best and brightest minds in our state on the enfranchisement of woman.

We can give the best idea of the book by a few quotations:

E. H. Gary, Chicago, former County Judge of DuPage County, Chairman Board of Directors United Steel Corporation, says: "I am strongly in favor of extending to woman the right of suffrage."

Richard S. Tuthill, Chicago, Circuit Judge Cook county, says: "There are many strong arguments against universal suffrage for men or women, but in my judgment none against the latter which do not equally apply to the former. I believe that the suffrage ought to be at once, and as a matter of common right, extended to all property-owning women who have reached the age of 21 years, and with a proper educational requirement to all others."

Robert G. Ingersoll says: "No government ought to exist for a moment that rests on the crushed right of one human being."

Geo. H. Monro, Joliet, says: "No taxation without representation, I believe to be a good motto. Equal rights is justice to all."

Price 10 cents for four copies. Send to Mrs. Mary Darrow Olson, 6036 Jefferson avenue, Chicago.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

We'll Capture the $1,000.

The Progressive Thinker Is After Mr. Hale's Thousand Dollars.

MATERIALIZATIONS.

WONDERFUL RESULTS REPORTED AT A SEANCE WITH MRS. FAIRCHILDS, AT DENVER, COLO.

To the Editor:—By invitation of Mrs. Helen Fairchilds and Mr. L. B. Tilley, the writer attended a private materializing seance at her residence, 32 W. Ellsworth street, Denver, on Sunday evening, January 10. It lasted from about 7 to 8:30 o'clock p. m.

In that time thirty full forms were completed so as to speak to us, and more than half that number came out of the cabinet into the room and some walked ten feet from it. Two Indian girls danced with ease and naturalness, as if they were very happy. There was a joyous disposition shown by all and an inclination to give kind and helpful advice and thoughts and also many promises to aid us to advance in the knowledge of truth. Some were desirous to instruct mortals in the great truths of the life beyond and of Spirit Communion, and thus prepare their minds to accept the cold facts of the real conditions of the deceased people in the ethereal realm. They spoke with evident desire to observe truthfulness, in kindness, and "with malice towards none."

The manifestations were those of grown people except one boy, the son of Mr. Tilley, who came out and as he returned into the cabinet he whistled a tune fairly well, following the melody of the music box. The apparel of all was very different; no two being exactly the same in appearance, and the colors were very diverse. The majority of the forms showed spirit lights gleaming every conceivable shape, and the sizes of them varied from a very small circle to long bands around the turbans and also crescents and stars from one inch across to four or more inches in breadth. The color of the lights seemed to me to be very similar in all and about the tint or strength of that of the full moon, as seen from the time of its rise in the evening to that when it reaches the zenith at midnight.

The influences, psychically and mentally speaking, of all who appeared, differed very much, so one could readily discern or sense the varying degrees of mental and spiritual progress which each had attained, from that of the playful Indian girl and whistling youth to that of the far advanced entity who had been in the spirit realms for centuries. The desolate planes of thought in which some had lived in the past and also in the present were apparent, and their need of loving attendance and instruction inspires one with a great desire to be about the Masters work of loving ministry. They were certainly "spirits in prison," the prison-house of an unenlightened mind. Others had seen much of the spirit realm and were very wise, affectionate and evidently desired to aid us to learn more of light and of truth. They loved to observe our progress in the awakening to truth, love and wisdom.

Two of the forms were those of far advanced spirits who gave the names of "Night" and "Morning," and said they came from another planet. They expressed delight at meeting us, and gave us much encouragement in our search for truth. They came across the room, bringing many bright lights, and spoke quite audibly. Three others gave us the names of Moses, Elijah and Elisha. They all appeared at once in much strength, were clothed in ancient apparel, gleamed with many bright lights, kept their distance and spoke to us very kindly and encouragingly.

One gave us the name of "Yolanda," came out to the writer's table and told him that she had been about 1800 years in the spirit realms. She appeared and disappeared three times. The second time she came out of the cabinet, she stood by the sensitive, two or three feet from her where she could be plainly seen, sang two stanzas of the song, "Waunita," in clear tones which could be heard in all parts of the house. She is one of Mr. Tilley's guides, and when she first came to these seances she could not speak our language. She now uses it quite well.

Another one could not now speak our language, excepting a few words, but he spoke German quite fluently and one who came with him interpreted for me. The latter could speak several languages, and his tones indicated that he also was of foreign nativity.

Starlight, the Indian girl, was dressed like those whom we have seen of her native people, and when the writer asked her to shake hands, she replied that she could not, for if she did she "would fall to pieces."

Utina, the ancient guide of the medium, was ablaze with gleaming jewels whose white light scintillated so as to fill the room with a soft radiance. She often addresses the seances with words of love and wisdom.

During the evening the writer had light enough in the room to see his pencil and paper weight, and make notes of all of the separate manifestations but not enough to see the written words distinctly. The seance was commenced by singing, "Jesus, Lover of My Soul," and other spiritual songs followed, and the solemn and impressive acts and influences were elevating and opened to an inquiring mind vast fields of knowledge.

The evidences of the reality and genuineness of these wonderful manifestations, were undoubted. It has been the privilege of the writer to see similar materializations on nine other occasions, in all of which his son came and talked to him so that he felt that there could be no mistake. The grand truth that our loved ones do continue to live and do come to us with every possible opportunity, is thus shown to be indisputable.

This brief description but faintly outlines the impressions made in the seance, and inadequate justice is done to the subject.

Hoping that many doubting ones may receive assurance of life after death, that all of their fears will be resolved into confidence of a happy reunion with their loved ones in the summer land of the ethereal realms, and that their future may be much brighter and their lives filled with greater joy by this description of these manifestations, I am, sincerely, JOHN T. McCLURE.

Denver, Colo.

ONE THOUSAND DOLLARS.

The manifestations given above are most marvelous, and Mrs. Fairchilds must be a most wonderful medium. We suggest that she start at once for Los Angeles, Cal., and capture the ONE THOUSAND DOLLARS offered by Robert Hale, 831 Wall street, of that city.

Words of Appreciation.

The following words of appreciation of the premium book, Religion of Man, are by Augusta Cooper Bristol, the brilliant lecturer and poet:

"It is an important book that I have received—'Religion of Man and Ethics of Science.' It can not fail to greatly instruct and enlighten all who read it. It is admirably arranged and systematized. Of course it is the Ethics of Science that claims my attention, rather than the 'Religion of Man,' when I open the book. But that is because I happen to have the first half of the book pigeon-holed mentally, and do not need it in order to appreciate the statements and conclusions of the second part of the book. But it will not be so with most readers, and the book is admirably arranged for its purpose; and a marked equilibrium of spirit characterizes the author in his treatment of his theme."

AN ANTIDOTE

TO THE EXPOSURE OF FAKE MEDIUMS.

Remarkable Manifestations of a Washington Medium.

To the Editor:—I have read in The Progressive Thinker a communication from Mr. Robert Hale, of Los Angeles, Cal., in which he offers to "give one thousand dollars to any person who will produce one materialized spirit." He seems to think that because he was fooled by one fraud materializing medium, all are frauds.

Now if he will come to Washington, D. C., I think he can be convinced that there is one materializing medium who is not a fraud, and that at her seances spirits materialize in full form, write notes, talk, and some of them sing. The medium is Mrs. Mary A. Keeler, who is strictly honest.

I will give some of the happenings at her seances: The seance is opened by Eliza Plum, the daughter of a former member of Congress, who passed to spirit life while residing here. She blesses the circle. The next one is Dr. Charles Holland, who passed to spirit life from Boston a good many years ago. He is master of the materializations. The two children of Dr. Theodore Hansmann, an intelligent and reputable physician, come to him one just after the other, and talk to him in the most loving manner. His spirit wife comes to him and they talk together in German. (The medium does not speak German.) Col. D. W. Wood, a practicing lawyer of this city, and who was Colonel of the 20th Ohio Regiment during the civil war, gets remarkable materializations. His father, wife, sister, daughter and two sons come to him and talk with him and his two sons, sing with him beautifully, and the youngest one besides singing, plays on a mouth organ which his father hands him. Mrs. Pool, a clerk in the postoffice, sings with her spirit husband who comes to her in materialized form and they talk to each other. My father and mother sometimes come to me together, and my oldest son and his spirit wife, accompanied sometimes by their spirit daughter, making three materialized forms that are with me at the same time. My wife materializes, talks to me lovingly, and writes beautiful and loving notes. I have three other sons who materialize, talk to me and write loving messages. Nearly all who attend get similar demonstrations.

Dr. William Keeler, husband of the above-named medium, is a spirit photographer—said to be the best in the world. Col. Wood has received some very fine photos that can be readily recognized. He does not sit in front of the camera, but to one side and near it. The camera is pointed to a dark screen, and the photos are thus taken. He has a photo of Wm. McKinley that is as good as any he ever had taken while in earth life, and one of John A. Logan, also a good likeness. The photos of his own relatives on the spirit side are all recognizable.

On Christmas night a party of six—three ladies and three gentlmen—met at the Keeler residence to try the experiment of photographing materialized spirit forms as they might appear in the opening of the cabinet. Mr. Keeler had his doubts about being able to photograph them, but would try. The materializing medium, Mrs. Keeler, went into the cabinet and became entranced. Mr. Keeler turned his camera on the opening when the curtains parted and a spirit form appeared. He succeeded beyond his expectations. All present got photos of many of their loved ones. One gentleman got a photo of his wife that was so perfect a likeness he told me he would not take five dollars for it. The medium's photo was taken three times unintentionally as she sat on her chair, eyes closed as in a deep sleep. The photo of her messenger or cabinet control, Clara Collingwood, was also taken.

Now, Mr. Hale, if you want the truth about materialization, come to Washington City, D. C., and you can get it and it won't cost you a thousand dollars. RUFUS SUMERLIN.

Washington City, D. C.

READ! REFLECT!

THE FACT THAT SPIRITS CAN AND DO COMMUNICATE WITH THE MORTALS OF EARTH IS ILLUSTRATED IN AN ENDLESS VARIETY OF WAYS.

To the Editor:—I enclose you clipping, which I wish you would publish in The Progressive Thinker.

J. A BAIR.

Macon, Ga.—A story that reads like the wildest fiction came to light in Macon upon the arrival of Janie Parsons from 22 Adelaide street, Indianapolis, Ind. She is a negro woman; was born in the south just at the close of the civil war, and her mother on her deathbed gave her away. The child was taken to the north and was transferred from white people to colored people and from colored people to white people, until she grew up and married Charlie Porter, an upholsterer in Indianapolis. She never heard anything about her relatives, and only knew from hearsay that she ever had a mother, as she was too small to remember the occasion when she was given into the custody of strangers.

About one year ago she was invited to attend a Spiritualist meeting in Indianapolis. When she heard of the many marvelous things that they said and did, she laughed at them, but was finally persuaded to attend their meeting. She did so, and then for the first time, she heard her mother's name, and was told that her mother at that moment was standing by her side with her hands on her shoulders. Her mother's name was given as Marie Harrison. The Spiritualist delivered this message to her from her mother: "You have a sister residing in Middle Georgia. Her name is Drucilla Parsons. She cannot remain much longer upon this earth, and if you wish to see her, you must go to her at once."

Janie says that she was so much impressed by the solemnity of the occasion that she immediately wrote a number of letters to authorities in the various towns and citizens of Middle Georgia, asking them if such a person as Drucilla Parsons resided there. She learned that there was such a woman living on Hawthorne street in Macon. She wrote to Drucilla Parsons and asked her many questions about her mother and herself.

The correspondence satisfied Janie that Drucilla was her older and only sister, and that she was in very poor health and not expected to live much longer. Janie immediately closed out her interests in Indianapolis, her husband having died, and came to Macon. She is now cooking for a family at 207 Appleton avenue, and declares that she will not again be separated from her sister.

A SPIRIT VOICE.

How It Prevented a Terrible Disaster.

To the Editor:—During the past five years I have visited the Ozark Uplift, which lies in three states and Indian Territory, every part yielding grand results in geographical and geological facts, and fruitful ideas in social life. The 'Frisco railroad lands you near around it all.

One morning wishing to make a certain elevation in the distance, after going a quarter of a mile from town on the common road, I heard a voice clairaudiently, urging me not to go farther that way, but to go up around on the railroad. "We have work for you to do," it said.

Now that was a reasonable proposition, and I joyfully retraced my steps back to town, west on the railroad, expecting that something of interest would be presented to me. After going two miles out I found my work—an iron on the track, placed skillfully at the curve, and the picture, too, of "death" for me. Had I ever faltered with military generals? No! Now, with an unseen one, with a train past due, full of people, what could I not do? How full of thought and feeling for a few seconds at this trysting place. What if the physical body went down, that would be no loss or sacrifice to me in this duty, and when I lifted the obstruction a beautiful strength came to me.

When I received this spirit message these trains—there were two—must have been more than 25 miles distant from me, and there were no minutes to spare.

See what fine knowledge was displayed. In two minutes later I met one of the would-be robbers on the track and with a "good morning" to him, I got a low grunt in reply. I saw others who were avoiding me on my new route to town, as I did not dare to take the track back.

How often have our lives been in jeopardy, and some kind spirit hand has saved us. I well know that mine has thus been saved several times.

The universe is a unit. Eternity fills every day. Spiritualism is just as practical as we wish to make it. Recently the 'Frisco company manager generously gave me passes enough for my present needs. D. P. BOND.

Liberal, Mo.

A Valuable Testimony.

Professor Flournoy, of the University of Geneva, after due consideration, thus declares his convictions:

"The question of immortality and intervention of spirits maintains its scientific importance, and deserves to be discussed with calm serenity, with the independence, and with the analytical rigor which are proper to the experimental method."

Spiritualists ask no more than this. It is what they have contended for for the past fifty years. They have said to all opposers: Investigate before you condemn. Those who have been the most bitter in opposition have been those who knew the least, while those who have honestly and impartially investigated, without exception have become convinced of the genuineness of the manifestations, if they have not accepted its philosophy.

LOOK OVER OUR PREMIUM LIST CAREFULLY.

A MOST REMARKABLE OFFER.

The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books. Just think of it, ten books—standard works—elegantly bound in cloth—printed in plain type, on excellent paper, sent out for $3.10, postage prepaid, leaving only $2 for us. Never before on this green earth has such a work been done. Search your encyclopedias, your histories, ancient or modern, and you can find nothing that approximates this remarkable offer. It beats the world! We have been instrumental in starting a library in thousands of homes. Our work is pure altruism—humanitarianism in its broadest sense. Call your neighbors' attention to our great work. This Divine Plan may cease with us. No one in the ranks of Spiritualism tried it before we did. Will any one continue it along the same lines after our departure to the spirit realms? Now is the time to take advantage of our offer! Read over carefully our premium list, and then obtain a new subscriber for the paper.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Meatless Dishes." Very useful. Price 10 cents.

A Man's a Man, for a' That!

Robert Burns, as Viewed from the Standpoint of Emma Rood Tuttle.

[Written in memory of the birthday of Robert Burns, which was in Ayr, Scotland, January 25, 1759.]

I speak to those who were born at the base of Mount Use. My words are to encourage the ones who feel that there is enough in them to achieve some of life's desirable victories—and who does not feel so?—but who are so hedged with environments that the struggles of the climb up the mountain, to the sunlight which floods its top, seem at times overpowering, and the soul too often crouches, face to face with the skeleton of Defeat, instead of looking hopefully into the dream-face of a well-rounded life—a life full of usefulness, beauty, truth—sometimes crowned with the blossom-wreath of a world's appreciation. As an inspiration I will paint a few word pictures of some of the royal human products of this world, who cleared their way to the top of the mountain:

"A man's a man for a' that!" I seem to hear a voice—a weird voice, uttering a truth which should be written in letters of gold. It breathes the hope and triumph of a burdened, but not crushed soul.

It is tender with love and musical with the rhythm of poetry, seeming to come from a spirit endowed with rare gifts, but struggling in the bonds of unremunerative labor.

It is the voice of a soul walking on the wings of the wind, while the body to which it is chained must wrestle with material things for bread. Sometimes it is "jollying" humanity; giving it a song and dance tonic to brighten up its face, and again it bursts into the tremulous pathos of sorrow which only heaven can cure. Listen to the voice!

"No fear more, no tear more
To stain my vanished face."

Again the dream of early death departs and the external part of the young Scotchman again turns to the material part of life; to bread-winning—to the muck of soil, tools and weariness.

"A man's a man for a' that."

Hark to the voice! You are charmed with the sweet Scotch idiom. It comes winding down the years of more than a century, warming our hearts with its resonant sublimity and making our eyes rain tears for the singer whose name is now fondly cherished in all lands.

It is the voice of Burns—the poet of Ayr. We hear it afar off, faintly mingling with the singing river in the land of bluebells and heather. It swells in volume as its notes roll into the present new century; we hear, clear and distinct, as if trumpeted by an angel, for the encouragement of the oppressed, these words:

"What tho' on homely fare we dine,
Wear hodden gray, and a' that;
Gie fools their silks, and knaves their wine,
A man's a man for a' that,—
For a' that, and a' that,
Their tinsel shows and a' that;—
The honest man, though e'er sae poor
Is king of men for a' that."

Not always was the voice of hope a buoy to the spirit. At one time, before this great Scottish singer had published a volume of poems he gave expression to despondency in a letter to his father. It was when he was learning the business of flax dresser. He says: "I am quite transported with the thought that ere long, perhaps very soon, I shall bid an eternal adieu to all the pains, and uneasiness, and disquietude of this weary life, for I assure you I am heartily tired of it. * * * I am not formed for the bustle of the busy, nor the flutter of the gay. I shall never again be capable of entering into such scenes. I foresee that poverty and obscurity, probably, await me and I am in some measure prepared, and daily preparing, to meet them."

He adds, in a postscript: "My meal is nearly out, but I shall borrow till I get more." He had not yet discovered himself. But he sang on at his work. A genius, with thousands of unsung songs thrilling his whole being!—one destined to voice them, and set them flying adown the years, singing to millions of hungry hearts, so cruelly chained to the wheels of poverty and want, yet demonstrating the golden thought which afterwards fell from his lips, "A man's a man for a' that!"

What genius, struggling against the barriers of unfavorable environments, has not felt the truth that the man is the gold, externals are but tinsel.

Washington Irving—what a beautiful name our literary bachelor was graced with, once visited Stratford-on-Avon on a poetical pilgrimage. He writes, "My first visit was to the house where Shakspeare was born, and where, according to tradition, he was brought up to his father's craft of wool-combing. It is a small, mean-looking edifice of wood and plaster—a true nesting place of Genius, who seems to delight in hatching her offspring in by-corners."

We can imagine the pretty little Willie emerging from the unpretending dwelling in common garb, frolicing with the other lads in the meadows bordering the Avon, with no indication of the intellectual god, growing in the start, like the common run. An oak is not larger than a violet when it is a few weeks old, and who could guess, seeing them for the first time, that one would bloom for a few days and then disappear, while the other would grow for centuries, towering an hundred feet above the sweet blue blossom.

Did not Franklin feel the supremacy of man over externals in his early struggles to free the intellectual giant within him? The fifteenth child in a family of seventeen! What chance could there be for him in such a nestfull?

There was the chance that is given by nature that superiority will assert itself. And it did assert itself magnificently from the time he, at the age of seventeen, ran away from his brother's printing office to escape his tyranny, going first to New York, and thence to Philadelphia, where the lad made a comic show of himself trying to appease hunger, and lose no time, by eating from a loaf in hand and carrying two more—one under each arm for another meal! He was climbing up Mount Use. He could not go ahead hungry. He knew his own business at that tender age. There is not one within the sound of my voice whose heart will not say, "Three cheers for the brave young giant! Never mind his poverty! Never mind his oddity! 'A man's a man for a' that!'"

When the stunted child-laborer, who grew into the English poet Gerald Massey, was in his poverty-steeped childhood, what but faith in the prevailing power of good could have kept him up? At eight years of age he worked in a factory; it was destroyed by fire and that threw the little fellow out of a job. Then he tried to earn his living by straw plaiting. After that he was errand boy in London, and when out of a situation often went without a meal to buy something good to read.

He knew, even then, that the great city was teeming with an aristocracy brutalized by opulence. The poor starved that the rich might surfeit, and yet, with his face sunward, he sang in after years:

"Hope on, hope ever; yet the time shall come
When man to man shall be a friend and brother,
And this old world shall be a happy home
Where all earth's family love one another;
Hope on, hope ever."

Nothing but the consciousness of the truth which the bard of Ayr uttered could have floated him triumphantly over the sloughy lowlands to a sure footing on the sunlit mountain of Mount Use.

He knew full well—

"The rank is but the guinea stamp,
The man's the gold, for a' that."

In truth, we are born to our destinies, and when nature plans a genius she will not be repressed. Poverty cannot thwart her more than the mud around the lily bulb can stain its starry blossom when it hangs high above it on its strong stem.

The chances, to human eyes, were against young Abraham Lincoln, when, in the log cabin he laid himself down to rest on the poll bed, built in the corner of the room, to sleep, and dream, and wonder how he could ever be anybody—a man among men. Poor? Yes! Awkward? Yes! But there was royal material in the lad. We query if the spirit of the poet of Ayr ever whispered in his ear, "Keep heart, laddie! A man's a man for a' that! An honest man's the king of men, laddie! Work away! work away!"

When Garfield was struggling out of his sombre boyhood, half orphaned, willing to do anything to help his mother along with the family, what could have kept the heart of the child-man buoyant? What kept up his courage when trudging on the tow-path? When doing chores for his board?

He wanted better clothes, and better food; but he did not have them because he wanted an education more. He, too caught the winged hope which the poet of Ayr set flying among the echoing hills of Scotland more than a century ago, "A man's a man for a' that!" It grows sweeter with age and will continue to cheer the strugglers against cruel odds as long as human souls aspire to climb sunward and Godward.

The world wheels onward with its freight of souls. Some are oppressors—some are oppressed. Some are brutalized by want. Some are cruel and miserly—some are kind and just. We catch the gleam of weapons and the groans of the dying while we hear, almost in the same breath, the shouts of victory, and the clanging bells of joy. We wonder if all worlds roll onward with such a pandemonium on their surfaces.

Is there any one within the sound of my voice who feels that the world is against him? Any one who says, "If I had been born with better chances I might have been somebody; but it is no use struggling against such odds!"

Listen! I hear the voice of our poet ringing down from the highlands of heaven with a message to every doubting heart: "Keep heart, laddie! —lady, keep heart! A man's a man for a' that, laddie, and an honest man's the king of men, now and forever!"

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

THE TRUTH ABOUT THE BIBLE TELL IT.

JOHN E. REMSBURG'S GREAT WORK

The late R. G. Ingersoll stated in one of his famous lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he lets the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price $1. For sale at this office.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

The Life of the Soul.

An Address Inspired by Spirit John Pierpont, the Guide of Mrs. Mary T. Longley, Delivered in Washington, D. C.

The subject selected for our discourse at this time was chosen with a desire to teach you something concerning the soul, and, therefore, we have phrased it, "The Life of the Soul."

Numerous definitions have been given of the word "soul" by different schools of thought and various teachers in our own ranks of the spiritual philosophy, and the interpretation we shall give may differ somewhat from that with which you have become familiar, because many of our public teachers—and perhaps many of those who are unseen by mortal eye but who inspire those teachers from time to time—have interpreted the word soul to mean the human entity as it is under the conditions and processes of developed intelligence, activity and consciousness. Personally we do not accept this definition, and will explain why.

THE MEANING OF SOUL.

What these teachers claim to be the soul, in the development and perfection of the principles of life as manifested through intelligence, consciousness and activity, we personally claim to be a spiritual entity; and the soul we interpret as something independent in a measure, yet entirely and always permeating, infiltrating and animating this body or the form of spirit life. To our mind, soul is the essential principle, the essence of all life that animates this aggregation of elements, forces and activities which you call the human being.

As we have learned in our studies upon the spirit side of life and now understand it, the soul may be likened to A FLAME OF LIGHT, brilliant and beautiful in appearance, if you could behold it—potential in its power—and that principle which, coming in contact with the universe of activity, gathers to itself the elements, forces, particles and atoms which are necessary for the building up of form. The soul-flame attracts to itself these magnetic forces and elements, and is the electrifying force which permeates all life. This is our conclusion, after giving close study to the subject for many years.

VIVIFYING LIGHT.

We are taught that the great source of all life and being is itself light—glorifying, vivifying light—that permeates all being—the entire universe—and makes its power felt. That the soul of humanity is the offspring of that central fount and source of all light; that this great central sun—if we may so call it—contains the potency of all intelligence and activity and all the various principles which we understand by the terms love, truth, wisdom and power; and this luminous central force produced that which we call the soul life of sentient, conscious being as manifested not only in the form of man but in various forms and degrees in this life with which you are familiar. Emerson has most beautifully addressed the infinite life as the "Oversoul"—grand, glorious and glorifying—brooding upon the waters of the great deep; and above all that the universe contains, permeating these with its life-giving force.

THOUGHT OF THE EARLY MAN.

In ancient days it was the custom for the early man to worship the sun as the great luminary of life itself, as the vivifying force of all being, and, knowing nothing of the interior qualities of spiritual life, this primitive man, realizing the potency of the sun in its course, bowed before it and made sacrifices to that grand central power of light. In this there is a substance and form of truth, for even primitive man, groping for an understanding of nature and of his own life and being, was intuitive in many directions. He felt the force of life, yet could not interpret it. He felt the mystical qualities of its vivifying power, but did not realize whence it came. Starting within him were the elements of adoration and worship of something which he could not take up in his hands or come in contact with in his rude existence, in the varying forms and conditions of material life. But the greatest power, the grandest expression of force and of beauty, of helpfulness to himself and people, he saw in the rays of the sun.

PRIMITIVE MAN VIEWING NATURE.

In the spring, he beheld the frozen waters of the deep breaking up and changing form and manifestation, coming into active life and leaping forth in beauty to satisfy his thirst; he beheld the ground, arid and cold and dark as it had been, springing up with beautiful flowers, which covered it with a carpet of splendor. He realized that here was a principle of life which though he did not understand must have been helped into expression by the warming and vivifying rays of this grand sun. And so, as summer came upon him with its warmth and grandeur, with its blush and bloom and beauty, giving to him the products of nature, he also recognized that the power came from above and that the sun of light with its splendor and heat had the power to produce this wonderful effect.

So with autumn and her productions. This man turned naturally to the source of the heat and power, to the fructifying source of life itself, as he beheld it in nature's works, and gave reverence to it as one gives reverence to that which is more glorious and grand than he can reach.

The primitive man received within himself the thought of something great and glorious and all-powerful; and, as we have observed, he was intuitive—he felt these conditions and the spiritual impulse within, and expressed them as best he could.

The soul, we claim, IS A FLAME OF LIGHT; or, we might say, that it in its incipience—before it has reached out through human expression and experience—is a point of light, a spark of brilliancy so glorious that it would dazzle your mortal eyes could you behold it. Even the point of light, that is a soul principle—an element of power that permeates or is invested within the lowest form of human being that you can imagine—would, were it withdrawn and revealed to your mortal sight, appear so brilliant and dazzling that you could not behold it clearly, could not realize its potency.

WHENCE COME HUMAN SOULS?

Whence come these points of light which we call human souls? Who shall say? What finite mind can interpret and explain the source of being? When mind can reach out and come in contact with the central source of all power and intelligence and explain the infinite wonders of life itself, and from whence these soul-germs come, that mind is infinite and can not come in contact with finite life to give intelligent understanding of these wondrous works. Therefore, we do not claim to explain whence these soul-germs come—these points of brilliancy that are destined to flame on and on through one form of expression and another, vivifying and revivifying human entities until they also become Godlike in power and expression. But this we do believe; that they come from the infinite source of all being—the Oversoul—the central light that we call God.

It matters not by what name we reverence or call that which is infinite; it matters not if you, on the one hand, are pleased to term it Nature, and say: "I worship Nature, and my religion is the religion of naturalism;" or if you, on the other hand say: "I believe in God. I worship the Supreme Being—my ideal. My idea of infinitude is of a grand, supreme intelligence, majestic, magnificent in expression and power." It matters not by what term that great central source of light is called. We believe that all recognize intuitively, instinctively, that there is a supreme power permeating this universe of ours and that design, order, grandeur of expression are manifest on every hand.

One can not look out into the starry night and behold the magnificent display of the heavens, realizing how these stars and worlds outnumber all human conception of figures, and believe that this is all by chance, and that there is no hand of design, no infinite mind, spreading out these glories to your view and marking each world, each star and each system with its own power for the grandeur of eternal expression and of being.

MANIFESTATION OF DESIGN.

One can not walk forth in the fields of nature, when the spring-time spreads her garments of verdure abroad, and rippling waters tell of life, beauty and harmony on every hand; when the summer time with ruddy glow presents her beauties to your inspection and gives you the color, the richness, the glory of a perfection which man can not portray; or when autumn time reveals her fruitage upon the bough, her splendor and richness upon the hilltops and in the valleys; or even when winter's snow and ice are on every hand locking the streamlets and clouding the wayside with the feathery snow—one can not behold any of this panorama of the seasons and believe that it does not manifest design. The passing seasons show beyond the shadow of a doubt that design, order, utility, and all that goes to make the manifestations of intelligence are portrayed there by nature's works, and therefore it matters not whether you say it is "law," or "infinite force," or "divine intelligence," or "nature working through the various forms of expression," or "God;" it is all one and the same: the SPIRIT, grand, beautiful, majestic, manifesting power through every atom and by every manner of manifestation.

The life of the soul is that which this point of light—this supreme brilliance of which we speak—gains for itself in unfolding processes, through different forms and manifestations of being which we call human, and which belong to the various planes of existence.

SOUL GERMS AS PRESENTED TO SOME.

Let us tell you how the soul germ appears to the spirit eye. There are spirits, human beings who have passed out from the mortal; you are all spirits encased in mortal flesh, but we are speaking of some who have passed out from the mortal and who are apart from the conditions and environments of the material life. There are many spirits who have never seen a soul germ; they know nothing about it, and if asked concerning the same would be pardonable if they claimed that there is nothing of the kind, because they do not see and have not come in contact with them. Some day, undoubtedly, those very individuals will have so advanced that they will see and recognize these elements and forms which we call the "soul germs." Others—many of whom are high teachers—are familiar with them; THEY ARE GUIDES, IF WE MAY USE THE TERMS, AND SOME OF THEM HAVE A NUMBER OF THESE SOUL GERMS IN CHARGE, DIRECTING THEM HERE AND THERE BY MAGNETIC WILL FORCE, AND THEN BRINGING THEM INTO CONTACT WITH HUMAN LIVES ON EARTH BY AND THROUGH WHICH THEY ARE TO GAIN EXPRESSION ON THE MORTAL PLANE.

Now, then, we will describe as well as we can how a soul germ appears to a spirit intelligence who beholds it. But you must remember that in describing anything belonging to the spiritual states outside of matter we are obliged to make use of your terms and expressions, your language, your similes, and all that you can understand, because were we not to do so, that which we would try to interpret to you would be foreign, as if spoken in some dead language which you could not possibly understand; therefore, in using your terms of expression you will at once concede that it is not possible for the spirit to give full description of that which appeals to one on the other side of life where we are not confined to mortal phraseology and are not obliged to make use of terms which are of the earth earthy.

SOUL GERMS DESCRIBED.

Then we shall say that a soul germ appears to be like a brilliant point of light, scintillating, sparkling, and that it is covered or enveloped by a white, vapory substance that is very clear and beautiful, of a milk-white color. When this first appears to the sight of a spirit it is somewhat in the form of a small fig, and in the center of that substance is the point of light which is really the soul-flame, or the principle—essence—of life. When we call anything the essence or essential quality, we mean that which is the most vitalizing, that which is the most powerful, that which is the all in all, and that which produces the particular substance or object of interest. The essence of the flower is its perfume—its spirit—and because of that essence the flower is odorous to you and a thing of pleasure.

The soul principle, then, or this point of light—which is the vivifying power enveloped in this vapory substance and shining brilliantly through the same—has attracted to it these elements and forces, magnetic in character, from the atmosphere and the conditions of life around it, and formed this envelop for its sustenance and protection. This substance of a magnetic character may be likened to the substance surrounding the germ of an acorn. Nature's work is true and exact in its processes of upbuilding and unfolding, and as true and exact in its processes of building up a human entity and bringing forth into expression the human being that we know as a co-ordination of the forces and elements, or spirit and mind—of intelligence, consciousness and expression—as it is in building up the oak tree from the tiny germ, which the acorn contains. We deal with scientific problems when we deal with the soul life—with the spiritual being—and when we deal with the external form and its manifestations here in material life.

GROWTH OF SOUL GERM.

So nature is working in her own beautiful way—Nature, God, Intelligence, Force—whatever you may call it—is doing this work, and the soul-flame sent out into the universe from its central source of light, gathers to itself—for it has within the power to attract the magnetic elements and forces to form this covering of which we speak. Opening the acorn which lays in your hand you perceive the tiny germ within; you know that germ is the life of the plant, that it is to unfold, to grow, to come into expression; and the substance around that germ, which you behold as the nut, is that which the germ will feed upon during the processes and waiting time of nature, when it is covered by the soil, before it has gathered the strength and power to manifest itself by coming above the surface of the earth as a tiny expression. You open a grain of corn and you find the germ there surrounded by a milky substance which it has to feed upon until it gathers strength to put out its rootlets and become a stalk which shall bear ears of corn for your sustenance and gratification. So with the soul life; it is along the same exact processes until the soul gathers its forces and comes into expression.

As we have said, this soul-germ appears like a point of brilliant light in the midst of this magnetic substance which it has for its support; that it is in form somewhat like a small fig, and by and by this substance increases; instead of decreasing it gathers to itself new elements from the atmosphere and this increases its size, but it retains the same shape, and after a time it comes to look something like a beautiful pear, only it is still of a white, vapory appearance and substance. The point of light feeds—so to speak—upon this magnetic envelop; it absorbs it; thus the light grows in size and power, and develops new possibilities—rather it is putting out its potency, for, coming from the great principle of all light and being, it must be charged with potential qualities, with electrifying force; and as it feeds upon this magnetic supply which is of its own it develops and throws out greater beauty and power, until by and by, following the law of attraction, just as surely as all things in life must follow that same omnipotent law, this soul germ is swept into the atmosphere along the currents of expression of some human being upon this mortal plane; in this magnetic environment or aura it becomes absorbed, and then will come the processes of gestation and of growth in a material sense. The soul becomes absorbed by this co-ordination of forces that is creating a mortal form, and when the life principles—the positive and negative elements—are blended together, this soul germ, seeking expression through these outlying forms, comes into active conscious life on earth.

LIFE OF THE SOUL.

This is the life of the soul, as far as we can follow it to the mortal state; but the life of the soul, we might say, is only just begun; that is, provided that soul germ comes fresh from the infinite life to the mortal state of earth. It may have passed through various forms of expression in other worlds, on other planets; we do not know.

There are those which have, and which do not come in that soul germ or form of which we speak; but we are confining our description to the soul germ we have reason to suppose has had no expression through any form of activity and consciousness of which we can become aware. Therefore it has now come into the outer manifestation of life on earth. It has the power to vivify and animate this co-ordination of elements and atoms, spiritual impulses and magnetic forces, which we call a human entity. All this aggregation of forces has built up a mortal form and this form is endowed with various qualities and powers, partly drawn from the spiritual, largely drawn from the material life.

PARENTAL LIFE AND ANCESTRY.

As the soul comes into contact with this magnetic life of the parentage, being sensitive and subjected to various vibratory forces, it comes also under the influence of that which belongs to the parental life, consequently as it takes upon itself these varying conditions of materiality it also takes upon itself in a measure those qualities which belong to the parental life and even to ancestry—these vibratory forces working through and upon this growing child create conditions which we call the conditions of heredity, and thus we find the child may exhibit traits and characteristics which have not been shown by either parent, or by both, but by those who are of more remote ancestry; but all the while the soul maintains its brilliancy, its own subjective and creative power.

THE SOUL CAN NOT BE DESTROYED.

The conditions of earth may be such—and also those of heredity—through the material processes of life, as to cloud this soul power; as to in a measure cramp and gather around it that which we may call a shell. It may seem to be for the time crystallized so that it can not give out this scintillating, radiating power which makes for good; but all the while the soul is there—it can not possibly be destroyed—it knows no fear. The soul itself is of the Infinite; it can not be lost, whatever its conditions or lack of growth.

The life of the soul, then, begins to enlarge—if we may so express it—when this vital flame, that is only a point of light, surrounded by the substance of magnetic force which we have mentioned—first permeates every part of the growing child. If the soul life is withdrawn, or if there is that which severs the connection between this soul germ and the physical form during the period of gestation, you will find that when the child is born it is dead, there is no life or animation—it is simply a little speck of clay. But if the soul germ takes possession through the magnetic aura of the mother, and this little principle of life which is produced by the co-ordination of forces through the parental conditions, then the child is alive, and this soul-germ begins its work. It begins from that little point of light to send out radiating lines just exactly as the rootlet of the tree sends out its radiating root lines until it can throw out the grand and beautiful conditions of leafage and fruitage and helpfulness for the earth. These little radiating lines, coming from the central speck of brilliancy, pass through every fibre and nerve and condition of the human form, and it is this soul life which is not only the radiating force and animating power, but it is this which enables a human entity to grasp the conditions of life and to understand them.

As we have said before, the soul life may be cramped, may be crowded back, may be held from the development which belongs to it, and so the human being may go tottering along in this mortal life, and perhaps be a mere semblance of what a human life or form should be, but nevertheless it exists and because of this the machinery of the human body and the mental action of the brain may go on and do their work, by greater or lesser degrees, according to the case.

THE SOUL HAS A WORK TO DO.

But the soul has a work to do—it is busy. This human body must be fed. We do not mean by the external forms of sustenance, but we mean by spiritual elements, by the forces and qualities that are gathered from the atmosphere, mental and spiritual. This human body requires something more than the bread, meat and raiment which you find here in physical life; it must have something gathered from life itself, from nature, which will give it the strength to make its way in the world. The soul-flame has charge of this duty. It still has its attractive force, just as when a speck of light emitted into infinite space, it gathered magnetic qualities to itself and then the envelop that enabled it to come into contact with this external life. Just so it has the attractive force now, while permeating you as human beings, to gather to itself elements and atoms and forces which enable it not only to benefit these external bodies but to build up the spiritual form which hereafter it will claim in grander worlds than this.

THE SOUL FLAME AND MIND.

This flaming light or force which we call the soul, as we have intimated, permeates every nerve and tissue, and there is not an atom in your body but what is vitalized by it; there is not an element in your spiritual bodies that are being built up now, but what is animated by this vital flame of being, and as you go forth from day to day this wonderful creative, upbuilding force is constantly at work. It can not die, and never sleeps. The soul can bring you into a condition by which you may secure rest that is needed by the external form, and, when your body is gaining repose, when your eyes are closed in slumber, the soul life is moving constantly on and under its influence you may project yourself out of the external form into contact with other lives and other realms, gaining knowledge and consciousness of being, which, though you are unable to bring back into this outward thought and line of expression called the daily life of earth, yet remain with you registered in soul life, and which you will find by and by helpful to an understanding of existence in the spirit spheres. This soul life will continue to animate the consciousness and enable you to express that which is within.

We understand and realize that conditions of mortal life have a great deal to do with assisting in this up-building process. We know that education, opportunity and all the various conditions which go to assist a human being in reaching onward here in mortal life have much to do with the unfolding and the expression of the human mind. But the soul flame itself is that which sets the mind in motion, enables it to attract to itself forces from beyond, to develop others from within, and thus give the mentality power to manifest itself in wondrous forms of achievement throughout the universe.

The life of the soul, then, while it is within, while it is the great motive power of your being, is that which is independent of these atoms and forces which you behold around you, for this soul flame or light—this principle of being with its attractive power drawing to itself all that is necessary for its expression on earth—exists out in the realms of space long ere it comes into this external form to give manifestation of life.

SOUL AND SPIRIT DEFINED.

There are those who claim that the soul is the product of matter. We make a distinction between "soul" and "spirit," and claim that neither is the product of matter, but that matter, or the co-ordination of atoms and forces into substance or objective life, which we call matter, is itself the product of spirit, and that spirit itself could not exist except for the vital flame which we call the soul, animating, attracting, drawing it together, bringing it into form and substance in conjunction with this building up of the material body which we see on earth.

We chose this subject to give you some idea, brief and feeble though it may be, of the various and wonderful processes which we behold in the spirit that pertain to human life and consciousness. The soul flame of being will by and by have had its experience with this mortal form, or, rather, you will have had your experience as co-ordinated human entities under the animation of the soul flame. By and by you as human beings will leave the outer shell and will be drawn onward, still vivified by this soul flame of light, and still enabled because of it to pass out into realms of usefulness and power to gain your advancement and your spiritual growth. Without it there would be no coalescence; without it there would be no coherence; chemical affinity would be unknown; the law of attraction itself would not be; but with it all things are possible, for it is the offshoot of that great supreme life which is the "all in all." Thus do we claim that we are a part of the supreme; thus do we claim we are called to live in the living presence of the omnipotent power; thus do we claim we have the right to call ourselves children of the living God, for it is true that from that great central source cometh every flame of light—every soul that finds expression here or elsewhere in the vast universe.

SPHERES OF LIGHT.

We are told that there are intelligences in the realms of space so beautified, so perfected, that were they to approach you in their majesty and splendor you could not behold them as anything but spheres of light, and yet they have the divine qualities of intelligence—the human qualities unfolded, evolutionized unto the divine—so magnificent we cannot compare them to anything else than the qualities of a God. These are human entities—if we may employ the term—and they appear like spheres of light to those who are not upon the same plane of vibration and of progression as themselves; and this proves to us that the soul life is of the flame, that it is the light of infinity that blooms and blossoms into grandeur in its expression as shown to you in the glowing stars above your heads that march in matchless beauty through the ages, each true to its course and to its work.

THE GLORY OF LIFE.

These are the thoughts brought to our minds as we seek to study the majesty of being, the grandeur of existence, the glory of life. Think of it. Cradled here in the arms of Mother Nature, rocked to and fro by her convulsions and by what may appear to you to be her spasmodic conditions of life, probably as most mortals, amidst the dark, damp conditions of materiality, groping on, trying to reach through the darkness of ignorance and seeking for light; searching ever here and there for some treasure that shall be for your uplifting; ever pressing onward with burdens upon your backs, and with bowed heads because the storms of life center upon you, you may be pardoned if you feel that after all life is hardship—life is not to be desired; but when you realize that you are children of the living God; when you realize that it is not this external form of clay, even though its elements and atoms and particles, its tissues and forces, are drawn from the infinite storehouse of nature and given out by her bounty and goodness, but that it is the soul flame that has sprung directly from the infinite power of all being, and that you are creatures that may press onward, magnificent in power, splendid in achievement, grand beyond the telling in aspiration, springing ever onward and upward to higher fields of conquest and attainment—then you may realize that it is grand indeed to be alive.

Yea, my friends, it is glorious beyond expression to realize that we are not of the common clods; are not a ball of earth rolled into a certain form and battered here and there by the conditions of life that we behold around us, but that we are the light, the glory, the power of infinite love; that we are a part and parcel of the beauty, splendor, holiness, wisdom, truth, intelligence, and all that goes to make up Omnipotence; that we are living souls, moving onward and can attract to ourselves that from the universe, from the atmosphere, from all life, which is uplifting, which is conducive to unfoldment, which helps onward to higher things, because the soul flame within is the attractive force. When we realize this—that the soul life is the real or attractive force—we may gather to ourselves from the universe those things which we need, those which we must have for the development of divinity within our lives; and this we can do as we study ourselves and our conditions, as we come into accord with life and into harmony with mankind. Thus shall we climb on and on, not content to remain here as children groping in the dark, but aspiring to become men and women in the proudest, grandest sense; men and women of courage and power; men and women of trust and faith in things divine; men and women who have within ourselves the potency and possibility of accomplishment, of achievement—not children crying because there are little obstacles in our way and we can not overcome them, but men and women secure in our assurance of strength that we shall overcome, that we will surmount the obstacles, that the impediments must be removed by positive action of the life itself. Thus day by day, undaunted by that which may seem a mistake or blunder or failure, but only girding up the inner powers for new effort and new achievement, we shall march on, FINDING THAT AFTER A WHILE THE IMPEDIMENTS ARE OVERCOME, THE OBSTACLES ARE SURMOUNTED, THE HEIGHTS ARE CLIMBED, THE GLORY OF THE STARS WITHIN OUR REACH, AND THAT WE ARE CHILDREN OF THE LIVING GOD, FULL OF THE SOUL-FLAME, OF MAJESTY, OF LOVE, OF WISDOM AND INTELLIGENCE—ON, NEARING STILL CLOSER AND CLOSER TO THE DIVINE LOVE OF THE FATHER AND MOTHER OF US ALL.

Correction does much, but encouragement does more.—Goethe.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

We are so vain as to set the highest value upon those things to which nature has assigned the lowest place.—Seneca.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.—Adam Clarke.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA."

Deafness is the direct result, in 95 out of every hundred cases, of chronic catarrh of the throat and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffled. But science has discovered a way to reach these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.



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Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gesterfeld, and Francis E Barr.

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Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The comments are keen, bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a dull page in either of these books, but each is a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Chicago Spiritualists are making ready for another good time in the way of the fourth annual Grand Prize Masquerade Ball and Psychic Entertainment, to be held at St. George Hall, No. 3337 State street, Saturday evening, Feb. 6. This hall is extra large and on the ground floor, and absolutely safe. Thirty prizes will be given. For prize list and programme, address W. J. Elmo, 40 East Thirty-first street.

A Buffalo (N. Y.) paper says: "Last night's session of the Spiritualist meeting proved to be one of the most interesting that has yet been held. After the opening exercises, Mrs. Reynolds gave a discourse on the comforts of Spiritualism, pointing out how people who had at first been disposed to scorn Spiritualistic teachings had later come to believe in them and receive comfort from the messages of those who had gone before them. Mrs. Reynolds was followed by the Rev. George R. Lersch, who spoke at some length on materialization and spiritualization in the phephenomenal. His was an interesting talk and he was frequently applauded. Then was sung a song, after which spirit messages were given by F. Corden White. The meeting closed with Mrs. Reynolds pronouncing the benediction."

The Evening Post of San Francisco, Cal., says: "Fred P. Evans, known all over the world as the famous psychographist, or slate-writer and clairvoyant, has returned to San Francisco after an absence of seven years and has selected for his home and office a magnificent location overlooking Jefferson Park, 1112 Eddy street. During his travels, particularly in New York City, his success among the 'smart set' as well as the leading occult students was phenomenal, but the professor prefers living in San Francisco, his former home, where he is well known."

Andrew G. Johnson writes: "I wish I could fully express my appreciation of the paper, and my only regret is that I did not know of its existence until a year ago, and no doubt there is a great many people in the United States today, that are not aware that a really liberal and progressive paper is printed. All the premium books are worth several times what you ask for them; but I especially like Hudson Tuttle's Religion of Man, as I think it wholly free from fiction."

The Chicago Chronicle of Jan 22, says: "Spiritualism was given as the cause of Mrs. Emma A. Lett, 4021 Lake avenue, losing her mind. She was declared insane at the detention hospital yesterday morning."

Dr. J. C. Phillips, the healer and psychometrist, writes from Clinton, Iowa: "Mrs. Berry, of Philadelphia, is speaking very satisfactorily for the society here at present and giving tests at close of each lecture."

A St. Louis paper says: "August Schneider and Miss Vella Grissinger, who were married Tuesday morning, departed from conventional methods when they called upon the Reverend Mrs. Josie K. Folsom, pastor of the Olive Street Spiritualist Congregation, and were married by her. While this is not the first marriage in Missouri in which a woman has officiated, it is perhaps the first in St. Louis, and certainly the first among the Spiritualists. The Olive Street Spiritualist Congregation has been in existence since last October. It has a membership of 200 persons and meetings are held Sunday afternoons and evenings in Howard's Hall, at Olive street and Garrison avenue. The Reverend Mrs. Folsom has been in charge since the congregation was established. Mrs. Folsom was ordained a minister of the Spiritual gospel in Springfield, Mo., in March, 1897, by J. N. Bell, then president of the Progressive Spiritual Association of Missouri, which is chartered under the laws of the state. Since then she has officiated at many weddings and funerals, possessing the same authority in such cases as other regularly ordained ministers."

H. F. Coates writes: "Sunday, Feb. 7, Mr. H. F. Arnold will lecture for the Church of the Spirit Communion, at Kenwood Hall, 4308 Cottage Grove avenue. Mr. Arnold has occupied our platform before and all who have ever heard him will welcome him again. Our church will change speakers each week and by so doing will give you a variation of thought. Dr. Hewitt, who has been with our society so long, and served it so well, leaves the city to serve the society at Muncie, Ind. Nothing but good wishes follow the Doctor for he has proved himself both as a man and teacher."

The Rev. Dr. Charles A. Briggs evidently is a disturber of theology. He began his disturbances upon the occasion of his installation as professor of biblical theology in Union seminary of New York nearly thirteen years ago. Upon that occasion he startled the presbytery of New York by claiming divine authority for reason in scripture interpretation, that the church apart from the scriptures is a source of divine authority, and that there are errors in the Bible; by discrediting Old Testament and Messianic predictions, and particularly Moses and Isaiah; and finally by setting up the doctrine of redemption after death.

The American says: "Paris, France, has been producing a large crop of prophetesses or sorceresses, or clairvoyants, or people who claim to reveal the future by cards and kindred ways. There are at least twenty of such who are well known. Two claim to receive their knowledge from higher powers; one from an angel, the other from an archangel. Mlle. Couesdon, for instance, asserts that her inspiration comes from the Angel Gabriel; Mme. Clavel-Gracien goes higher still and would have us believe that Michael the Archangel discloses the future through her. Discussing with the American correspondent the condition of affairs in France, this pretentious prophetess said: 'Dreyfuss will be rehabilitated, but he will disappear suddenly. Something will occur to bring this about. Mme. Humbert, another disturbing element, will be let out of prison next year because of illness. She will be nursed in a hospital. Her case will be taken up again and more scandal will follow. The Combes ministry will fall during the coming year. Men like him, but women hate him, and they will succeed in influencing their husbands and brothers to put him out of power. He will be succeeded by a milder man, who is an unknown. A Paris theatre will be burned, and there will be many victims. A great fire will break out in a big establishment on the grand boulevards, and many will be burned to death. There will be avalanches, floods, fires in the provinces. The Royalists will grow active and increase their plotting. But the Republic will survive it all.'"

Mrs. Susanna Harris writes: "Since my return from Indianapolis, I have again taken up my work with the West Side Church, Columbus, Ohio, giving test and trumpet seances. I would like to hear from societies wishing my services as test and trumpet medium. Terms reasonable."

Mrs. Virginie Barrett, of Indianapolis, is the guest of Mrs. J. B. Harris, the trumpet medium, of 30 Buttles avenue, Columbus, Ohio. She is lecturing to large and enthusiastic audiences in the West Side Spiritual Church.

Mrs. Hattie G. Webster writes from Columbus, Ohio: "Mr. and Mrs. J. F. Grove, of 277 N. 19th street, Columbus Ohio, left for Los Angeles, Cal., Dec. 20, to remain until early spring. Mrs. Grove's health is reported as being much better in the sunny clime. Mr. and Mrs. Grove are officers and workers in the West Side Church, and they took with them the best wishes of the officers and members of the society. Before going, Mrs. Grove donated fifteen occult books to the society to start a library, and the board of officers will be thankful for donations of occult works from authors and others who desire to assist in spreading the truth. We hope in the near future to establish a reading room in connection with the church and will accept magazines, papers, etc., from those who have them to spare, as donations."

J. T. and Orro M. Barnes write from Owensboro, Ky.: "I have not the gift to express my gratitude to you for the great pleasure I enjoy in reading The Progressive Thinker. I believe it the best paper published. It is food for the soul. I reckon I always was a Spiritualist, but did not know it till we commenced reading The Progressive Thinker one year ago, and I want to tell you it has made our home better. I find it a great renewer of life."

Each human being has a fluid double. This is the assertion of Colonel Albert Rochas, ex-administrator of the Polytechnic school and a well-known physicist of Paris, France. He has just been making some remarkable experiments with hypnotized subjects. In the hypnotic state, Rochas says, this fluid equivalent of the human body rises above the latter and floats above his head, attached by an impalpable cord, like a captive balloon. Several experiments have been made with individuals to prove this. A person was put to sleep and the demonstrator mounted in the room above the sleeping subject and touched the spot to which it was thought the double would probably rise. The result was a piercing scream from the hypnotized individual below. Several hypnotists think that on account of the suffering the subject undergoes from these experiments it will be better to hypnotize animals for further investigation, as it is known that they, too, have this fluid double.

By the use of the power of hypnotism, it is claimed, two unknown men abducted Miss Ruby Brown, 15 years old, from her home in Champaign, Ill., Friday morning. The girl was brought to Peoria on a Big Four train, but in the Union station after her arrival she recovered consciousness while her kidnapers were out in search of a carriage and made her escape through the baggage room. Appealing for aid to a stranger, she learned that she was in Peoria and was taken to the residence of her aunt, Mrs. William Perham, at 1103 Prarie avenue. She left for her home in Champaign this morning. The girl was on her way to school Friday morning. When less than a block from her home a man stepped quickly behind her and seized her by the arms. Another man made several passes before her face with his hands and she lost consciousness. After her escape in this city the police were notified and were given a good description of the men. Her story is corroborated by Conductor Scanlon, who noticed the three persons on the train. Miss Brown is the daughter of the manager of the teaming interests and lives in the best residence district.—Chicago Chronicle.

Mrs. Mary Craig Jacob, 932 North Illinois street, Indianapolis, Ind., is slowly improving after being an invalid for many months. She hopes to exchange her long imprisonment at home for a journey in search of recreation as soon as settled spring weather will permit. She has been a valued member of the First Spiritual Church of her home city, while the friends she has made through her phase of independent slate-writing and independent voices without the trumpet, are legion in number, and scattered from Washington, D. C., to the Pacific coast. She is yet unable to see her would-be patrons. The crowning honor of her thirty years' labor as a medium is found in the loyal confidence of those who know her best. Time has whitened her hair and weakened her physical form, but her soul still glows with zeal for Spiritualism.

When writing for this paper, use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

H. E. Martin writes from Grand Rapids, Mich., in reference to what will help any Spiritual society to grow:

After much observation, I offer the following conclusions to aid any spiritual society to grow.

1.—Every member should work unselfishly for the good of the society and its cause in all possible ways.

2.—They should be friendly and sociable with each other and should welcome strangers. Every one should be a committee to welcome visitors and strangers.

3.—They should love one another and do away with selfishness.

4.—No member should speak ill of another. We should criticise a person's ideas, not the person.

5.—They should aim at self-development and help and encourage young mediums and speakers to become public workers.

6.—All should lead good, respectable lives.

7.—Practice the golden rule.

8.—All should always work in harmony with the other members according to the sentiments of the majority.

9.—We should not harshly criticise other denominations.

10.—We should sing our philosophy into the hearts of the people. We should have songs for all spiritual occasions; the old and appropriate songs should be preserved, learned and sung.

Moses Whisler writes: "I notice in your issue of Dec. 23, that you have tabled a bushel of the evidence, and as this seems to close the testimony of the witnesses, I am prepared as self-appointed judge to decide the case in favor of the defendants, and I hereby pronounce them innocent of the charges against them as set forth in The Great Psychological Crime."

Menominee, Mich.—In the report of Detective McMillan, of the Pinkerton agency, who was working on the Adams murder case for a long time, filed yesterday with the prosecuting attorney, the detective makes the interesting statement that Mrs. Gust Adams, the wife of the dead man, claims that Mr. Adam's mother warned him of impending danger. Gust and his brother Charles were visiting at their mother's home, and when they started to leave, the mother, with tears in her eyes, told her sons that she had dreamed that some great harm was to befall Gust, and asked Charles to always stay near him to guard him from harm. The detective seems to have been entirely unsuccessful in placing the blame on anyone.

Rev. Flora Heckman, who has been filling the rostrum of the Tacoma Spiritualist Church for the past several months is now in Spokane, Wash., lecturing for the First Spiritual Church of that place. She would like to hear from other societies in the state of Washington. She is at present located at Temple Court, Room 326.

In a studio in Chester, Pa., works Joseph Jeams, Jr., an artist in advanced life, who has in his studio pictures of spirit forms he has captured by his camera. The most noteworthy one is that of a figure unknown to him. He was developing a plate, when he noticed some peculiar lines, and to his astonishment the face and figure of an athlete came into view instead of the person who had posed for the photograph. He was mystified and thought at first that he had inserted an old plate by mistake, but it was fresh from the supply box. It chanced that James Burns, clerk at the Arcade, dropped in, and at once he pronounced the picture that of his old trainer, who had died.—Philadelphia Record.

Hypnotism is in many cases an agent of mischief. The Chicago American has the following from Charlotte, N. C.: "Elwood Bates, the young son of a Pittsburg capitalist, is in jail here while the authorities await instructions as to his disposition from his father. Young Bates disappeared from a Catholic school which he was attending near Pittsburg some time ago, and since then has been vainly sought for by his father. The boy was discovered last night on the stage of a theater here by two priests. He was being used by a traveling hypnotist. The priests recognized him by descriptions sent out from the Pittsburg school, and took charge of him. Afterward the boy escaped from the priests, but was found to-day and placed in jail. Young Bates declares that he was taken from the school near Pittsburg by a hypnotist and forced to accompany the latter over the country, being unable to resist the man's bidding."

The New York Herald says: "Hush, children!" said Mrs. Michael Dissett to her two little ones; "don't I hear your father's feet on the stairs?" It was two o'clock yesterday morning and the mother and children sat huddled together in their home at No. 52 Prospect street, Brooklyn, awaiting, as they had for hours, Mr. Dissett's return. "Yes, it is he, my little ones," continued Mrs. Dissett. "Now he's putting the key in the outer lock." She was rising to welcome him, she says, when the sounds of the key stopped and the footsteps retreated slowly and died away. Mrs. Dissett says she ran to the window and looked out in the street. There was no one in sight. After day dawned the body of Dissett in uniform was brought home from the East River. Captain Alfred Harrington, of the tug Walter Johnson, had found it floating off Washington street, Brooklyn. Dissett was a substitute letter carrier attached to the Manhattan office. He was forty years old.

Mrs. Alice Gehring writes: "I am again located at 644 West 63rd street, Chicago, and ready to work. Circle every Monday night; also Wednesdays at 2 p. m."

A. Hebert writes: "The Spiritualist Alliance of Stockton, Cal., has had with them the last three Sundays, Mrs. Elizabeth Holmes, a medium formerly of Minnesota, and she will remain with us one more week. In Mrs. Holmes we have a medium whom we know we can trust, and who gives nothing but what she receives from the spirit world, and with her clear, convincing messages she consoles many a sorrowing heart. She came up from San Jose, where she was engaged for three months by the society there. If we had many workers like Mrs. Holmes, Spiritualism would surely prosper."

Dr. Freedman, the Australian Healer, has removed to 618 West Monroe street, where he will be pleased to see his friends.

Mrs. A. E. Kibby, the well-known medium, has returned to her home, No. 4 River View, Mt. Adams, Cincinnati, O., where she can be addressed for engagements.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Louise E. Zimmerman writes from Elmira, N. Y.: "We wish to report a continuation of the interest in Spiritualism and the work in this vicinity. The Sunday services are given wholly to the philosophy, and the Thursday evening meetings to the phenomena, and, taking the extreme cold and unpleasant weather in consideration have been very well attended. Mrs. Clara L. Stewart, who has been with us as speaker, closes her engagement the last Sunday of January, with best wishes, God speed and hope of a return in the future, of all, to be followed by Rev. Oscar A. Edgerly, of Lima, Ohio, for February and March. Mrs. Stewart's discourses upon Biblical quotations and studies, comparative to daily experiences and incidents, give much food for thought and awaken an interest to better know and understand the true origin and spiritual teachings of that book of books, the Bible; and during her 'heart to heart' talks, as she calls them, there are not many dry eyes among her listeners, which proves her ability to reach the hearts of both the young and older grown children. Mrs. Stewart has also the gift of psychometry, which, at the earnest request, because of the great need and demand of the people, was demonstrated at our Thursday evening meetings, with gratifying results. As Miss Clara L. Slater, her early development in mediumship took place in Elmira, N. Y.; as Mrs. Clara L. Stewart she is widely, well and favorably known as a worker for Spiritualism in the Northwest, having worked many years as a speaker, also served as president of the Wisconsin State Association of Spiritualists, and we bespeak a wider field of labor for her in the future, as she has filled all positions with satisfaction to others and credit to herself and spirit teachers."

Since the world began there has been "fortune tellers." They exist today. According to the Detroit Journal one is at Ann Arbor, Mich. She is a colored woman who has become affluent through forty years of fortune telling. She is called "Mother" Johnson by the students. She lives on the outskirts, in a house on a hill. Mrs. Johnson makes no pretense of possessing mystical powers. She has no secret about the way in which she reads the future. She relies solely on cards, and really believes her curious system is more accurate than her shrewd and really well educated judgment. She began telling fortunes by chance. One day a friend asked her to try her hand at it. She did not know one card from another, yet when she ran through them picking them out in random combinations of color, face, etc., her haphazard predictions proved fairly correct. She has been a fortune teller ever since. Her reputation grew up with the university, and as the students scattered over the United States they did not forget to tell of the fortune teller of their alma mater. Then, too, Mrs. Johnson made some famous guesses that were printed in newspapers all over the country. But she would rather laugh at her successes as good jokes than spend time proudly recounting them. "I just see," she says, "what a good lie I can tell the boys." She has a blind faith in the cards. "I never look to read my customers' faces," she says. "I can read better than my own judgment ever told me out of the pack of cards. Three aces together, for instance, means a change. Some of the spot cards tell me whether this is a change in business; or, face cards will make it change in friends or in lovers. Old men, young men, mothers, fathers, sweethearts, I pick them all from the face cards, kings being old and jacks young men. The color of the surrounding cards, whether dark clubs and spades prevail, or whether the light diamonds and hearts crowd about, prompts me to predict gloom or happiness, if the other combinations are right."

Mrs. G. Partridge started Sunday for Bridger, Montana, in response to an urgent call by old friends. Her many other friends and patrons should make a note of it and address her accordingly.

Residents of Kingsbridge, near the power house of the Interurban Railway Company, New York, have been seeing things lately, and some of them are confident that ghosts are about. According to reports from that section, the misty white form of a phaeton drawn by a horse of the same mystic, transparent make-up, has been conveying the forms of two men around and around the power house every night for a month. The phaeton and its uncanny occupants, so it is said by those who claim to have seen them, make their appearance between 4 o'clock in the afternoon and midnight. Some of the workmen in the power house have quit their jobs on account of the nightly appearance of the spectre rig.

Nicholas Becker writes: "I read the answer of Brother L. O. Hull to Mr. John McKinstry, of Nelson, Ill., in The Progressive Thinker, and knowing Mr. McKinstry cannot now reply, I will take this means of informing you and Bro. Hull that he has solved this question without a doubt. 'If a man die, shall he live again?' I was informed he had passed to the higher life. He has not yet communicated with me as a spirit, and I have not even sensed his presence."

Dr. C. H. Figuers writes from Cleveland, Ohio: "At a business meeting of the members of the East End Spiritual Society, in December, 1903, it was determined to organize a lyceum in connection with the society, and C. H. Figuers was appointed a committee of one to find a hall. After some trouble a hall was secured at 1186 Pearl street, near Clark avenue, and lyceum sessions were begun on the second Sunday in January. At the third meeting there were fifty scholars present. The outlook for this lyceum is very bright. It is the intention of the East End Society to found a mission at 1186 Pearl street, which in time will grow into a self-supporting society. On the first Sunday in February I shall begin afternoon meetings with lecture and messages, beginning at 2:30. Many words of encouragement are given us in the new work, and the officers and teachers are earnest, honest seekers after truth. This is the second lyceum which has been organized by the East End Spiritual Society; the first one, held on the corner of Euclid and Willson avenue, now on Wade Park avenue, is in a thriving condition, and a self-supporting society is the final outcome of the East End Spiritual Lyceum. Next season the East End Spiritual Society will endeavor to organize yet other lyceums. Let us organize and conduct properly more lyceums. This is better than fighting for supremacy in things spiritual."

The Spiritual Progressive Society will give an entertainment at Jos. Heuser's Hall, 576 Larrabee street, corner Wisconsin, Sunday, Feb. 21, at 2:30 p. m. Tests and messages by different mediums and good speakers. Refreshments served; dancing to commence at 8:30 p. m. Tickets 25 cents.

M. C. Whitney writes from Connecticut: "The Progressive Thinker improves with age. I would not know how to do without it. I have enjoyed reading the symposium concerning The Great Psychological Crime. Have enjoyed it more since reading the book. The author writes like one having authority."

The Los Angels (Cal.) Herald says that Robert J. Howard, a veteran of the Mexican war, is now living at the Soldiers' Home at Santa Monica. He is to-day, at the age of 75 years in a fair state of preservation, and tells the following story of how he was cured of blindness. He had been out hunting with a friend, and through a mistake sent a shot through the clothing of his companion. The latter, unfortunately, had the same thing happen to him twice before and became quite angry. The dispute led to a heated altercation, and the weather being miserably cold, with a blustering wind, they did not reach camp until a late hour. The next day Howard's left eye became inflamed, and three days later the right one was affected. The pupils became contracted and, notwithstanding the assistance of best medical aid, a condition of almost total blindness ensued for six years when he was miraculously cured through the agency of a dream. Howard had never seen his mother, and was brought up by his father's relatives. But in this dream he who could only see his finger in outline when placed up to his very eye, plainly saw two women come up the corridor; they parted and one opened his door and entered. Howard says he knew at once that she was his mother, although in life he had never seen her. She came close to his bedside, threw back the coverlet and said, "My son, I will cure you." She tarried only a moment, and walked away as quietly as she had entered. He immediately awoke, rushed to the door, and, to his amazement, could see fairly well. But no one was in sight. From that night on the inflammation reduced and the sight improved. In a week he who had not read a newspaper for six long years, could enjoy that delight. Surely this is an illustration of the divine influence of a mother's love, and a proof of the faith which it can engender.

C. J. Barnes will give trumpet seances at the home of his sister, Mrs. Hamilton Gill, No. 522 Monroe street, 1st flat, twice a week, or by appointment.

W. C. Mann writes from Louisville, Ky.: "On Monday evening, Jan. 25, thirty-two friends of Mr. Val Speed assembled at his residence, it being his 61st birthday. Brother Speed was greatly surprised. He received many beautiful flowers. After congratulations, they all assembled in the back parlor where they were treated to a fine trumpet seance by Mrs. Mary Mann. The messages were many, and very beautiful. After the seance was over, the friends assembled in the dining-room and partook of a bountiful repast that had been furnished by the good ladies. Brother Speed's 61st birthday will long be remembered."

In another column will be found an account of the death of Thos. Lees, of Cleveland, Ohio. Mr. T. Clifford also sends a report from which we extract the following: "Brother Lees was the valued friend of all the prominent speakers and mediums that have graced the Spiritualist platform during the past twenty-five years, many of whom will recall his loving, kindly disposition, his steadfast advocacy of truth, and unswerving defense of the 'new revelation" that robbed the grave of its terrors."

Salvarona writes: "Personally I consider the chapter on 'Marriage,' in the 'Harmonics of Evolution' to be the most sane, helpful, philosophical advice on the subject of marriage that I have over read. Whether we consider the ethics of the subject or its sociology, or its vibratory philosophy or its spirituality, it is obvious that Florence Huntley has laid the foundations for a more profound understanding of this problem of problems. The subject is treated with a lofty dignity worthy of George Fox, and a breadth of modern research worthy of a university sociologist."

W. W. Hawkins writes from Lima, O.: "It is gratifying to notice the impetus which our cause here is now receiving from the ministrations of Mr. and Mrs. White of Detroit, Mich., thus enabling us to once more enter the columns of your world-wide vibratory medium of expression of 'good will to all men,' especially to those whose constant fidelity to the work of dissemination of its most important truth is always present. Their practical demonstrations of both phenomena and philosophy are so truly helpful that a protracted stay is already assured, and we feel certain that all will fulfill their parts. As no canvassing has been done here recently for your paper, a few copies sent to them might lead to an increase of your subscription list."

Dr. H. E. Ballard writes: "The Universal Occult Church holds regular services every Sunday in Hall C, 77 East 31st street; Children's Progressive Lyceum at 2; Conference at 3:30; evening at 8. Although the mercury has looped the loop, yet it did not prevent those hungry for the truth from coming out last Sunday night to feed on the problem of life as given by Prof. Marsh. Robert Gilray will give us further insight regarding the natural law, on the 7th inst. Feb. 14, Dr. Warne will talk to us; this being the second Sunday of the month, a double treat will be offered. At these program services the best available talent that will both instruct and entertain will be secured. We intend to make this a feature the second Sunday of each month during the year. The socials given by the ladies of this church at the residence of Mr. and Mrs. Aitken, 253 East 31st street, are worth all the effort it requires to get there; one certainly feels the better for going. The next social occurs Feb. 13. We would like to make an extra effort to increase the circulation of The Progressive Thinker. The people should understand by increasing the circulation of The Progressive Thinker, it increases believers of Spiritualism."

S. L. Lee writes from Washington, D. C.: "I very much enjoyed being rated by The Progressive Thinker as a foolish and credulous Spiritualist. I was curious to know how Spiritualists viewed the magician Kellar. It would be useful and highly desirable to explain the means of distinguishing between the phenomena which a professed Spiritualist would offer as evidence, and the 'tricks which look mysterious' of a Kellar, between the 'foolish and credulous Spiritualist,' and the rational and enlightened believer in manifestations. Kellar is a hypnotist. What more he is—who knows?"

Dr. H. A. Cross writes: "Hyde Park Occult Society has secured Prof. Parker O. Marsh for speaker for Sunday evening, Feb. 7, 'The Problem of Life.' Something good is sure to be given out by this speaker. Dr. P. M. Harmon occupied our rostrum both Sunday evenings, Jan. 24 and 31. He gave us a rare treat in his answers to questions. The ladies are to hold another card party on the afternoon of Friday, Feb. 5, at the art store of Mrs. Silberhorn, 5515 Monroe avenue. The prizes will consist of hand painted china. Tickets 25 cents."

We have received several letters from Beaver Falls, Pa., complaining of the conduct of Geo. W. Renner, trumpet medium. Before engaging his services it might be well for you to write to T. M. Welsh, 1024 Twenty-fourth street, or Franklin P. Houk, 408 Ninth avenue, both of Beaver Falls, Pa.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind inall the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And neve ra rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn like gladness voicing;
Love gives us all some small sweet way
To set the world rejoicing.
—Anonymous.

Harry J. Moore writes from Battle Creek, Mich.: "In my last letter I requested you to announce in The Progressive Thinker that I had some time in February and also the month of March open for engagements with societies. This was a mistake. I meant to say April and May, instead of February and March. Am engaged February and March. I now have several Sundays in July, excepting the last one, open for engagements and also the last week including the last Sunday of August, so would like to correspond with camp-meeting associations relative to employing my services covering the above mentioned time. Address me at 323 Garfield avenue."

W. C. Jessup writes from St. Joseph, Mo.: "I have been very busy holding seances in Indiana ever since Camp Chesterfield closed. Mrs. Jessup is secretary of Chesterfield camp this year. She is in Fitzgerald, Ga., at present."

I. S. Getchel, president, writes from Rockford, Ill.: "The Spiritual Science Society of Rockford, Ill., which was organized a few months ago under very discouraging circumstances, having many hinderances to overcome, is proving itself of the right kind of metal to win success, having among its members many respected business men and citizens, who stand firm for the cause of truth and are doing all they can to support it by both money and influence. It is not the large memberships with far-reaching resolutions that count so much as it is the work to win, the everlasting stickativeness that turns chaos into order and defeat into success. Although we have held public meetings but six months, we have raised $465, paying to foreign talent alone $216.75, and for incidental expenses, including hall rent, $210, which speaks for itself. With meetings well attended and perfect harmony existing, we feel that we have much to be thankful for."

Mrs. Thomas M. Locke writes from Philadelphia, Pa.: "The Philadelphia Spiritualists' Society began the year of 1904, with Mr. and Mrs. George W. Kates as our speakers. They have done a good work, and quite a number have united themselves with our society during their engagement. They are aways well received, and though the weather has been severe, the people have manifested quite an interest in their work, and they have made many warm friends while in our city. During the month of February we have Mr. Albert P. Blinn, of Boston; March, Mrs. Georgia Gladys Cooley; April, Mrs. May S. Pepper, of Providence, R. I.; May, Miss Elizabeth Harlow, of Haydenville, Mass., and with such fine talent we are looking forward to good results for the cause."

Mary Scheltenbach writes: "On Jan. 24, the First German Society of Greater New York celebrated its third anniversary; meetings were held afternoon and evening in their hall, 168 W. 23rd street. Luncheon was served between services. The speaker of the evening was Mrs. Amanda Coffman, of Grand Rapids, Mich. The hall was filled to the doors and many standing in the ante-room. All listened with great interest and much pleasure. After a very instructive lecture Mrs. Coffman gave messages to many, all being recognized. We cannot say too much in praise of this noble worker."

THE AMERICAN MEDICAL UNION.

The American Medical Union at its fifth annual meeting, held in Chicago, Jan. 1, revised the language of the third article of its constitution, relating to members, so as to make it clear that osteopaths, electropaths, vitopaths and adherents of all other systems of therapeutics are admitted to membership on equality with drug dispensers.

This organization gives promise of being able, ere long, to force the repeal of all medical monopoly laws, and restore freedom to the physicians and the people. It surely will, if all who believe in freedom will join it and work to that end.

It is charged by the union that those laws were lobbied through the various legislatures by doctors who expected to hold office under them, and that they are often administered not only despotically but corruptly. Resolutions were adopted by this meeting calling upon the attorney-general of Illinois and the state's attorney of Cook county to prosecute the state board of health for malfeasance in office, and fraudulent practices.

Wanted—100,000 persons to join the Medical Union.

The membership fee is only one dollar, which should be forwarded to

T. A. BLAND, M. D.,
Secretary,
161 Hoyne avenue, Chicago, Ill.

A CHANCE TO MAKE MONEY.

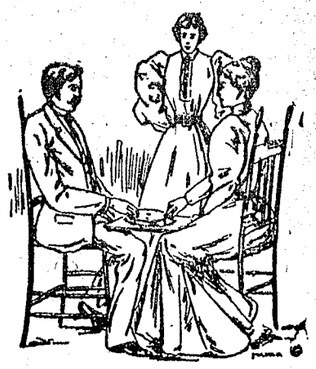
I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made $315.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. C.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, at her home in Woolstock, Wright county, Iowa, Mrs. Jerusha Perry Higbee, aged 66 years. Mrs. Higbee has long been a sufferer, and often prayed that the arisen ones might call her to the life beyond death. For over fifty years she was a staunch believer in the spiritual philosophy. She leaves, besides a husband, six children, and many friends to mourn the absence of the voice they loved, but to rejoice that another one had been relieved of the suffering attendant upon physical life. Services by the writer.
WILL J. ERWOOD.

Passed to spirit life, January 18, 1904, Mrs. Ann M. Chamberlin, at the home of her daughter, Mrs. Elizabeth Harding, at the ripe age of 88 years and 17 days. She was a marked character and a staunch Spiritualist for twenty-five years. She is survived by Mrs. Fegan, Mrs. Harding, of Clinton, Iowa, Mrs. Glasser of Maquoketa, Iowa, and Mrs. Cox, of California. The services were conducted by the Spiritualists of Clinton. DR. J. C. PHILLIPS.



THE PSYCHOGRAPH
—OR—
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the several loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address:

HUDSON TUTTLE,
Berlin Heights, Ohio.

MAHOMET, THE ILLUSTRIOUS.

By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

SPIRITUAL HARP

A collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peebles and O. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music (nearly all original) and adapted to all occasions. It is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth, $1.25; post. 14 cents.

LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the time fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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A Unique BIBLE PICTURE BOOK.

By WATSON HESTON.

Nothing else can so completely upset the old superstitious Old Testament Stories as these vivid and lifelike portrayals of them. They present the old myths in the proper absurdness of their absurdity, ridicule their ridiculousness and in fact hold them up to the light of reason. It is a book of 400 pages with 200 full page pictures It will make you laugh off every vestige of the old superstitions; a good way indeed to get rid of them. Price, board, $1; cloth, $1.50.

"AS IT IS TO BE."

A VERY SUGGESTIVE WORK.

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

VOLTAIRE'S ROMANCES.

A New Edition, Profusely Illustrated.

"I choose that a story should be founded on probability, and not always resemble a dream. I desire to find nothing in it trivial or extravagant; and I desire above all, that under the appearances of fable, there may appear some latent truth, obvious to the discerning eye, though to escape the observation of the vulgar."—VOLTAIRE.

CONTENTS: "The White Bull," a Satirical Romance; "Zadig, or Fate," an Oriental History; "The Sage and the Atheist;" "The Princess of Babylon;" "The Man of Forty Crowns;

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Henry Hammon: The best remedy for a bad bread is powdered charcoal, taken into the mouth dry; a teaspoonful twice a day. It is a sovereign remedy, whatever may be the cause, and for indigestion and dyspepsia there is nothing comparable. The charcoal tablets sold by druggists, are more convenient and palatable, and although the absorptive power is diminished answer the purpose very well.

Seth Lamprecht: Q. What is meant by "baptism by fire," as used by Matthew 3:2—"I indeed baptize you with water; he will baptize you with the Holy Ghost and with fire"?

A. It is an allusion to the purification by fire which almost universally prevailed in ancient times. With the Romans it was the custom for those who sought this purification to pass through or over the sacred flame three times. It is said that in some remote parts of Scotland, this custom lingers, and when a child is brought for baptism, it is swung three times over a fire with the command, "Now burn this child or never."

The ordeal by fire had its origin in this custom. If baptism by water or fire purified, then those already purified it would not harm, and thereby their innocence would be proven. It was a most harmful method and allowed the priesthood to hold the lives of the condemned in their hands, for they could arrange if they pleased to have those who paid them well pass through the flames unscorched.

Wallace H. Moore: Q. I read some years ago of a trance medium, Mrs. Laura Cuppy Smith, unaccompanied by a protector, traveled over the plains to California, passing through various tribes of Indians, some of them hostile at the time, and in every case was treated with great respect. That on entering the domain of any tribe she would be controlled by some departed chief of said tribe and converse with his people in their own language. Is this true?

A. That Laura Cuppy Smith made the journey, as stated, and safely, is authenticated by good evidence. The means used for her safety rest on her own statement. The narrative was published and commented on by the spiritual press at the time, and received without a shadow of doubt.

Laura Cuppy Smith was a speaker, when in trance, of rare ability, and her character was above reproach. No woman or man, could have passed through the hostile tribes, inflamed to madness as they were at that time, and that she went unguarded, in safety, confirms the story.

James Christy: Q. Is the name "Occult Society" proper for a spiritual society?

A. Occult is a term loosely applied to all the floating isms and fancies of the outlying realm beyond actual knowledge. Mysticism, astrology, alchemy, theosophy, legerdemain, necromancy, demonology, all claim that name, and witchcraft, and any form of charlatanry and deception, from the fake lecturer on mesmerism to the "mahatma" spirits who go and come at the call of Blavatskyans.

A new definition may be given the word, the meaning being the study of the spiritual forces of the world, yet the old meaning remains, to cast its degrading shadow on the new. It is passing strange why a body of Spiritualists should prefer "Occult" to Spiritual. Is it possible they think the former name more popular? Is it more comprehensive or expressive? Allow me to quote from the Arcana of Spiritualism what its spirit authors say on this subject:

"Spiritualism has such a load of folly, deception and uncleanliness to carry that I do wish it could receive another name," was the impatient remark ....What has the dross to do with the pure metal? They make a mistake who think the bubbling surface of Scoria a sample of the metal beneath .... Where is there another word that expresses a thousandth part of the many-sided, diverse, yet unitized meaning of this? The basis of all religions is Spiritualism, our hope and evidence of immortal life rest with it.

We might as well say that because the sun shines on slimy pools, oozy marshes and malarial fever-glades, it should not receive that name. Its rays, while they expand the blossoms which fill the air with fragrance, hasten the decay of the festering carcass, or reeking cesspool. They breed the monsters of the slime as well as they develop the poet or the sage.

"If we believe that there is a life after death of the physical body; that that life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists. If we believe that this view of nature carries with it the highest, purest, and most practical system of morals; that it is the basis of true religion, expressed in the loftiest phrases of self-forgetfulness in helping others; in noble living from the cradle to the grave, we are Spiritualists. If we refer the fleeting changes we call creation, from the expanding bud to the revolving sun, to force, which thus being made cognizant in matter, carries with it as a corollary that it is intelligent, loving, and wise, planning for a purpose, and pursuing a defined course to an end pre-determined, so pre-determined that man with his finite mind often can calculate what it will and must be; if we give this power, as spirit infinitely expression, we are Spiritualists .. ..There is no word as perfect and expressive in its application to all these varying yet harmonious blending aspects, forming a system of philosophy and science of Nature, as Spiritualism....It is the Tree of Life, like the fabled ash of Norseland, which strikes its roots into the foundation of the material world, and stretches its branches into the heavens. Let us not give the great World Tree another name because a few vagabonds have camped beneath it, and have stolen its fruit, or come to us with Sodom apples under its name. They have their day, but Spiritualism is without day, or year, or limit of duration."

There are psychic societies, "progressive associations," "Magian orders," "mystic circles," "occult societies," etc., and of course if Spiritualists prefer to sail under such ensigns, they are at liberty to do so, yet the solidarity and unity of the movement is broken thereby. These are but offshoots from the main trunk weakening its growth by diverting its vital energies.

If we believe in the facts and philosophy of Spiritualism we should be proud of its name, nor weakly hide our light and ourselves under a pint cup of another name.

S. J. H., Kansas City: Q. What is the occupation of Sam Walter Foss, author of "The Calf Path"?

A. He is Librarian, Somerville, Mass. He has published several volumes, composed in his quaint style, but nothing approaching in its suggestiveness the poem mentioned.

R. Herner: Q. (1) Do you yourself know positively that we live on after death?

(2) Do you yourself know positively that we receive communications from the dead?

Arthor Bounton; Q. Why do you believe in spirit control?

A. I know as positively as I know of any other occurrence. The conclusions of years of observations, study of psychic phenomena, and manifestations received through my own psychic gifts, assure me. If I did not feel certain of the grounds whereon I stand; as certain as in other fields of knowledge, I would cease my advocacy of the cause until assured. If I were doubtful, I should not conceal my doubts, and if it were possible to prove the manifestation false and delusive, I would be first to renounce my belief. I believe in Spiritualism because it is founded on demonstration, and not faith. We must with our limitation accept a great deal by faith, but there must be a foundation, made secure by demonstration, or these beliefs become no more than fancies.

If I attempted to tell why I believe, it would make a long chapter. What mght be to me evidence, would not be to others, and I content myself with educing the varied contributions made to the columns of The Progressive Thinker for the many years since it began, and the volumes published, which have been given me by higher intelligences.

TO THE SPIRITUALISTS OF THE STATE OF INDIANA.

The state convention of Spiritualists of Indiana, has been called to meet in the Madison Avenue Spiritualists' Temple, at Anderson, Indiana, February 26, 27 and 28, 1904.

The purpose of this convention is to organize a State Spiritualist Association.

Every local society in the state is earnestly requested to send delegates to this convention. Where it is impossible to send delegates, societies should send instructions to the credential committee, or to the undersigned, to have proxies appointed to represent them in this most important convention.

Each society will be entitled to one delegate to represent its charter, and one for every ten of its members.

A society of ten members will be entitled to two delegates; one of twenty members, three delegates; one of thirty members, four delegates, etc.

There will be three sessions daily, as follows:

Friday, February 26, 10 a. m., 2 and 7:30 p. m.

Saturday, February 27, 10 a. m., 2 and 7:30 p. m.

Sunday, February 28, 10 a. m., 2 and 7:30 p. m.

The morning and afternoon sessions of Friday and Saturday will be devoted to the business of the convention. The evening sessions of Friday and Saturday, and the three Sunday meetings will be devoted to lectures, music, recitations, spirit messages, tests, etc.

The best of talent has been engaged, as the following list of speakers and platform test mediums will show: Prof. H. D. Barrett of Boston, Mass., president of the National Spiritualists Association; Rev. E. W. Sprague, Jamestown, N. Y., Mrs. C. A. Sprague, Jamestown, N. Y., missionaries of the N. S. A.; Thomas W. Smith, Anderson, Ind.; Rev. Gardner Haines, Anderson, Ind.; Dr. Ida A. Griffin, Terre Haute, Ind. Others are expected.

Mrs. Flora Russell of Alliance, Ohio, whose sweet voice has gladdened the hearts of thousands of people at the N. S. A. conventions, and at the Spiritualist camp-meetings, will be present during the entire time of the convention.

Prof. J. A. Wirtz will have charge of the music, and a rare treat is in store for the lovers of good music.

The Anderson friends will entertain the delegates in their homes, so far as they are able to do so. There are plenty of good hotels and restaurants in Anderson where board may be obtained at reasonable rates.

This will be one of the most important meetings ever held in this state, and with the talent secured must be one of the best ones. Let every Spiritualist of the state, who can do so, whether a delegate or not, arrange to be present, thus helping to make the meetings a grand success.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

Rochester, Ind.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

A School for Spiritualists.

Chicago University Throws Away Its Sectarian Garb.

NO LONGER CREED-BOUND.

The University of Chicago Non-Sectarian—It Permits Perfect Freedom of Thought, and Is a Good Place for Spiritualists to Send Their Children to Obtain a First-class Academic or Collegiate Education.

Why should Spiritualists desire a College, an Academy or an Institute of learning of any kind, when our country is overflowing with first-class non-sectarian schools, thoroughly well equipped with eminent professors and expensive scientific apparatus? Spiritualists could not raise money enough to buy a telescope, to say nothing of other valuable appliances required in a first-class school or college. Expend your money, Spiritualists, in building homes for destitute mediums, orphan children and incurables in our ranks, and send your children to the splendid non-sectarian schools dotting our entire country. The change of front on the part of the University of Chicago marks a new era in the history of free thought, as set forth in the Chicago Daily News.

President William R. Harper announced to the senior class that the university had outgrown its denominational character. He declared that in the nature of its faculty, its students and its methods it had spread beyond its allegiance to the Baptist church. Most of the students and most of the professors, he said, were non-Baptists. All the buildings on the campus were paid for by people of other creeds, he continued, and $99 out of every $100, except that given by John D. Rockefeller, who is a Baptist, were contributed by people not members of that church.

Religious denominationalism in universities, he said, was "narrow-mindedness" and the fact that the University of Chicago had broken away from this class was an evidence of its mental progress.

Stir in Church Expected.

Dr. Harper's remarks are expected to arouse marked surprise among members of the Baptist church. For some time it has been a subject of criticism among other denominational universities that the University of Chicago had virtually ceased to maintain its character as a Baptist institution and that little regard was paid to the creed of professors selected for the faculty. There has also been uneasiness among the more strict members of the denomination and the state conventions of the church throughout the northwest have each autumn sent committees to visit the divinity school and observe its tendency.

The climax came when President Harper addressed the spring graduating class in Haskell assembly hall. A week previously he announced to the class his intention to speak on the religious policy of the university.

Requirements of the Charter.

"The university charter requires that the president and two-thirds of the trustees be members of the Baptist church," said Dr. Harper. "In reality, the University of Chicago to-day is not Baptist. It is not kept up by Baptists alone. It is not attended by a majority of Baptists. Its professors are elected without regard to their religious beliefs. The university is managed on a broader scale.

"Except for the contributions of Mr. Rockefeller 99 per cent of the money with which the institution was built, was given by non-Baptists. Not one building on the campus was given by a Baptist. Cobb, Foster and Kelley halls were given by Universalists, Green and Haskell by Presbyterians, Walker Museum and Kent and Ryerson laboratories by non-church-members.

Cannot Control Religion.

"As to the religion of our professors, the trustees cannot control that. The Baptist church alone could not supply us with enough professors. At faculty meetings where elections are held religion is not mentioned. Denominationalism may apply to small colleges, but not to large ones. Yale as Congregationalist and Columbia as Episcopalian are narrow-minded in that they cling to their forms.

"History made it necessary to call the University of Chicago Baptist. Before it was founded other denominations except the Baptist were supplied—the Presbyterian by Lake Forest, the Methodist by the Northwestern, the Congregationalist by Wheaton and Jacksonville, and the Episcopalian at Racine.

Baptist Was Only Opening.

"The field in Chicago was unoccupied and the Baptists felt they must have a university here. Many Baptists gave money. Mr. Rockefeller gave $600,000 on condition that $400,000 more be raised. Of the latter amount $200,000 was raised and then there was a halt.

"When hope was given up members of the Standard club, composed of prominent Jews, gave $50,000. This brought the project to success. The university would not have existed if it had not been for the Jews. We cannot thank them enough. We have more Jews on our faculty than any other American university.

"Many of our professors are indifferent to religion but not hostile to it. The university will never interfere with the great principles of Christianity and it will always be a Christian institution. But we don't care what a professor's religion might be. That could have nothing to do with his suitability. We are too broad-minded to discriminate against religious denomination."

THE N. S. A. DOING A GRAND WORK.

MEDIUMS' RELIEF WORK.

As It Is Carried on by the National Spiritualists Association.

To the Editor:—We thank you for all your co-operation, and good words extended to the N. S. A., and especially so for your help in the mission of the N. S. A. Mediums' Relief Fund; we are sure that much is is owing to you for your courtesy and helpfulness which, we never fail to receive. In my last letter I stated that a good soul in Arizona sends a dollar each month for the mediums' fund. I should also have stated that Mrs. Mayer, in Connecticut, sends a dollar for the same fund each month that her business receipts will warrant her in doing so, she has only missed one month since she began to report to us. Such faithful souls are worthy of all honor.

Since my last letter, we have received ten dollars for the mediums' relief, which must have been called out from your aid in this good work. Words can not express the good we are doing with the mediums' fund—would that it contained thousands of dollars that the work might be greatly extended. The beneficiaries are more than grateful; each month, in acknowledging the receipt of their money, they send heartfelt thanks and words of appreciation. Mrs. G. F. Perkins—Emeline, the veteran and now helpless medium—has been placed on the list. In receipting for the first monthly payment of this money designated for the benefit of his companion, Brother Perkins writes of the great relief this aid will be, that he is beginning to think Spiritualists are the most generous people in the world—some of us should blush at such unmerited praise—and he concludes his letter by asking what he can do for the N. S. A. to earn the money we are to pay to his companion.

The N. S. A. also sometimes gives temporary aid to mediums who are not wholly unable to work, but who need a little assistance to tide them over a sickness or some financial strait. One such, a well known veteran medium, who has herself often assisted some needy person, has been incapacitated from work for a time, owing to an accident. The executive board, knowing it to be a worthy case, appropriated twenty dollars to her needs; here is her response to our letter and the money:

"January 16, 1904.

"Received from the National Spiritualists Association, $20, for which receive my heartfelt thanks—from my spiritual guides, ditto; may God bless you all. I am encouraged to live and use my mediumship for good. I am so surprised at the large sum, I cannot herein express my feelings to you. I pray that I may be an instrument in God's hand's to do much good in the future. I shall use this money for rent this winter. I did not know how I could live as I have suffered so much, now I see; angels will help you."

If anyone who is at all spiritual and who can spare a few dimes or dollars for the mediums' fund—who has not already done all possible in that direction—can read such a letter of gratitude as the foregoing, and not at once send an offering of money to this work, we believe such an one must be lacking in the true instincts of human brotherhood.

By the way, a word as to lyceum work: Brother John W. Ring, of Galveston, Texas, is general superintendent of lyceums under the auspices of the N. S. A. His lyceum paper should be in every spiritual school, and he should be encouraged by every true Spiritualist. I perceive that of late some of our workers are disposed—through the papers—to criticise the N. S. A. that it has done so little for lyceums. Let me remind these friends, that a National Lyceum Union existed a few years, that it was officered by unselfish and competent lyceum workers; that they did their best to enthuse the Spiritualistic public, that they received so little encouragement from the public, they became disheartened; that the N. S. A. did its best from this office to help on the work, all to no avail. If we cannot get Spiritualists to take an interest in the lyceum and to send their children to such a spiritual school, or to aid in organizing such in their locality, the fault is with the public at large and not with any institution.

Since writing the foregoing, we have received a draft for $25 for Mediums' Relief Fund from a friend in Illinois, and two $1 contributions from other friends. Our sincere thanks are returned to them. Sincerely yours,

MARY T. LONGLEY,
N. S. A. Secretary.

SPIRIT FACE ON WINDOW PANE.

Woman Warned by Voice of Dead Friend Finds Profile on the Glass.

Richmond, Va.—Superstitious folk here are convinced that the spirit of Bessie Jenkins, a young woman who died on Christmas eve, has come back to lay the impress of Bessie's pretty face and the features of another woman and a man on the kitchen window of Mrs. Sarah Corbin's home at 1228 South John street.

All day long and at night by the light of lamps crowds standing in front of the house gaze in awe on the three dim shadows showing in line down the center of the polished glass. Mrs. Corbin has attacked the shadows with soap and water and plenty of elbow grease, and the neighbors and the police have lent a hand, but the hardest effort has not blotted out the faintest line in the three profiles.

Mother to the Girls.

Mrs. Corbin is a sort of mother to the neighborhood. All the girls with romances giving joy or sorrow flock to her fireside, and there they pour out their secrets and laugh or cry, as the occasion requires, when the wise old woman gives her sympathetic advice. Bessie Jenkins used to be one of Mother Corbin's best friends.

To Mrs. Corbin it is clear Bessie returned when all was quiet at night and put the features on the window as a token of her love. The faces were found by Mrs. Corbin on last Tuesday, and she says Bessie came to her and whispered to look at the shadowed glass.

"I was sitting in my little kitchen," said Mrs. Corbin, "when all of a sudden I heard a voice, close and clear. I turned my head, but not a soul was in the kitchen but myself. 'Mother Corbin,' said the voice, and I said 'Is that you, Bessie?'"

Told to Look at the Window.

"'Mother Corbin,' said the voice again, and I said, 'What is it, Bessie?' There was an awful silence for a few minutes, and then I heard: 'Mother, look upon your window and see the handwriting.' I looked at the window that you see there now, and there were the faces as plain as day."

Just below the profile of Bessie is a likeness supposed to be that of Annie Wilson, an old woman who died a few days before Bessie. The man's face is supposed to be that of William Goodo, who died a few months ago, and who was one of Mother Corbin's friends.

At first it was thought the pictures were the work of a practical joker, but as it has been found impossible to erase them the conviction is spreading that they were blown in the glass by Bessie's spirit, perhaps in company with the unseen bodies of Mrs. Wilson and Goode.

SUGGESTION.

Excellent Results that Flow Therefrom.

To the Editor:—Your paper of the 5th inst., containing the pathetic appeal from "A Devoted Spiritualist" impels me to give you my experience in some similar cases, hoping that it may be the means of relieving the pitiable condition of the lady mentioned.

For some eight years I have been deeply interested in Spiritualism, mesmerism and occultism, and have read all I could on the subject, and by experiment found that I could mesmerize and relieve those who were in physical or mental distress by means of magnetism and suggestion given while under control.

My first patient was a lady who would be taken with convulsions every eight or ten days, and during the attacks it would take three or four men to hold her so she would not injure herself;

By holding her hands for a few minutes and exercising all the will power at my command, she would become quiet, go into a peaceful sleep, when suggestions appropriate to the case would be given with the result that after a few such treatments the convulsions ceased.

Another case was a ten-year-old boy of a Spiritualist friend who was a medium, as was also his wife and the boy. The boy's health was poor, and he was subject to hemorrhages from the lungs, and was frequently obsessed by his grandmother who had died of lung trouble. The boy was very weak and thin, and his father asked me one evening to see if I could do anything to help him. I was willing to try and after some time got him under control, gave him suggestions to strengthen his will, correct his habits of living and banish all evil spirit influences.

The boy received but one treatment and in three months' time was as strong and robust as most boys of his age, and continued in good health.

Some eight months after treating the boy, his mother sent for me, and on arriving at her home I found her in a deplorable condition. For some time she and a lady neighbor had made a practice of sitting at any and all times for the most trifling motives, which resulted in a VICIOUS SPIRIT GETTING CONTROL, AND THE NEIGHBORS WERE ABOUT TO HAVE HER SENT TO AN INSANE ASYLUM.

She would do most unusual things, and was wild-eyed and nervous to an alarming extent. Taking her hands for a few minutes and then making long passes from head to feet she soon became quiet and went to sleep. She was given suggestions to strengthen her will power and resist all evil influences, and instructed as to the danger in such promiscuous sittings. This one treatment entirely relieved her, and I have not to this day heard of any return of her trouble.

Mesmerism and suggestion cannot be over estimated as a means of relieving physical and mental distress, and should not be degraded by even comparison of hypnotism for amusement or pastime.

If people would take the pains and time to get a thorough knowledge of spirit control, and only employ it in bettering their spiritual condition here and hereafter, there would be no such cases as the one reported by "A Devoted Spiritualist." I believe that any case of obsession can be cured by a good mesmerist, and I hope the Devoted Spiritualist will look one up and get her friend out of trouble.

Tucson, Ariz. E. G. WOODARD.

THE QUESTION DISTINCTLY ANSWERED.

The Boston Citizen says that an advertisement appeared in the Boston Herald and other dailies, having this heading, "Did Catholics Kill Lincoln? A Learned Protestant Divine Answers This Question in Jan. 2, Sacred Heart Review."

People who purchased the above paper must have come to the conclusion that the Roman Catholics did kill Lincoln, for the Sacred Heart Review, despite its startling question, failed to say whether they did or did not. All that the readers found in that paper on this question was five lines, in an article written by that most peculiar gentleman with the oxygenated, or rather, oxy name, "Starbuck." ("Star" and "Buck" are favorite names for oxen with the farmers.) This is not a papal bull.

Mr. Starbuck claims to be a Congregational clergyman, and the Romanist papers advertise him as "eminent," "professor," etc. He is not particularly "eminent," for outside of Romanist advertising, he is very little known. He has no church and is not a professor. The letter which he printed last week was his '84th written for the same paper attacking Protestants and eulogizing popery.

But here is Mr. Starbuck's answer to the query, 'Did Catholics Kill Lincoln?" He says:

"Dr. Christian mendaciously declares that all the persons concerned in Mr. Lincoln's murder were Roman Catholics, whereas it is a public fact that of the four hanged for the murder, one was an Episcopalian, one a Lutheran, and one a Baptist, the son of a Baptist minister."

That is all. In that noted volume, "History of the Secret Service," by Chief Detective L. C. Baker, who had charge of the investigation of the Lincoln assassination, and the arrest of the assassins, we find these words (page 479):

"I mention, as an exceptional and remarkable fact, that every conspirator in custody is by education a Catholic."

There it is: Mr. Starbuck versus the Chief of the U. S. Secret Service. Whom shall we believe?

This we know: Booth was a Romanist; the Surratts were Romanists; O'Laughlin was a Romanist; Spangler was a Romanist; Mudd was a Romanist; Herold professed to be an Episcopalian; and Payne professed to be a Baptist, but both were drunkards and long under the influence of Mrs. Surratt.

But Chief Baker says: "All were under the direct influence of Mrs. Surratt." Booth and Mrs. Surratt—both Romanists—were the conspirators; the other poor wretches were simply their tools.

But why was the article, "Did Catholics Kill Lincoln?" suppressed in the Sacred Heart Review? Apparently it was written, and it was intended for publication; yet after advertising it it disappeared. Is this a case where "Discretion is the better part of valor?" Was not Rome afraid to have the question discussed?

Chiniquy's "Fifty Years in the Church of Rome" and Harris' "Assassination of Lincoln" tell the whole story.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

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LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

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A standard and reliable history of the historical research in matters of fact earlier period of the church, giving wholly ignored by the regular church facts that are not found in the so-called historians, and throws a bright glare of histories written by churchmen. This light on points heretofore carefully latest edition has been carefully and shrouded in darkness. thoroughly revised, and it is a reliable A large octavo volume of 550 pag magazine of facts, such as the honest strongly bound in cloth. Price $1 inquirer wants. It opens up to the in- For sale at The Progressive T vestigator and student a wide field of office.

WISCONSIN WORK AND WORKERS.

In perusing a late issue of The Progressive Thinker I found an article signed by E. W. Baldwin, in which he makes mention of Mrs. Catharine McFarlin, and also a notice from her, stating that she is again free to do platform work. I feel it a duty as well a pleasure as president of the Wisconsin State Spiritualist Association to officially endorse her work. She is now in Plainview, Minn., but is considered a Wisconsin worker. The statement made by Mr. Baldwin is in no way exaggerated, and no society or camp will go amiss in securing her services. Her lectures are instructive and beautiful in every way. In personality she is dignified and pleasing. As I retrospect over the camp work of last summer at Waukesha, I feel a debt of gratitude for her efficient work and general assistance. She filled her position nobly, and many times with much reluctance did I seek her to fill a vacancy in our programme and was always received with a smile and cheerful willingness. Not only is she a fine medium, but is also a good elocutionist, able to assist in entertainments. Her private life is one many might emulate. I feel Mrs. McFarlin should be more widely known.

Mr. McFarlin was superintendent of the grounds and he filled the position to perfection, and for a promoter of fun his equal would be difficult to find. He was the life of the camp. It is rather late to give camp experiences, but others are yet to come and I desire all to know where such capable workers are to be found.

Since assuming the office of president of the Wisconsin State Spiritualist Association I have not written any articles to the papers on the work being done in Wisconsin, or the Great Psychological Crime. I have a weakness for shifting as much of such work as I can upon our secretary (W. J. Erwood), and he is so good-natured he only blandly smiles, shoulders the burden, sets his typewriter to work and tells the people that we are not asleep. Much missionary work has been done by the secretary and myself and will be until the end of the year.

Any place desiring a visit from myself or Mr. Erwood, we will gladly respond if possible. Special effort will be made to attend meetings of note, weddings or funerals. At present we are preparing for the coming convention, to be held in Whitewater in April. This convention is in no way connected with the school located at that place. It is the regular annual convention of the state association. We expect a large attendance. The best of talent will be secured for instruction and entertainment and the business sessions will be replete with matter that is of vital importance to the work of the association. None should miss such an opportunity of assisting in the work, meeting the workers of the state, and visiting the school and witnessing for themselves the grand work being accomplished there, and encouraging those who are so unselfishly working to put our cause before the world in a scholarly way that none will find an opportunity to sneer at the illiteracy of those that are bearing the standards in the struggle for truth.

REV. NELLIE K. BAKER,
President W. S. S. A.
Portage, Wis.

TO WISCONSIN SPIRITUALISTS.

I would like to call the attention of the Spiritualists of Wisconsin to the forth coming convention of the Wisconsin State Spiritualist Association, which convenes in Whitewater, Wis., the third Tuesday in April. While this notice may appear a trifle premature, it is none too soon if we wish to make this the banner convention of our Association, hence my desire to reach all Spiritualists in the state.

It should be the wish of each and every one who is interested in the work of this association to make an effort toward making this convention the success we hope it to be. There are many points of interest to be considered, and the work bids fair to contain more of interest than any previous meeting of similar character, since the Association was organized. Several times I have issued calls for membership. The responses thereto have not been all I could wish, and I hope this call will not be without the hearty response and support our association so richly deserves. If every Spiritualist within the state of Wisconsin, who reads this would sit down and write in for membership, and become one with us, I am sure our cause in Wisconsin would meet with such success as has never been experienced.

It would seem hardly necessary to inform the Spiritualists of Wisconsin that there are no salaried offices in this association, therefore the membership fees do not go to enrich the pockets of any of the officers or trustees. Money received must be accounted for at each convention—therefore it is in the hands of the Spiritualists to assure themselves what has been done, and how the finances have been expended. I simply make this little explanation for the benefit of those who are not aware of the facts of the case.

Spiritualists of Wisconsin, this is your association and its success or failure depends upon you as a whole and individually as well. Will you not, then, show your interest in the cause you love by enabling us to carry on the work as it should be carried on. Become members of the State body. As you well know, it takes but one dollar a year to secure personal membership.

I am sure most of the Spiritualists wish to see their association live, and have simply forgotten to take out personal memberships, or to renew the same where they have become delinquent. We have over two months now before our convention. Let us make a concerted movement to swell the membership before that time, until it becomes greater by far than it has ever been before. If you are members of a local auxiliary, why not get up an entertainment or social for the benefit of the state association? If you do so, you will be hleping a cause that has as its motive the elevation of humanity. Can you afford to let an opportunity of this kind pass by without an effort on your part?

At our convention we will have a good program. Each Spiritualist should endeavor to attend that convention. The hall is one of the finest we have ever had, and is situated in the Morris Pratt Institute. A good time will be assured to everyone who goes.

Now, Spiritualists, let us hear from you. Send in your memberships at the earliest date possible, and if you intend to attend the convention let us know. I would like to suggest to the local societies, that it would be a good plan to begin to look around for your delegates—have them selected early—study over the constitution and by-laws, and if you have any amendments to offer, submit them in writing to this office at earliest possible date, in order that copies of proposed amendments may be forwarded to sister societies. Do not make the mistake of coming to the convention to amend any part of the constitution without having given due notice of such intention, as it would be impossible to [illegible] this is an important one, and should not go unheeded. If you can spare, contributions will be received. Your membership fees and your moral support will do more for Spiritualism than you can imagine, perhaps. If every Spiritualist who reads these words will do what he can towards raising the working fund, and swelling the membership, I will guarantee that you will see the best convention, and the best year's work during the ensuing year, that you have ever seen, for many hands make light work.

WILL J. ERWOOD,
Secretary W. S. S. A.
1334 Pine street, LaCrosse, Wis.

EFFICIENT WORKER.

LETTER FROM MR. F. W. MARTIN.

He Is Working Along Humanitarian Lines in Promoting the Cause of Spiritualism.

To the Editor:—An article written by Mrs. Mary Frink Pope, on the doings of Spiritualists of Cleveland, Ohio, in a late issue of your valued paper has just come to my notice, and finding therein my name mentioned in connection with the work of the Ohio State Association and its missionaries, I believe an explanation will not be amiss, for I do not desire to sail under false colors, although a missionary in the cause I love so well.

I am not a missionary, and never expect to be, under the auspices of the Ohio State Association or any other body in the generally accepted sense of the word. I am willing to do whatever little I can and whenever and wherever the opportunity offers.

All my missionary work, covering a period of over five years, has been done in my home city, and I feel well paid for my labors, having had the pleasure to turn over a healthy society, that has held its regular meetings every Sunday since its inception through the instrumentality of writer, to my successor, Mr. Baird, as president. During the existence of our society we have always had a hall for our exclusive use, and although we have always kept open house (admission free), our hall is furnished, including organ and books, and more than enough money in the treasury to pay the hall rent for a year ahead, and the people of our community have had the opportunity of hearing many of the leading lights in our cause.

I am an earnest advocate of free meetings, and have fully demonstrated the fact that it not only can be done, but will prove a moral as well as a financial success in the end. I would advise all societies that are still asking an admission fee to try this plan, and I feel confident that after a year's trial they would not go back to the old way. Take a collection and you will find that the quarters, halves and occasional dollars will offset the nickels and pennies reluctantly given.

I was pleased to note that the First Spiritual Church of Cleveland is starting out in this way, and I will prophesy that it will flourish. It was this society I was asked to serve, taking the place of Mrs. Baird from our city, who is a state missionary, and felt indisposed to fill her engagement This was my first experience upon a strange platform, but I am sure the experience did me good, if not my audience. It being a very disagreeable night and our good brother, Moses Hull, holding forth for the neighboring society, the attendance was not as large as I had hoped it would be.

I found these friends earnest in purpose, and I felt more than repaid for my time and trouble and was only too glad to serve them. At the close of the meeting I was offered compensation, which was a surprise to me, as I had no thought of such a thing, and upon my refusal to even accept car fare, the surprise seemed to be on the other side. I speak of this only, so my many friends scattered over the country, shall not think that I have become mercenary. I feel that it is not right for such as are not dependent upon remuneration for services of this nature, to take that which is needed more where it comes from, than where it goes to, and I hope I shall always be able to earn enough in other walks of life, to be able to do my missionary work without expectation of material gain.

"Freely have ye received, freely give."

But speaking of missionary work, I want to say in conclusion that I BELIEVE OF ALL THE MISSIONARIES, NONE ARE DOING FOR HUMANITY WHAT THE EDITOR OF THE PROGRESSIVE THINKER IS DOING.

While I often feel that I would like to say something on certain subjects, I strangle the desire within me, feeling that I would be crowding out some more instructive matter. Let me say in conclusion that ALL OTHER SPIRITUALIST PAPERS ARE PUT OFF BY ME UNTIL AFTER I HAVE FINISHED THE PROGRESSIVE THINKER. MAY IT AND ITS EDITOR LIVE LONG AND PROSPER. KEEP ON EXPOSING THE DEEDS OF DARKNESS OF CATHOLICISM, SO THAT ALL MAY AWAKEN TO THE DANGER

best wishes, F. W. MARTIN.

AHEAD. With kindest regards and

Elyria, Ohio.

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"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

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If you have stomach trouble and have failed to get relief, write us at once and learn by practical test what we can do for you. Address Dr. Peebles Institute of Health, Ltd., 23 Main Street, Battle Creek, Mich.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers; Mrs. S. J. Ashton, assistant pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 528 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

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The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor.

The Universal Occult Society holds its meeting at 253 East Thirty-first street. The Hon. Robert Gilray, dean. Mrs. Aitken, psychic. Lyceum at 3 p. m. Evening services commence at 8 o'clock. All welcome.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., FEB. 13, 1904. NO. 742.

THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER SIX—Continued.

The fact that the personal spirit of the medium may be shown to possess Form-creative power, does not prove that the spirit (which the medium may happen to see) is a spirit of his own creation.

But the fierce jealousy (lest sufficient justice be done to the spirit of the guide of the medium) should not lead us to treat with carelessness, impatience, or indignity the magnificent form creative power of the medium, as shown in the constructive laws of his or her own spirit.

In its last analysis however, it is as important that the medium know the laws regulating the form-constructive nature of his own spirit, before transition, as it is for him to know the laws controlling the form-constructive nature of his guide, or control.

The latter is taken for granted; and the medium, by reason of the splendor and sanctity of his reverence for his guide; has unconsciously been treating his own spirit with injustice, giving it no consideration at all.

It is my honest conviction—born of wide observation—that, in many, many thousands of cases, the lofty personal spirit of the medium is a far more reliable guide in things spiritual, than the testimony of millions of lower spirits, prowling and aching to control the medium.

As a rule mediums have treated such controls with far greater patience, kindness, humility, and obedience, than the controls have treated the mediums.

Thus, I consider the personal Spirit and Soul of the medium to possess equally as great Spirit-Form-constructive powers, as the guides; and these articles are written to prove it.

(b) I mean by the word Soul, when applied to a medium or any other human being whatsoever, the Physiological Vital Self. The word Self is used to show that it possesses the unity of personality. The word Vital is used to show that it has life. The word Physiological is used to show that it has to do with nerve cells. Thus; through its laws of Hunger and Coenaesthesia, the Soul aims to get, keep, reproduce, and reconstruct nerve-cell-forms and electric, and other nervous forces for the body.

These constructive powers working in a unity, constitute the motions of the forces, of the forms of the soul.

(c) By the word Spirit, as applied to any intelligent human being, or to the personality of the medium—as distinct from any spirit guide whatsoever—I mean the Psychological Vital Self. The word Psychological is used to show that the Spirit has to do with mental shapes, figures, and forms, viz., sensations, concepts, passions; mental memories. The word Vital is used to show that the Spirit possesses its own distinct life. The word Self to show that it possesses its own unity of personality distinct from that of the Soul.

Thus; whilst the Soul, on its plane, is busy with getting, keeping, and reconstructing cell-forms, and physiological forces; the Spirit is at work trying to get, keep, reproduce, and reconstruct figures, and forms of sight, hearing, touch, concepts, ideals of the true, good and beautiful. It does this by transforming the pre-existing energies of the Soul to its own use; and to a higher plane.

Thus the Spirit possesses its own unity of forms, forces, and motions.

As I understand myself I therefore possess two lives, viz., the life of my Soul, and the life of my Spirit.

And these two lives imply two systems of forms, forces, and motions.

Thus; I may become so conscious of my Spirit, that I forget the existence of my Soul.

And, I may become so enamored with the pleasures of my Soul, that I may forget the existence of my Spirit.

And; on the other hand, I may become so dumfounded with spiritual awe and wonder, because of some form-creation of a spirit guide, that I may wholly overlook the dignity of the forms created by my own spirit; and the marvelous form-creative powers of my own Soul.

An enduring spiritual philosophy must treat all three of these factors with equal justice.

Think of Sitting Bull insisting on being the intellectual spirit guide in natural science of yourself or Edison, Darwin, Marconi, Newton, Galileo, or Copernicus?

We become such lovers of the marvelous that we cease to be lovers of truth.

So thoroughly have we self-hypnotized ourselves into the idea of the superlative worth of the intelligence of a discarnate spirit, and the worthlessness of the intelligence of an incarnate one that we bow in awe-struck reverence to the raps of a Zulu, and sneer at the magnificent discoveries of a Marconi, or an Edison.

All credit due to the genius of an incarnate spirit is damned at a blow.

A stiletto is plunged into the heart of all intellectual worth.

For the hard, honest work of our own spirits, a number of old Choctaw guides—because they have passed out—are to get the credit.

We are so anxious to do justice to those who have passed out, that we have no justice left for those who are on this side. We are, in our own way, making the same ghastly mistake as the orthodox folk; who are so much concerned about the laws of heaven, and the other world; that the announcements of the grand discoveries of the physical sciences, in this world, are treated with ill-disguised scorn. Think of the cruel condition of things, which instantly condemns me (as not being a spiritual man) because I will not allow the discarnate spirit of a Tasmanian or a Fuegian, or Billy Brown, the grocer's baby—neither of whom have any knowledge of a single general or abstract term—to do the talking to an audience through me instead of my own spirit.

No one believes more profoundly in inspiration, and the right sort of spirit guidance than myself.

But for a discarnate spirit to do me any good in the way of knowledge, it must know more than I do.

Otherwise I want nothing to do with it.

Modern, evolutionary knowledge—if the word evolution have any meaning at all when applied to modern ideas—means the existence of the newest up-to-date knowledge of the incarnate spirits of the present hour.

Of these strictly modern evolved forms of comparative, and experimental scientific knowledge, the spirits of Plato, Socrates, and Aristotle, could know nothing when they passed out.

Thus; until that hour dawns, when a discarnate spirit (with a far wider range of vision concerning the knowledge of the future) shall teach me; I must incur the displeasure of the more narrow of my Spiritualist brethren by asserting that my general thoughts, ideas, and concepts, are not only the evolved products of my own spirit; but that I also shamefacedly offer them as unquestioned proofs of the intellectual evolution of my own personal spirit.

It is also necessary for me to repeat in order to allay prejudice that I have not (at the exact date of writing these words) seen or read a copy of The Great Psychological Crime; although I have been kindly asked if I wished a copy of the book; which gift is magnanimous; and is on the way.

Misoneism, is narrowness born of the fact that our interests and views have become so deliciously dear to us, that we cannot sympathize with any ideas broader than our own; particularly if we have had no experience or knowledge in other directions.

Thus; my kind and illustrious friend, Lombroso, confesses, in his "Man of Genius," to a possible misoneism concerning Spiritualism.

It is true, that I can get plenty of imperious, lofty, indirect, Spiritualistic dogma (of a splendidly helpful character) in hundreds of the transcendently sublime passages of the "Vedas," the "Koran," the "Bhagavad Gita," the "Secret Doctrine," "Science and Health," the "Apocrypha," the "Breeches Bible," the "Book of Mormon," and the "Book of our own dear people's delicious views;" but, this is not the sort of help I want.

Under all of their disguises, these are only forms of dogma.

And, I have chosen the latest, modern, evolutionary scientists—not the dogmatists—as my people.

So that where the Naomi of Evolutionary Science goes, I shall go; her people shall be my people, and her God my God.

Thus; as contrasted with all printed, written, or mouth-to-ear dogma whatsoever, I am, in all my religious, and Spiritualistic views—first and last—an experimental, scientific evolutionist.

My own personal misoneism is therefore intense in this particular, viz., that for any persons views of Spiritualism, to be honored by me, such views must shew that they are based on the latest, up-to-date, most modern, evolved forms, of comparative, and experimental science.

And; whatever may be the ultimate verdict of science, respecting the Great Mystery of Spirit Forms, considered strictly from the standpoint of the spirit guide, or control of the medium, I feel reasonably certain, in asserting the fact, that comparative and experimental psychological science will show that the finer, loftier, type of the heroically honest, and saintly, pure, psychic or medium—absolutely purified from every taint of a desire for money, praise, power, or sex-conquest; actuated only by a passion for experimental truth and benevolence—is a person of a more splendidly vast range of spiritual sensibility, than the average human being.

Mediums of this type are the ethical angels of humanity. The stars in the world's dark nights of spiritual progress. They are the walking revelations of God to man. The fragrance of the roses, the violets, and the lilacs, of unseen fields, of spiritual beauty, emanate from them. They make a glorious future a present reality. They reveal the spring skies of hope to the wintry soul. The sunshine of God is on their faces. They make the grave luminous. The skies above and around them are always clear. They chant the immortal symphonies of worlds that know no death.

Think what a lofty, exquisitely sensitive psychic of this type, has to bear, in a modern society, already fiercely and unavoidably prejudiced, because of the love of its old church dogmas; and, secondly, because of the unending series of malignant, greedy, impostures, ignorance; and the unceasing money and power-scheming efforts of unscrupulous occultists and psychics on vastly lower planes.

Thus, the loftier, finer, spiritual type, of the greatly intelligent, and holy, psychic or medium (actuated solely and only by an all-controlling martyr-like passion for experimental truth and benevolence) is the one hope for the chaos of modern theology.

These holy, intelligent psychics, are as human forests, forever growing new trees of spiritual promise for the race.

They are foremost among the gravitating psychological powers drawing the oceans of human thought Godward.

The ethics of evolutionary Spiritualism offers hope to all.

For, the spirit of no human being has ever fallen so low, or so far—no matter how long the prison record or profound the disgrace—but what—at some time or the other—the forces of spiritual evoution will cause that tearful spirit to one day shine more luminous than ever it has in the past. Its own terrible sufferings prove its own moral safety-forces. We can always trust those who have morally profited the most by their own moral sufferings; for no spirit ever willingly returns to habits that have torn it asunder with moral anguish.

SALVARONA.

There was a noble way, in former times of saying things simply, and yet saying them proudly—Irving.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Dear Friends and Readers of The Progressive Thinker:—The time has at last arrived, to my inexpressible joy, that I can control my wife to write.

You all know that when I was with you in the flesh I was a musician and teacher of music; and as a teacher whenever I had a new pupil—one not versed in music—I always commenced with that pupil at the beginning. If not at the beginning of music, at the beginning of its technic, and technical terms.

If this course had not been taken, my pupil could not have understood music as one should understand it; and now, in controlling my wife to write I desire to commence at the beginning of my experience as a disembodied spirit, and I hope to be able to write my experience as I go on and on.

My departure from my body of flesh was sudden and unexpected—as unexpected to me as it was to my dear wife. I had hoped to reside within my material body for at least ten or fifteen years more; but my great love for music at length rended my material brain and let my spirit free. If I had listened to my wife, I might have lived in my body many years to come. But I was ever wayward—so my revered father tells me—and contrary to my loved one's advice I determined, in addition to my other labors, to give a series of recitals from the great masters in music, commencing with Beethoven. These recitals were all to be given from memory, for I had no time to practice and must depend entirely on memory, and the music within my own soul; hoping also that each great master would in spirit come to my assistance at the time when I most needed him. Nor was I disappointed.

As I said before, I commenced with Beethoven, rendering seven of his grand sonatas, and singing seven of his beautiful songs, at the same time playing their intricate accompaniments.

Musicians will well understand what a tax this was to an already weakened constitution and rapidly advancing age. Those who are not musicians will not comprehend it; but the grandeur of Beethoven burst my material brain, or the little blood-vessels within it, and that which the doctors call apoplexy was the result.

Thus much for the cause of my departure; and now to return to that departure and its experiences; but first let me say that, owing to my strong vitality, I remained in the body for three months after the blood vessels were ruptured, the blood slowly oozing and forming a clot at the base of the brain, resulting in what appeared to be partial paralysis. But at last the brain was so charged or drowned in the life-giving fluid, that my departure seemed to be a sudden disaster.

Now, all this that I have written, I did not at the time, know myself, but have learned it since leaving the body; and now, once more to my experience, which I write, hoping to benefit mankind—and, as I before said, I will commence at the beginning.

I was standing near my own door, when I began to feel sick and dizzy. Just as I was trying to steady myself, my wife came out—for she always exercised a watchful care over me—she said:

"O, Carlyle! Something is the matter with you."

I did not wish to frighten her (and so I replied: "No, dear. There is nothing the matter with me, I think. I wish to go on and finish what I am engaged in doing."

But she would not hear to it, and led me into the house, and to my easy chair. I sank down into it, feeling perfectly helpless and faint. I saw that my dear wife was greatly frightened, as she said: "O! I must go at once for someone," and so I answered her:

"No, no, dear. Nothing is the matter with me;" and I really thought there was nothing the matter except a little vertigo. My wife in the meantime had left me alone, in order to summon assistance. Presently the neighbors rushed in, and the doctor came. I was still conscious of my surroundings and heard the doctor say there was a clot of blood at the base of the brain, and it was only a matter of a few hours, at the most.

Then my spirit leaped up. Could it be possible that I was about to enter the spirit world?

My sight began to grow dim, and the last thing I saw through my earthly eyes was my poor wife wringing her hands in agony, and the last words I heard with my earthly ears were her exclamations of grief and fright; but consciousness had not entirely deserted me, for I was conscious of being lifted on to my bed, and then for a short time all became dark and silent—a great silence such as I had never known before. I seemed to sink down into a deep, deep sleep; and soon, like one in a dream, I floated outward and upward. I really thought I was dreaming. I had suffered no pain to speak of, no more than one usually suffers when feeling sick at the stomach, and a full, throbbing sensation in the brain.

Now I floated out as in a dream, into what looked to me like green fields—as though I were floating just above the most beautiful green fields filled with flowers of all descriptions. I scarcely realized then that my spiritual eyes were opening. I heard the voice of my wife, frantic with grief, far below me, calling upon me. It seems that she had rushed out of doors, not being able to bear the scene of my departing spirit. I could not see my wife, but could hear her piteous cries, and in my still dazed condition I thought she had fallen down into some deep chasm from which I was unable to rescue her.

"O! I must have help," I thought.. "I must find someone to help me get my wife out of that pit." And now her voice grew fainter, and still more faint and farther away, until I could not hear her at all; but I heard instead a well-remembered voice at my side.

"Carlyle," it said, "dear boy, lean on me. Let me bear you up."

O, my God! That was my father's voice, speaking to me just as he used to when I was a mere child and needed his assistance.

"Father!" I called out. "Where are you? My wife has either fallen down into a pit or has been carried off by wild animals. Oh, help—help!"

It did not seem to me that I was in trouble. All was well with me. It was my wife who was in trouble.

"Carlyle," said the voice of my father, "steady yourself. Lean on me. Look at me, dear child, and try to understand."

But I was wild with grief on account of my wife. Again I heard her piteous cries.

"Look at me, dear boy," said my father. "Lean on me and try to understand. Your wife is not in a pit, except the pit of grief, and the only animal that has carried her off is the animal of woe—and a vile old creature it is, too. Steady, now, Carlyle. Look at me—your father. You are passing through the gate called death, and your wife's cries are those of grief. You cannot help her at present. Nothing but time can do that."

I now began to wake up to the fact that I was in the spirit world. I rubbed my eyes, and my father laid his hand upon my head. My sight grew clearer—my brain steadier—and I looked upon the spiritual form of my beloved sire. My heart leaped within me for joy and gladness. How grand, how noble, how beautiful he was. I threw my arms about his neck and wept upon his breast. "Am I indeed out of my body, oh, my father?"

"Not entirely," he answered. The body still breathes but the spirit is free. Will you come with me and observe it? There is a great reason why you should know all that is possible concerning so-called death. All do not return to witness the last struggles of the material body; but I know that you will have cause to regret it if you do not do so."

So, leaning upon my father, we sunk down out of the green field and into the room where my material body lay, breathing stentoriously. My poor wife, not being able to endure the scene, had been taken into a neighboring house; and I was very glad, and thankful to that friend, who had taken her from the, to her, dreadful scene.

And now I could calmly watch my own death, or, rather, the death of my material form, for I was not in it.

"Father, I asked, "I am not in that body; why does it breathe?"

"The material life forces are not yet entirely removed," he replied. "If you had ever watched the machinery of a great factory after the steam had been turned off, you would at once comprehend it. The belts and wheels will still revolve for quite a period of time, and gradually come to a stand-still. The spirit—the moving power—is out of the body, but the heart still beats slowly, the diaphragm still expands and contracts, and the blood still sluggishly circulates. The contracting diaphragm still laboriously draws the air into the lungs with a loud noise, which is called stentorious breathing; but, like the wheels of a factory, when the steam is turned off, it will soon, gradually, stop."

My father and I stood and watched that form until all was silent and still, the last breath drawn, the last stroke of the heart made. It was most solemn, dear friends, I had inhabited that body for more than fifty-nine years, and now I had left it forever. Poor worn-out piece of clay! Poor broken-down machine! The steam was turned off. The spirit had departed. I had left you because I could no longer stay within you.

"Come," said my father. "It is not necessary that we stay any longer. Leave that now cold piece of clay. Others will care for it. We need no longer concern ourselves about it."

"No; but my wife—my wife!" I cried. "I cannot leave her in her terrible sorrow."

"But you are not strong enough to make your presence known to her now, and her grief is too great for her to recognize you, even if you were. Come, let us go; and we will return again later, when perhaps we can make her see and hear us."

I was still reluctant; but my father drew me away. And now, once more we floated out into those green and beautiful fields. I could not yet stand upright without his help; but he sustained me, and we floated into an ethereal building, which I intuitively knew must be one of his homes.

"Carlyle," he said, "you must rest now, or you will not have strength enough to visit and make yourself known to your wife at the time when you ought to do so."

Thus far I had seen nothing but the green fields, flowers, and my father; and now this ethereal building.

"Father," I asked, "am I not to see others besides yourself?"

"Not yet—not yet!" he answered. "All in due season. You have not yet strength enough to see, or take cognizance of more than what has already been shown you. Now, my child, I shall treat you as I used to do when you were a weak little boy and tired all out—put you to bed."

Ah! how well I remembered. I had no mother in those early days on earth; and my father used to undress and put me to bed; and now, here he was, doing the same thing for me again, one degree higher up the scale.

O! how weak I was. I could not stand alone. My limbs trembled under me, and I shook like an aspen. Dear friends, my father led me to a couch, or bed, in an inner room of this ethereal building, and I sank down upon it wearily. A delicious sense of rest and repose stole over me. The sweet thought that I had gotten through with that dreaded monster, Death, was in my mind; but the monster had proved to be my best and truest friend, for had he not ushered me through the gates, into the Immortal Country? My father smiled upon me, and, waving his hand, said: "Adieu, for the present. I will come for you when you are rested, and as soon as you are needed below."

"Yes, come for me without fail, when my wife calls me. He disappeared and I slept.

I am not writing a novel. I am not writing a romance, but the Eternal Truth. Doubt it, you who may. I slept, and this will prove to you, as it did to me, that spirits sleep—that spirits need rest—especially a short time after so-called death. I not only slept but it was the sweetest sleep that I have ever known—the most refreshing. From Carlyle Petersilea, through his wife, Amelia.

Glendale, Cal.

(To be continued.)

"HE WHO DIED IN AZAN."

One of Edwin Arnold's Best Poems.

The beautiful poem called then "Not Dead, but Risen," which was read at the memorial service of Mr. Bowles, attracted wide attention, and its publication was followed by inquiry and discussion as to its authorship. This was finally rightly attributed to Edwin Arnold, an English barrister (we believe) who has written but little, but that little of singular beauty and perfectness. Mr. Arnold describes the lines as a paraphrase from certain Arabic verses quoted in Palgrave's travels in Arabia. Mr. Arnold is an authority in Sanscrit literature, and has made occasional essays in other Oriental fields. A lady of this city sojourning in London, Mrs. Louisa Andrews, has recently sent us a corrected copy of the poem obtained from the author himself, accompanying it with these words: "In a note to me, Mr. Arnold says of those very striking and touching verses, 'She is dead,' they said to him, 'come away' —both are reproduced in American publications generally with some other name attached, and, what is worse, with gross misprints and mistakes. For example, 'Azim' in the line you quote should be 'Azan,' the hour of afternoon prayer in moslem communities. This I think is the only mistake of importance in the lines as they appear in the Republican, but I feel that you will perhaps be pleased to have every word of this beautiful poem as it came from the brain and hand of the author, and therefore send you this perfectly accurate copy." Knowing that the readers of the Republican will be glad to share in this satisfaction, we reprint the poem in its authentic form:

He who dies at Azan sends
This to comfort all his friends.

Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile, and whisper this—
"I am not the thing you kiss;
Cease your tears, and let it lie;
It was mine, it is not 'I.'"

Sweet friends! what the women lave,
For its last bed of the grave,
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage from which at last,
Like a hawk, my soul hath passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from those splendid stars!

Loving friends! be wise and dry
Straightway every weeping eye;
What ye left upon the bier
Is not worth a wistful tear.
'Tis an empty sea shell—one
Out of which the pearl has gone;
The shell is broken—it lies there;
The pearl, the all, the soul is here.
'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved Him; let it lie!
Let the shard be earth's once more,
Since the gold shines in His store!

Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss, instead,
Lives and loves you, lost 'tis true
By such light as shines for you;
But in the light ye cannot see
Of unfulfilled felicity—
In enlarging paradise,
Lives a life that never dies.

Farewell, friends! but not farewell,
Where I am, ye too shall dwell.
I am gone before your face,
A moment's time, a little space;
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know by wise love taught
That here is all, and there is naught,
Weep awhile, if ye are fain—
Sunshine still must follow rain;
Only not at death—for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Be ye certain all seems love,
Viewed from Allah's throne above;
Be ye stout of heart, and come
Bravely onward to your home!
La Allah illa Allah! yea!
Thou love divine! Thou love alway!

He that died at Azan gave
This to those that made his grave.
—Springfield Republican.

Concerning Sacred Days.

The early history of Christmas goes back to Sun-worship days. The Druids, of Britain, borrowed the idea. They called it Yule-tide. The Christians never adopted it until the seventh century. As the Romish church had created a God, it was fitting he should have a birthday like earthly potentates. So they made him one—one, then, almost universally observed. Man had observed that old Sol had not gone south to remain away, but was slowly returning in answer to their prayers, sacrifices and fastings. That they did not sooner observe that his migration south was a regular thing, is of course a marvel to you of to-day.

Sun-worship was the most rational of them all, inasmuch as the earliest inhabitants recognized the sun's effect on vegetation and life. Now that is about all there is to that.

It is no credit to your civilization that men relax their grip only once a year on their money bags, when human duty demands judicious charity and generosity every day. For myself I have little respect for the season due to the preponderance of fictitious charity performed. It may pain you to know we do not keep Christmas nor Albert Edward's birthday here.

Well, some of us have found the value of kindness daily performed, and the duty of cheerfulness always; and that is the pinnacle of peace.

Do not forget to say to your wife that she will enjoy each succeeding year more and more as she recedes from the old feudal castle, with its dismantled defenses and mimic cannon.

You ask of Jesus? He never lived; nor did any such mixture of good and evil ever exist. As to the best writings in scripture, they are not necessarily forged nor dishonestly written, but chronicles of some devout persons believing the original lie.

Take your horse. You want to make him high-bred. You start by saying his original progenitor was old Hermit. Now all is easy from there out. If that is true your steed is related to all the great Derby winners. You have only built on one falsehood, and the rest proves itself.

The old lady asked if there was a city named Nain; on being told yes, said: "That proves the story of the widow's son."

Ancient lies become sacred lies, and oft-told lies almost convince the teller himself of the truth of them.

Now as to Sunday. Originally it was enforced rest, nothing more; nor was it a church holiday until the year 503—as you count time. Christ repudiated the sabbath of the rabbis, or, rather, the forged writings of this mythical man did, which was your Saturday, sure. It has been accurately kept by Solomon Jacobs. He repudiated it, according to the story. It was something of a priests' day, similar to yours. But your Romish church had no such day until 503, that being the year when the whole foundation was laid by them, on which rested the whole structure.

If you could force an error on, say, a generation or two of men, you would have little difficulty after that; particularly where investigation was denied.—Spirit Message Communicated to F. C. Harris.

A SPIRIT VALENTINE.

We sing of love, the poet's theme
We of the past, the old regime
Across the sands of time and space
We reach our hands, our names we trace
Your heart upon.

Like harpstrings by sofe zephyrs swept
Your heart responds, and hopes that slept
Leap up again, faith finds relief
Ne'er known in creed or old belief
Long years agone.

We come, love-laden from that shore
Where we shall meet but part no more.
Our earthly love increased, refined,
Drossless and pure as love divine,
We bring you as your valentine.

JENNIE A. PERRY.

Binghamton, N. Y.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

"How oft the sight of means to do ill deeds make ill deeds done."—King John.

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rosseau.

INTERESTING FACTS TOLD

Spirit Prophecies Fulfilled.

To the Editor:—I feel impressed to tell the many readers of your valuable paper a circumstance in prophecy that I have been watching for some time. I will give details as near as I can remember.

In the year 1889 a family consisting of husband, wife and one son, living among the mountains of Pennsylvania, then engaged in the manufacturing business. In August of the same year the husband and wife paid a visit to Lily Dale, and there began their investigation of spirit return. While on the ground a medium gave the wife a reading, saying in part, "in 1893 they would dispose of their business and go westward, and in 1894 would land in a far distant city." This was all fulfilled, and on New Year's day of 1894 they found themselves in Los Angeles, Cal., and to-day they are honored residents of the Golden State. So much for this part of the prophecy.

The son also visited Lily Dale in 1892, and at a seance was told that he was going west and would have large mining interests there. He was only amused at this fairy tale, as he called it. Finally the World's Fair started him Westward in 1893. While in Tacoma, Washington, he wandered into a public hall and was given a communication, telling that they saw mines all around him, he laughed and said it was news to him. The same communication being given in Seattle, San Francisco and Los Angeles, but paid little attention. Soon after this he went North to work in a manufacturing plant, the father and mother locating in Los Angeles. In the following year, 1895, the son came home, then went North with a party to look up a mine, but the deal was not consummated, so spent part of the summer in the Yosemite Valley, and upon his return disposed of his outfit and gave up the idea of looking for a mine.

Later the father bought a sixth interest in a mine in Navada, and the son went out to look over the property. His report was unfavorable, and advised that there be no more money put in the mine. While in that vicinity looked over the ground and saw what seemed to him a good piece of mining property if it could be secured. It belonged to parties who did not care to dispose of it. Returning home he took up the study of mineralogy and assaying, and later went to the mines to work as a miner to gain practical knowledge of mining.

Soon after this the mother attended a circle of Mrs. B., when the medium said to her, "Your spirit mother comes to you and says, in the month of August two papers will come to you; don't fail to take care of them, as through them we will able to work out our plan for your son. His father will laugh, but we know you will take care of them, and know what to do."

The very last day of the month two legal papers came, offering for a consideration one-third interest in the mine that the son thought could not be bought. The terms were accepted and legally attended to, and the news sent to the son, who immediately went to Nevada to look after the property. Then came the spirit guides saying, "be of good cheer for you will yet own this mine alone." Improbable, he said, but will try. At last this was accomplished, the mine became the property of the son, who now began systematically putting down a shaft opening bodies of fine ore, working until his means was exhausted, then came home and talked over matters with the father and mother, concluded to incorporate and sell stock to open the mine. He had in the meantime located three other mines around the main mine, but other parties owned claims next to him. Again came the spirit helpers with their words of wisdom: "Go slow; you must own these claims to complete your group." He began negotiations to buy them, at the end of nine months was successful in getting them transferred to the company. Making a group of six claims in all. In the meantime the son had been selling stock and had the preliminary survey made for a United States Patent on the ground owned by the company.

Again came the spirit friends and said, "When you go out in November, prospect on the surface, as we don't want much stock sold, for you have rich ore near the surface." The son being very practical, made a mental note of this. This also proved true; enough pay ore having been struck at the surface to run a ten stamp mill for several years. He is now engaged in raising money to erect the necessary machinery.

I have been watching this mine and its history for some three years and these things have been called to my attention long before they would be worked out. I know the parties well, having been entertained in their home during my first visit to California, and have kept in touch with them ever since my return from New York.

They are an intelligent, respectable family, and one that I often consult in regard to business, and their advice I always have found valuable. They are neither visionary nor credulous, but good common sense people in all things. Should anyone wish to know further regarding this "Spirit Mine" for such I regard it, I will be pleased to answer any communication addressed to me.

REV. AUGUSTA ARMSTRONG.

639 West 16th St., Los Angeles, Cal.

SILENCE.

Be still, the crown of life is silentness.
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk. Too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness.

—Arthur L. Salmon.

A GRAVE QUESTION.

Why Should Woman Have the Ballot?

Because the women of this country are citizens under a constitution formed "to establish justice." Justice demands equal rights, opportunities and privileges for all, for every person.

Governments derive their just powers from the consent of the governed. This is a truth that alone justifies or condemns an organized governing power over a people. Every woman in this land has the right to vote because she is governed.

Our government is entirely out of accord with the principle on which it was founded. Had the original statement of the Declaration been, "All persons of the male sex are created equal, and are endowed by their creator with certain inalienable rights," the constitution then should have specified that only persons of the male sex were to be governed.

Was the government of a sex by a sex for a sex, the idea of our forefathers?

One of the late suggestions by workers for woman's enfranchisement, is that tax-paying women should unite and make a special effort to secure to themselves the ballot. If tax-paying women would work for the enfranchisement of all women I would rejoice and congratulate them.

But if tax-paying women propose to obtain the ballot as a property consideration, because they contribute money to the support of government, and only for tax-paying women, then I protest emphatically.

Such enfranchisement would not ennoble womanhood, would not promote good citizenship, would not purify civic life and political management, would not tend to lift our civilization out of the mire and degrading sordidness of money worship.

Were I paying thousands of dollars in taxes yearly, I would not consent to the enfranchisement of tax-paying women, unless all women were to receive their inalienable right to the ballot, to consent to be governed, to vote for those who should administer the government.

It is a violation of liberty and justice that any woman who wishes to vote should be denied.

But if American womanhood considered itself responsible as citizens with sufficient earnestness to demand it, we would soon be at the ballot box.

It is woman's conscience and sense of responsibility that needs agitation. The home is the special realm of woman's energies, activities and devotion. True, but no home can be unaffected by the civic and political conditions of the neighborhood, the municipality, the state, the nation.

The lack of confidence in the honesty and integrity of people so permeating our social state is appalling. In no realm is it more pronounced than in the political. Has the mother no cause for seeking the means to promote honor, honesty and integrity in political affairs. Is it no responsibility of hers to help promote honesty and integrity in the administration of public affairs?

If our country is saved from the inevitable destruction of the money worship now sapping its moral life and energies, American womanhood must arouse and fulfill the responsibilities of a citizenship loyal to liberty, justice, integrity, and devotion to human welfare.

LUCINDA B. CHANDLER.

The Dogmas and Spiritualism.

There is but little sympathy to be expressed for those weak-kneed Spiritualists who are so apprehensive of offending the church and its ritual. Spiritism is no suckling babe that it is necessary to wean it off by degrees on baptism, christening, ordination, D. Ds. and deacons.

Why this imitation and mimicry of the dogmas of the church? The creeds of the church are based upon faith and belief, both of which are incompatible with the irrefutable evidence of heterodox Spiritualism.

With the book and bibles, rites and creeds of the church, modern spiritism has nothing in common; there is no similarity between the dogmas of the church and spiritism. The evidence of the church is the writings of others, while that of Spiritism is actual sensorial communications, the authenticity of which is unequivocal.

Why, then, should Spiritism endeavor to clothe itself with the sacerdotal cloak of ritualism, and like a whipped cur, lick the hand of the ecclesiastic?

A spirit, speaking of matters analogous to this said: "These things are of and for the material world. There is one law of the flesh and another of the spirit, and between them there exists no correlation.

The barbaric savage of nature knows not of creeds and beliefs, yet he enters into the spirit life under the same conditions and with the same environments as the so-called civilized man. Culture, creeds, civilization and doctrines end at the grave. As the physical child at its inchoation must be taught the elemental principles of material law and knowledge, so must the soul that is born into the spirit life receive instruction relative to the laws that shall govern it in the spirit world."

Let Spiritism be subordinate to no creed or doctrine. Let there be no implied weakness by imitation or assimilation of that which belongs to others. And, by our mediums and teachers demonstrate to all humanity that we, the Spiritualists are obligated to no sect or creed.

And, as the cry is now on, of the waning power of creedism, and the deterioration of the orthodox church, let Spiritism open its doors and say to all humanity. We have no theorems, the principles of Spiritism are open to the most stringent analytical inquisition, and will not be found deficient.

Spiritism has swept away the mystery that has for ages surrounded that natural demarkation called death, and with unimpeachable evidence has demonstrated that death is but the maturation of the chrysalides of embryonic man, from which, he emerges into a perfect existence whose antecedent, materialism, is but primogenial.

AUGUSTINE GARLAND.

Clyde, Ill.

ANGEL VISITATIONS.

O'er the dizzy heights of mountains,
Through the valleys long and low,
By the side of crystal fountains
White-robed spirits come and go.

Through the palaces of grandeur,
Through the homes of want and woe,
Through the halls of mirth and splendor
White-robed spirits come and go.

Into the dismal prison cells,
Into the dungeons vile and low,
E'en through the worst of living hells
White-robed spirits come and go.

Up and down the boundless ocean,
Through the storms of rain and snow,
Into every land and haven
White-robed spirits come and go.

Ever with their presence bringing
Peace and balm for every woe,
Ever blessing, softly singing,
White-robed spirits come and go.

—Mrs. Annie E. Thomas.

Spiritualism.

As a Factor in the World to-day, It Is Not Receding but Is Gaining Ground.

Spiritualists are inclined ever and anon to believe what they regard as the decline of Spiritualism, and lose heart and hope in the cause of the spread of its truth. Here and there all over the country, societies will spring up and flourish for a season, only to go down soon or late in apparent defeat. But, as a rule, the failure of such societies is only apparent, not real. No matter how brief the existence of a society may be, if while living it has wrought any good work at all, its short life as a society cannot be counted a total failure.

Our society disbanded some months ago after a most prosperous existence of about ten years' duration. Its disintegration was by no means due to to the loss of interest in the truth of Spiritualism, for there is not an individual who belonged to it that is not ready and anxious to form a new society, provided that some other individual, or all the other individuals will bear the burdens or assume the responsibilities necessary to its successful continuance. The many depend too much on the few for the financial success of the society, and upon themselves in advising those few how to run it without their financial assistance. And thus the few, in time, become weary of replenishing the society's exchequer, and reluctantly withdraw their support from it.

But the interest in the subject of Spiritualism in Fort Wayne at this very moment is greater, deeper, though quieter, than it has ever been. There has been some splendid seed sown here fo rthe cause which has taken root and borne fruit bountifully. Every week or two I get inquiries by telephone, postal card, letter, or from persons met on the street: "Where does your society meet now, and when?" "Why did you let your society go down?" "Are there any good mediums in the city whom you can personally recommend?" "When are you going to reorganize your society?" All such questions relating to and expressing the interest felt by all kinds of people in the question of Spiritualism.

As proving that this interest is not alone manifested by the idly curious, let me relate the following incident which occurred within the last few days, even tho' it is somewhat personal to myself. It is impossible for me to relate it without reference to myself, which will be excused under the circumstances.

I am the only Spiritualist member of the Allen County Medical Society, the membership of which numbers about three hundred. A few days ago, one of its prominent members and vice-president, passed to the beyond. He was a most radical orthodox Presbyterian. The president of the society is a most radical orthodox Baptist, whose pastor, the Rev. J. N. Field, preached a sermon about eight weeks ago, against Spiritualism, to which I replied in the Fort Wayne Journal-Gazette.

Before I had heard of the death of this member, the president called me by telephone about 9 a. m., informed me of it as having happened but a few hours previously, and requested me to act as chairman of a committee on resolutions, etc. He informed me that he thus notified me early so that I would have time to prepare them in order to present them to the society the following evening, at its meeting to take action on the death of the deceased member.

I immediately went to work on them, determined in their preparation to break away from the old, stereotyped phraseology which characterized such formal documents, such as "Whereas, it has pleased Almighty God, in His inscrutable providence to remove from our midst . . . . .,Therefore, be it resolved," etc., and to get as much Spiritualism into them as I possibly could. After finishing them I called the president up to inquire who the other members of the committee were, inasmuch as they might not feel willing to endorse what I had written, informing him that I had entirey ignored the old "regulation form" in the construction of the paper he had delegated to me. His reply was: "This is the very reason why I appointed you chairman of this committee. I felt assured you would give us something out of the ordinary, that would be a refreshing innovation. I have not appointed the other members yet, thinking I would do so at the meeting of the society this evening, but I will appoint whoever you desire to serve with you."

He appointed two members as my co-committeemen whose names I had suggested, of materialistic inclination. At the meeting I prefaced the reading of what I had drawn up, with the remark that if my associates or the society had any objection to it, it could be so amended as to meet it. But it passed unanimously, was ordered engrossed, published, a copy sent to the bereaved family, and all seemed pleased with it, declaring it to be a long-needed departure from the old form of such papers.

Now I have related this little story of recent local history, to illustrate the fact that the interest in the subject of Spiritualism is not waning but increasing. Had it not been that I was a Spiritualist, and an outspoken one, I am quite certain I would not have been appointed on this committee. The fact is, the entire society with many other people, want to hear all that can be heard upon the subject, without revealing their interest in it directly, by presenting themselves where the philosophy, science and religion of Spiritualism is expounded from the rostrum. I am as well satisfied that I meet old friends and acquaintances, patients and patrons of mine for many years, but members of the different orthodox churches, who are extremely anxious to engage me in conversation on the subject, to hear my experiences personally related, and to get all the information possible at first hand, as I am that I exist. But I have always made it a rule never to introduce the subject myself, and they, for various reasons, do not feel at liberty to do so. But I can stand such silence if they can. I am not around peddling Spiritualism, but I am enjoying it "all the same," and it is quite well known here that Mr. L. O. Hull and myself have the courage of our convictions.

Since this communication was commenced, there has occurred the death of the oldest member of the Allen County Bar, one of the ablest jurists in the state of Indiana, and long a valued, personal friend of mine. He was for many years judge of the several courts here, and was twice elected to congress. He was far from orthodox in his religious belief, but will be buried by an orthodox minister just the same.

I remember some years ago, he manifested his interest in the occult, by visiting the residence of Mr. L. O. Hull one evening and engaging with us in investigations. I see that a committee of his brethren of the legal profession has been appointed on "resolutions," etc., and on that committee is the name of one of our present judges with whom I have sat in seances, and who in one of them received a very wonderful, satisfactory message, from a deceased legal friend. This judge is satisfied of the truth of the phenomena of Spiritualism, but is a Theosophist. I believe he is a Spiritualist with Theosophical trimmings, or a Spiritualist in Theosophical regalia, I am just now wondering that if he has the writing of the "resolutions," whether he will inject into them any of his Spiritualistic knowledge, as I have done in those above referred to. If he does, it will only be another evidence that Spiritualism is leaking out in every direction.

I notice in Brother Hudson Tuttle's last quarterly report as Editor-at-Large of the N. S. A., he writes as follows:

"The work constantly enlarges and more newspapers and monthlies have sent requests for articles on the subject of Spiritualism than it is possible to supply. While the press has for some time contained scarcely any editorial matter on the subject, the pulpits of the country have fulminated and gospel ministers, both great and small, have preached a sermon on Spiritualism. Perhaps this is because they find it a drawing card, attractive and pew filling." This does not point to the "decline of Spiritualism" very strongly.

This communication is already too lengthy or I would include in it a copy of the "resolutions" I have referred to. I will, however, make one extract from it which will give the reader some idea of its general tenor:

"Science, which has always been disposed to obey Paul's injunction to "prove all things," is now making an effort to prove a future life. It is meeting with much encouragement in the accomplishment of this object, and its effort is more and more sustaining that other statement of Holy Writ, with which, it can hardly be said that saint and sinner are yet in full sympathy, viz. "The day of one's death is better than the day of one's birth," or that "To die is gain."

It will thus be seen that Spiritualism, or the science thereof, is obeying a Bible command which the orthodox church is paying no attention to, so far as a future life is concerned. When Paul commanded his hearers to "prove all things," he had no thought of excepting that of a future life.

H. V. SWERINGEN.

SPIRIT GOLD MINES.

Treasures Brought From "the Great Beyond."

There is no doubt among the experts that great and valuable "Spirit Gold Mines" with the most valuable treasures for humanity have been discovered by the bold and hardy explorers into the spirit realms; and that these priceless riches are free to anyone who has got the sand and brains to extract them from their sources.

These treasures relate not alone to spiritual but also to material riches. People who accept these discoveries will not only be wealthier in the occult lines but they will live on earth longer, have better health, less sickness, more pleasure, etc., than those who reject all these reforms. We come to-day loaded down with these rare jewels from the great Beyond and give them all away freely to the public, "without money and without price."

Leadbeater, the famous English lecturer, Theosophist, etc., tells in a recent Progressive Thinker, a detailed statement of Vegetarianism and Occultism. His lecture was one of the best I have ever read and should be scattered by the millions in all lands and languages.

As a scholar who has studied the subject carefully for several years under the best conditions, I wish to endorse all Leadbeater says along these lines. The greatest "gold mines" ever struck in the spirit world are those which have told the people the kind of food they should eat and its effect upon life here and hereafter. Briefly, then, the higher spirits advocate a list of foods such as vegetables, fruits, grains, cereals, nuts, honey, (whole wheat macerated with honey), Indian meal, corn, oatmeal, etc., butter, cream, cheese, eggs, and most any vegetable "ripened by the sun." I know Leadbeater is reported to not endorse eggs for food and to be strongly against meat—beef, mutton, pork, game, fish, oysters, etc. The well known Boston artist's controls (or spirits) speaking through Mrs. Adelaide C. Littlefield, have for years endorsed the highest discoveries along these lines and especially have I heard them speak against people eating meat, and even seeking to keep their medium from going to butcher shops, etc., where the bodies of slaughtered animals lay.

We know the college, the university, the professional people are often arrayed against the spirit world in these new lines of thought, and spare no occasion to "buck against the gods," but we see the opposition of even this class of people being surely overcome. It was scarcely ten or twelve years ago that some Harvard University graduates were sitting in the parlors of this Spanish-American artist, at her home in 218 Columbus avenue, and they were predicting what a dismal failure the new electric car system would be, but to-day that system is admitted by these same men to be a brilliant success. The papers which once ridiculed Spiritualism are now printing our most advanced literature, and truth is winning out.

Mrs. Littlefield's controls agree quite perfectly with all Leadbeater says along these various lines and also speak against the use of any beer, liquors, wines, etc., tobacco, or even tea or coffee (an exception being made to coffee made from wheat). People may say these theories or discoveries are very good, but then ask, "What effect these theories have upon human beings?"

I will tell you, briefly. Anyone who follows high spirit advice will be better off in this world and the next. (N. B.—We do not advise anyone to accept advice from spirits who are gamblers, robbers, speculators, etc.)

To illustrate effect of spirit power, etc., I will take some personal cases.

Case 1. Young married man had ignored all spirit laws, etc. Smoked, drank little, etc., ate meat and thought there was no future life. He was taken very sick and had given up a valuable position. Spirits perfectly diagnosed case at artist medium's, and in a few days he was a well man.

Case 2. Young lady, telephone central in large city, was overworked, had peculiar head pains, was about to resign; case a very baffling one. Spirits diagnosed accurately, cured with few magnetic treatments and lady fully recovered. Now holding very valuable position.

Case 3. Elderly lady was on deathbed. Had pains in side, etc. No relief from various doctors' etc., but spirits took away pains in one treatment and would have fully cured case probably if the family had obeyed instructions, but as they had more faith in regular doctors, the case was returned to them. They all solemnly swore that they could cure the case but the woman died and the bills were paid. No autopsy.

Case 4. Young lady expected to wed man of wealth. He refused. She had beauty, youth, education, dress, etc. Came from elegant home where costly wines flowed like water, meats, fish, leisure, luxury, horses, carriages, etc., galore, but men did not "take to her." She was put under spirit treatments. All meats, fish, fats, candies, liquors, etc., were abandoned. She was put on regular hours, baths, plain vegetable and fruit foods. Skin was treated, face massaged, beefy fat plumpness refined, indolent, lazy muscles exercised, mind cultivated along special lines and in about one year the young lady was blossomed out as a new woman. She had numerous admirers. Several stood ready to marry her at once. She picked out her man, turned her back on Spiritualism, and is going back to her old habits, losing her beauty, daintiness and refinement.

Fact is, the spirit world is a great treasure house of wisdom—a gold mine which will be probably more carefully worked in the future than the past. Drink at least two quarts of water a day, exercise in sun and breathe pure air. Eat pure food.

GEO. E. LOTHROP, JR.

Boston, Mass.

WHAT'S THE USE?

What's the use of worrying, what's the use of tears?
Sorrow's face was never yet dark as it appears.
Set the doors and windows wide, let the sunshine in,
Light's a certain remedy for sorrow or for sin.
In that flood they disappear quickly from the view
Both are ghosts of color—sunlight fades their hue.
Seal each door and crevice, darken every pane,
Back they'll come to greet you with the old refrain.

What's the use of toiling, morning, noon and eve,
Heaping up a lot of gold you must shortly leave?
Shrouds possess no pockets. Scatter far and wide.
Not one coin will jingle on the other side.
Mortal clay is dust and dew, only deeds can live;
Learn the joy of giving while your hand can give!

What's the use of sighing if the world goes wrong?
Put your shoulder to the wheel; help it with a song.
Oil the mill of labor with a hearty jest
Strip the peddler, Life, of jokes and wisely leave the rest.
Each one has his heartache—keep your own ache hid,
Box it up and stamp it with a smile upon the lid.

What's the use of quarreling over God and Man?
Think your thoughts and go your way bravely as you can.
Lend a hand and share a crust, let your heart be strong
God and Man are mysteries you shall solve ere long.
Anger in and Wit is out. Reason in dismay
Snatches Logic by the hand and hastens from the fray.
Follow up the path you see though the light be dim,
Do your duty to the world—and leave the rest to Him.

BEATRICE ST. GEORGE.

Wilmette, Ill.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

DIET REFORM.

If You Are an Invalid, Discharge Your Doctor and Put Yourself on Wholesome Foods.

I was much interested in the account of Miss Hinda Smith, the music teacher, who fasts often and lives on five cents per day. I have been a vegetarian for about fifty years in theory, though I never practiced it till about ten years ago, quitting pork, however, forty-three years ago. My apology for not eschewing flesh diet entirely, is that I was much from home and it was not only inconvenient, but in earlier years almost impossible. I won't claim that my good health is all based on my diet, but I do say, that for many years I was never free from pain, and I suffered from nervous headaches every few weeks, and sometimes every few days, and I never dared go far from home without a cane, and now I never use one. I can run up and down a long flight of stairs as rapidly as a man of twenty. It may be that I came into a period of health as years came to me, but even admitting that, I have proven that flesh diet is not necessary for strength.

Last fall and winter I boarded myself, and my bill of fare for the entire sixteen weeks was Malta Vita, whole wheat bread, nuts, fruits—apples, pears, grapes, peaches, oranges—potatoes, (which I baked by splitting them and putting them on my stove), honey, butter, milk, etc. I don't mean to say that I had all this variety at any one meal, for I seldom eat except two or at most three varieties at any one meal. I ate two meals a day, and always enjoyed the last meal till time for the next meal, never ate or required even a piece of fruit between meals. During that time I attended several patients each day, distant from each other, and every magnetic physician knows that magnetic treatments are much more laborious than any other kind of work, and I lectured each Sunday night, and attended about four gatherings of some kind in our society each week. At the end of sixteeen weeks I made an estimate of my cash book of what my board had cost me and found it had been 88 cents per week, or about 12½ cents per day, and this form of diet I should have indulged in had it cost double what it would to have indulged in the old popular method, because I believe it is best for the human system, and to support a system that requires the murder of animals, is abominable and wicked.

Sometimes people talk very patronizingly to me. They can eat anything—nothing hurts them, and if it did hurt them a little, they are going to have what they want. Thus they manifest their selfishness and heartlessness. They think they are demonstrating noble qualities, by dilating upon their gustatory talent, whereas, they show that they have no regard for the lives of animals and that they are themselves only a short remove from the brutes.

I am certain that a large percentage of diseases are prevalent in consequence of our diet. It is very certain that flesh-eating must result in diseases among the more spiritual and sensitive people. A state of excrementation is constantly in process with all animals. This excrementious matter is being transported to the surface from every part of the body every fraction of a second. It is dead—it is carrion. No person ever ate a piece of flesh, no matter how small, who did not eat carrion, for there is no part of the system of the animal where it is not. They that frequent the cow stable or the horse stable or the pig sty smell of it. A part of this carrion is uric acid of which your system already has as much as it can excrete, and if you obtain any more, it must be thrown into the blood or deputated by the kidneys, thus laying the foundation either for rheumatism or kidney disease. One would not think of allowing even a dead cat to lie near the house, but here we not only have carrion about us, but in time we eat many times the weight of a cat. How can we expect to be healthy?

Another wrong is the very great variety of our menu. You never would think of feeding your horse such a variety, and your own judgment admonishes you that you would in time kill your horse, if you did. One or two, or at most three dishes is all one should eat at any one meal. But just think of what you ate last Thanksgiving or last Christmas—Turkey, baked in its own grease, dressing consisting of a variety of things, pepper, always constipating, fruit, nuts, candies, raisins, mince pie, made of mince meat, fruit and perhaps brandy, doughnuts fried in hogs' fat, cranberries, etc., and you didn't get sick, either! isn't it strange! When you become a little higher spiritually, you will get sick when you eat such a mess. It would make you sick to look at it, if it was macerated and thrown into a swill bucket, as it was into your stomach.

But say, didn't you have the least bit of headache the next day? The facts are, the gastric juice is not equal to digesting all the ingredients in such a horrid compound. The digestive fluid adapts itself to the quality of food you eat. If you eat fruit, there is a fluid just adapted to fruit ready to combine with it. If you eat anything else, the fluid will meet it, but if you use one quality of food too long the fluid becomes weakened and incapacitated to assimilate it longer, thus showing necessity for a change. But when you take all kinds, at every meal, the digestion becomes weakened, and the food is but poorly digested. In this condition the bowels become packed—especially the colon—and the material sours and swells and finally commences to decay in the system, causing inflammation of the colon, and gives the surgeons an excuse for relieving you of your vermiform appendix, as if that would be a future preventive against the recurrence of the same condition.

President Arthur killed himself eating. He had around his plate some fifty-odd dishes it was said, and I suppose he tasted all of them. He had strong vitality to endure as long as he did. Rockefeller came to Santa Barbara, while I was there, offering a million dollars to any one who would cure him of dyspepsia. I would have cured him for five dollars, but he didn't consult me. I should have required him to dismiss his chef, who served him with indigestibles, and placed him on only one or two simple kinds of food—such as our prepared foods. He struck some one who put him on oatmeal and graham gems a short time after, and was relieved.

Another injurious article of diet is coffee—any condiment is injurious, but coffee is the worst. About forty or fifty years ago, old people will remember the experiments had with Alexis St. Martin. He had been shot in the war of 1812 through the stomach, but the wound never healed up, or rather never covered up, so that with a spectroscope one would be able to look through the aperture into the stomach, and see just what was doing. In the experiments the physicians were making on him, for their observation they gave him coffee, and invariably the stomach turned pale and the digestive fluid was driven back. I have frequently struck cases in my practice where I had to require them to give up their coffee, and always found great assistance in healing them when they did so. I think tea is more or less injurious, but not so bad as coffee.

I have had no personal experience in fasting. I know those who have omniverous habits if they will persist in them ought to fast at least once or twice per week. Perhaps I should yet be happier if I should fast occasionally, but under present conditions I seem to be good for quite a number of years yet, and when I get ready for the transition, I shall probably not make much noise about it, but walk off to the lounge, lie down, and go out.

It can be seen from what I have said, that happiness does not consist in what we put into our stomachs, but in what we assimilate. Any conjestion is diabolical, and we should avoid it. Pro bono publico.

DANIEL W. HULL.

Snohomish, Wash.

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THE PHILANTHROPIST.

Being the Fable of the Man who Concealed His Motives Behind the Mask of Doing Good to Others.

To the Editor:—I shall be pleased—more than pleased—to see the enclosed manuscript and clipping in your excellent paper. C. H. MATHEWS.

A man who always sought the chance to play a big hand in finance conceived a plan whereby he might increase his goods a mighty sight, but at the time he knew he must kick up a bloomin' sight of dust; and, to conceal the game he meant, called it "benevolent intent."

Said he: "The heathen I perceive, the glorious gospel should receive; and in my wish to save their souls I'll cross the ocean's heavy rolls, and carry to these people wild the Christian gospel true and mild. I'll teach them ways of truth and joy and give their idle hands employ.

Thus did the man who framed the game proceed to put in force the same. With sanctimonious mien and air he sailed the briny seas to where there lived a people whose fair lands bloomed as the rose beneath their hands, and whose desire was but to be a people independent, free.

"I've come across the ocean's wave, your poor benighted souls to save," exclaimed the man on plunder bent, masked as "benevolent intent." "It grieves me sore that you should be benighted and in misery; and so I've come from far away for your poor souls to work and pray."

"But we are happy and content," the people cried. "Why were you sent?" We have our schools and churches, too; our peaceful ways we would pursue, and rule ourselves in freedom's name while you at home can do the same. We thank you for your kind concern, but you would better, far, return."

"Alas," the missionary cried, "it's sad that you my plans deride. I plainly see that you are blind to all the good I have in mind. So here I'll stay and while I teach I'll just grab all that I can reach. If I save souls from Hades hot you'll have to give me all you've got."

And when the natives did resist this oily old philanthropist he swept their land with righteous ire and laid it waste with sword and fire. He seized their lands, and while he prayed a sanctimonious look displayed: "I do this in God's name," he cried, and heaped the dead on ev'ry side.

He filled the land with blood and tears, disease, and rum, and awful fears. He sacrificed his country's sons who bore his bright, death-dealing guns. He used his country's flag to hide the thieving game for which he tried, and called men "traitors" who denied his right all rights to override.

And when at last his game was won he counted all the wrongs he'd done and said: "Well, Christian duty and our destiny walk hand in hand. I gave to them the blessed word at mouth of gun and point of sword, and it is only just and fair to take their all to make me square."

Moral:

When greed on plunder wide is bent,
It shrieks: "Benevolent intent!"

WILL M. MAUPIN.

A Child Medium.

Danville, Ky.—L. A. Farris, a merchant near Carpenter's Station, has an adopted child of fourteen years whose mind became impaired in May. She was carried to the Lexington Asylum, where she remained until August, when she was reported cured and brought home. For the last week she has been sick with something like catalepsy. At one moment her whole muscular system becomes rigid, and in this condition she talks at random and sings the most pathetic airs, composing as she proceeds.

One morning last week there were loud and distinct knocks on the weather boards outside of the house. Supposing some one wanted to enter, Mr. Farris went out, but saw no one. The raps were heard again on the other side of the house, but no one could be seen.

Mr. Farris then walked from the family room to the dining-room and, hearing a noise behind him, saw, so he says, an ordinary cuspidore ambling along after him. Mr. Farris is a sober man and no one doubts his statements. A glass of water was on a table in the room where the girl lay. It tumbled off to the floor and was picked up and placed back. Off it went again, and even the third time, the last fall breaking it.

While these weird things are going on the girl is singing or chanting some strange melody, accompanying her music with all kinds of gesticulations with her arms and feet.

She sprang out of bed Sunday morning, walked to the fire, and her slippers, so it is solemnly asserted, moved gracefully from under the bed to her feet. She put them on.

Mr. Farris tore off part of the weather-boards, thinking that some animal was fastened up and couldn't escape. Nothing was found to explain the noise.

The girl in her lucid moments says that the spirit of Burt Wolford is hovering about the premises and making these noises. Mr. Wolford died there a few years ago.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y.

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MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

My Dear Mr. Howe:—

By reason of conditions I could not anticipate, over which I have had no control, and which have arisen since I gave Mr. Francis my promise to undertake this correspondence, I am compelled to make you and our readers an explanation and apology which I trust will be received as it is given, in the spirit of candor and good faith.

At the time this discussion was proposed I hesitated to undertake it, realizing that it would add one more demand upon my already overtaxed time and energies, but after careful planning I thought I could so arrange to divide my time and economize my strength as to meet this additional requisition upon both. But I did not foresee that one of the direct results of this discussion would be to double my already heavy personal correspondence, and precipitate upon me a procession of suffering humanity I cannot ignore nor thrust aside nor deny such help as it is possible for me to give.

I have a regular correspondence with more than fifty friends and students of Natural Science, to say nothing of the relatives who must not be neglected, and since this discussion began I have had urgent letters from all parts of this country, from Canada, Mexico, Europe, Australia, and even far away India, which demand carefully prepared answers. I have neither secretary, clerk, stenographer nor maid, and therefore all this work is "hand made" and must be done by me personally and alone.

In addition to all this, for more than a year I have had in my desk the manuscript for a book almost finished, and another work is outlined which must be prepared for the publisher as early as may be possible. These are works directly connected with this particular school of science and philosophy, and appear to me to be of the utmost importance.

It has therefore come to the point where I must face the important problem of my own personal responsibility, as I see it, and decide where my duty lies. I can now see but one way out of the difficulty, and that is to discontinue this discussion for the immediate present and until such time as it may be possible to take up the subject again under less strenuous conditions. And so I have been compelled to decide. This letter, therefore, is to be my "au revoir," but I shall hope not my "good-bye."

This, I know, is a very proper place for me to sign my name, but your last two letters which are yet unanswered, present so enticing an invitation that I am tempted to say a word more in closing for the present my part of this correspondence.

For the first time, you seem to me to sense the fact which I have been trying to make plain, namely, that the author had in mind a very definite and specific PROCESS when he framed his carefully worded definition of "Mediumship." I am indeed glad if this be true, for I am convinced that by following the thought to its legitimate conclusion you will come to see that when the limitations of his definitions are applied and kept in mind, as he requested and intended his readers to do, it will place upon his words and his work a very different value from that which must result from ignoring or overlooking those limitations.

With this in mind I believe I can now answer your question on this subject so that you cannot fail to get my meaning clearly. After you quote his definition of mediumship, showing the three particular elements of control to which he alludes, you say, "We are not informed whether such control, in all cases, covers the three parts, or not. Perhaps it may not proceed beyond the control of the WILL. In that case would it be hypnotism?"

My reply is that it would depend entirely upon the PROCESS employed. If the process were the SUBJECTIVE PSYCHIC PROCESS to which the author refers, it would certainly be hypnotic or mediumistic, as the case may be.

And now, let me see if I can clear up one more point wherein you appear to me to become confused. You say, "That he classes trance, automatic writing, inspirational speaking, impressional mediumship, clairvoyance, clairaudience, emotional insanity, delusional insanity....all is mediumship."

Let me say that I believe this is as misleading a statement as any you have made throughout this discussion, although I readily concede that it is not so intended. You seem to quote his definition only to forget its meaning and application before you can pass to the next sentence.

Again let me quote from the author's own words at page 149 of the book, where he is referring to the effects of the subjective process of mediumship: "The spiritual intelligence dominates and controls the WILL, VOLUNTARY POWERS and SENSORY ORGANISM of the medium. The medium, being thus under the domination and control of the outside, spiritual intelligence, is therefore in a SUBJECTIVE condition TO THE EXACT EXTENT THAT SUCH CONTROL EXISTS.

"That is to say, IN JUST SO FAR as a physically embodied individual is subject to the domination and control of outside spiritual intelligences, IN JUST THAT FAR THE PROCESS involved and the relation thus established are MEDIUMISTIC and therefore SUBJECTIVE.

"The corollary of this proposition is equally true, namely: TO THE EXTENT that a physically embodied individual is FREE from the domination and control of outside, spiritual intelligences, TO PRECISELY THIS EXTENT, the relation between them is INDEPENDENT and therefore NOT MEDIUMISTIC NOR SUBJECTIVE."

Now, while the author defines all the various classes of mediumship to which you have referred, the limitations of his definition are of the most vital importance in connection with each class designated. You seem to forget that the three paragraphs from the book above quoted have any meaning or bearing or application whatever.

You seem to understand, for instance, that when the author refers to clairvoyance as one of the classifications of "mediumship," he means that ALL clairvoyance is necessarily mediumistic. But this is so manifestly unjust that I am sure no careful reader of the book would fall into such an error. It is those who have NOT read the book and who are depending upon this correspondence to form their judgment of it, that will inevitably be misled by such erroneous interpretations.

In order that any reader of the book may observe how far misleading such a conclusion or inference is, it is only necessary for him or her to turn to page 203 and beginning with next to the last paragraph, read as follows:

"Attention is here called to an exceedingly important distinction, viz.: While mediumship is at all times and under all conditions and circumstances a SUBJECTIVE PROCESS and invariably results in a surrender and sacrifice of individual powers on the part of the medium, THIS DOES NOT MEAN THAT ALL PSYCHICAL DEVELOPMENT IS MEDIUMISTIC. ON THE CONTRARY, QUITE THE REVERSE IS TRUE.

"There is, in fact, a method of development which, when once accomplished, enables the individual to come into as conscious relation to his spiritual environment as he is to his physical environment. HE SEES CLAIRVOYANTLY WHENEVER HE DESIRES TO DO SO, and when he opens his spiritual eyes he sees whatever there is upon the spiritual planes within the range of his vision. HE HEARS CLAIRAUDIENTLY whenever he WILLS to do so, and when he thus exercises his spiritual sense of hearing he hears whatever there is to be heard upon the spiritual planes within the range of his hearing. He is able to communicate with those upon the spiritual side of life as freely and as voluntarily as he does with those upon the physical plane.

"Spiritual intelligences HAVE NO CONTROL OVER HIM WHATEVER, NOR ANY OF HIS FACULTIES, CAPACITIES OR VOLUNTARY POWERS. HE IS ABSOLUTELY INDEPENDENT IN THE EXERCISE OF HIS SENSORY ORGANISM. IN OTHER WORDS, HE IS AN INDEPENDENT PSYCHIC IN EVERY SENSE OF THE TERM. HE IS IN EVERY SENSE A NATURAL 'DEVELOPMENT,' AND AT EVERY PROGRESSIVE STEP ALONG THE WAY HE ACQUIRES DEFINITE AND SPECIFIC 'POWERS.'

"HE OCCUPIES THE POSITION OF A MASTER, WHILE THE MEDIUM OCCUPIES THAT OF THE SUBJECT OR SLAVE. THE ONE IS INDEPENDENT, THE OTHER DEPENDENT. THE ONE POSSESSES SPECIFIC AND DEFINITE 'POWERS,' THE OTHER IS ROBBED OF THE POWERS WITH WHICH NATURE ORIGINALLY INVESTED HIM. THE ONE IS AN ACTIVE, INTELLIGENT FACTOR, THE OTHER A PASSIVE INSTRUMENT. THE ONE IS A RESPONSIBLE INDIVIDUAL INTELLIGENCE, THE OTHER AN IRRESPONSIBLE AUTOMATON TO THE EXTENT HE BECOMES A SUBJCT OF MEDIUMISTIC PROCESSES."

When the author refers to clairvoyance as "mediumship," therefore, he does so IN JUST SO FAR ONLY as the PROCESS employed is SUBJECTIVE, but no farther. The same is true when he refers to clairaudience, inspirational speaking, impressional mediumship, emotional and delusional insanity, and in fact every other class of mediumship mentioned by him.

A practical application of these facts will give to the book a meaning quite different from that which you and other critics have unintentionally read into it. So important is this that it would render valueless the alleged "testimony" of every witness you have thus far called and questioned. This is not because there is any question as to the honesty of your witnesses, nor any doubt as to your own motive in calling them. But it is because you have not placed before them the exact nature of the case under consideration.

I do not know the parties personally whom you have questioned and whose answers you have published in your last two letters, and therefore I cannot speak of their alleged "mediumship" of my own knowledge. But it is a fact that some of them have heretofore written of their experiences in such manner as to clearly indicate that what you and they have been designating as their "mediumship" is not mediumship at all within the meaning of the author's definition.

Before it would be possible to give to their testimony any scientific value whatever, it would be necessary to propound to each one of them a very different list of questions from those you have asked them. One of the first questions propounded to each witness should be, "What is MEDIUMSHIP?" And he should be permitted to frame his own definition without suggestion from you or me or anyone else. For only by so doing, and making his answer to this question definite and specific, is it possible to determine whether he is a "medium" at all within the meaning of the author's definition. There are a number of other questions which should supplement this in every case. Upon the answers alone would depend the qualification of each witness to testify from his own personal experiences concerning the effects of the "SUBJECTIVE PROCESS" which the author defines. I do not believe you will question the perfect accuracy and justice of this statement, after you have viewed the subject calmly and without prejudice.

If it were possible for me to carry on this discussion, I should be glad to question each one of your witnesses myself, provided you and they would grant me the privilege. I am satisfied that such questions as I have in mind to ask would elicit much valuable information with which our readers are not all familiar.

While your method of approaching and dealing with the subject is thoroughly UN-scientific, there is, I believe, a way in which it might be possible to make such an examination of all these cases, together with thousands of others, as to enable Spiritualists themselves to determine the question at issue upon the basis of exact and scientific data. I have already suggested to Mr. Francis something of the plan by which this might be accomplished. I am hoping that I may be able to discuss this idea with some of the leading Spiritualists personally, in the near future, and thus help formulate a campaign of scientific inquiry along lines which will offer to Spiritualists an opportunity to PROVE something of scientific value.

The author boldly challenges the world of scientific intelligence to take up this investigation. He states that when such an examination is made it will verify his position beyond all question. He does not shrink from the proposition. He is evidently, therefore, sure of his ground. But you might follow the lines you are now pursuing until you had filled hundreds of columns of The Progressive Thinker with such alleged "testimony" as you have thus far produced, but it would not be of the least scientific value, nor tend in the slightest to scientifically disprove the author's position.

I believe, however, that the time has come when Spiritualists owe it to themselves as well as to the world at large, to enter upon a study of this subject with a purpose single to the demands of science. I believe there are those within the ranks of recognized Spiritualism who are not only capable, but who would be willing, when a definite and adequate plan is outlined, to undertake the work for the sake of laying before the world scientific data which cannot be disputed.

I shall be glad to further this work as far as my time and abilities will permit. I should be glad to work with Spiritualists to that end, for I am convinced that it would be a work for humanity, and it is certainly one which has been all too long deferred.

I wish I had the time and space to make a careful analysis of your definition of "Personal Responsibility," for if there was ever a false philosophy of life promulgated it is that embodied in your conception of this subject as expressed by your definition. If you have therein given expression to your real convictions, I do not wonder that you can see no harm or wrong or moral principle involved in the subjective process of mediumship and hypnotism.

I hesitated to press this subject before, lest I might do you an injustice without knowing it. I desired to be perfectly fair with you, and therefore, feeling that I was not sure of your position, I asked you to define "Personal Responsibility" for me, and this is your definition:

"Individual Dependence upon, and responsiveness to ALL THE CAUSES IN THE COSMOS that reach the individual through ANTECEDENT and envirment." You then add that "this includes rewards and punishments."

If this means anything, it means that each individual, in order to be personally responsible, must depend upon and respond to "ALL THE CAUSES IN THE COSMOS" that "reach" him.

You will doubtless concede that the wisest man of earth is entirely ignorant of the very largest percentage of the "causes of the Cosmos" which "reach" him.

It is therefore apparent that knowledge of Nature and its laws, or of ethics and its principles, has no material place in your conception of the moral status.

If the "causes of the Cosmos" which reach him impel him to commit what mankind calls "crime," he is as much obligated by your definition to do so as he is to refrain in case the "causes of the Cosmos" happen to impel him in the opposite direction.

Can you imagine the results of such a doctrine as this upon society if it were embodied in our laws? Let us suppose for instance, that a man is on trial for murder. It may be that he has wantonly killed his helpless wife and innocent child, as did the man who was recently hung in this state. But under the new order of your philosophy of life, he goes to the witness stand and, after confessing the act, pleads that he was impelled to the act by his "dependence upon and responsiveness to ALL THE CAUSES IN THE COSMOS," etc.

Now, there is clearly no way in which the judge or the jury can disprove his claim, for it is impossible for them to know anything about the "causes in the Cosmos" which may have reached him "through antecedent," especially, and very little of those which may have reached him "through environment."

He must therefore be acquitted. Indeed, under your definition he is obligated to depend upon and respond to "all the causes of the Cosmos" no matter where they lead him or what they impel him to do. Under this view there is no such thing as "crime."

If you could only demonstrate the truth of your proposition you would not only prove the author entirely wrong, but you would reduce society at once to a state of such lawlessness as to save the city, the state and the nation an immense expense for police service, criminal courts and moral instructions.

In a former letter you indicated your belief that there is no destructive principle in nature so far as individual life is concerned. You held that all the processes of nature work together to "remove the obstructions" to man's EVOLUTION.

If this be true, then again "all is good" so far as the evolutionary process is concerned. In this view, what we call "CRIME" is only one of the phases of the EVOLUTIONARY PROCESS, and should therefore not be discouraged. Under your definition it may be just as valuable and necessary as the highest moral expression of life.

Thus, along two different lines your logic results in the total eradication of "crime" from the "COSMOS," or in converting it into an evolutionary and therefore necessary factor in man's development.

And yet, in response to my question, "Is crime a necessary factor in or aid to the evolution of man as an intelligent soul?" you answer, "I THINK NOT."

It was to bring out this contradiction that I asked the question.

And now I have already consumed more than my allotted space and must close, leaving untouched a number of points which I would gladly consider if I dared continue further.

Before closing this letter, let me say that if, during this discussion, I have at times appeared severe in my treatment of your various statements and opinions, please do not interpret this as any disrespect to you, nor any impeachment of your honesty. I ask you to bear in mind that I had been charged with the defense of a book which stands for—not merely the position of its author—but for the philosophy of the Great School I have the honor to represent.

My persistence in this correspondence rests upon the gravity of our theme, and the ever present consciousness of how few there are to formulate the scientific knowledge of the MASTERS, and how few there are to defend the lofty moral principles of their philosophy.

In conclusion, I want to thank you personally for the gentlemanly courtesy with which you have treated "a woman" throughout this correspondence. It has left with me a feeling of warm personal friendship for you as a man, and admiration of you as a writer, and I shall esteem it a privilege to meet you personally if the lines of our lives should ever bring us within hailing distance. Cordially and sincerely,

FLORENCE HUNTLEY.

PSYCHIC LIGHT.

Continuity of Law and Life, by Mrs. Maud Lord-Drake.

Two books lie before me inviting serious attention. Both are written by women, widely and honorably known; both public mediums, and both autobiographic in narration. One of them emanates from across the ocean. It deals largely with physical phenomena such as materialization, spirit photographs and similar facts. The other book concerns itself more with psychic matters and is a product of "Our Maud." Both are written in simplicity of diction and an earnestness of purpose, such as invite confidence and respect from the first sentence to the last. Both books will strengthen any wavering faith in the great movement of Modern Spiritualism, which may come from some of the latter-day weaknesses of the cause. They will give the seeker a body of facts to consider and digest, which may not always be attainable at first hand.

It would be a privilege to be prized, to meet Mme. E. D'Esperance, the author of Shadow Land. That work is a notable contribution to Spiritualism. But it is a reminescential pleasure and honor that I have felt the genial warmth of Maud Lord-Drake's hand-clasp. It is she who has just sent her message to the world in the shape of the second book to which I refer. Psychic Light, the Continuity of Law and Life is also a worthy addition to our literature. The book is full of meat—the meat of psychic experiences covering a period from childhood to her present youth. (Would that the book were as handsome to behold as the ever-charming Maud herself.)

I owe her a debt of gratitude. This will be her first intimation of the fact. In earlier years, when deeply pondering some very important psychological problems connected with Spiritualism, I chanced to hear one of her pleasant informal talks on this subject. Many things seem foreordained; so I was bound to hear an answer to my question from Mrs. Drake's lips, as though in direct response.

My problem in brief, was: Could a person be influenced by another intelligence, but perfectly unconscious of such influence? With our present wealth of knowledge on this matter, the question seems very elementary indeed. But this was before the advent of the English Psychical Society, and the more recent discoveries in the fields of hypnotism.

But, as to the answer. During the discourse Mrs. Drake (then Maud Lord) recounted one of her psychic experiences. A total stranger, she said, came to her in great haste while she was busied in her yard, and begged to know if she had seen anything of his runaway horse. To this she made unhesitating reply that he would find the horse grazing at a certain described spot. The gentleman rushed away on his search. No sooner gone than she became overwhelmed with shame at the succession of "lies" which she had so hastily and thoughtlessly forged. Consciously she had not seen the horse, nor knew anything whatever of his whereabouts. The sequel came soon. The stranger returned with the animal and was most profuse in his thanks for her information, "For," said he, "I found him at the place which you so exactly described."

Let those who understand these matters consider this fact in all of its bearings. To me it outweighs a ton of laborious negative arguments; and everything which I have since learned of that vast subject has but strengthened the far-reaching meaning of that one fact.

And the book is full of such experiences; a veritable mine of them. Like the book of Mme. D'Esperance, it comes from one who in her long course of public psychical ministry, has been above reproach. This means much—for there are no ordinary means of verifying many of the unusual phenomena described. The reader will soon drop into a sympathetic mood. Sharp scientific criticism is practically barred out.

It is impracticable to quote, but it may not come amiss to draw attention of our good theosophical friends to a little extract from page 260, referring to the incomprehensible Blavatsky:

"At the time Madam Blavatsky lived in New York, she was always delighted to have Mrs. Lord call, and was always pleased with the phenomena, as were others of her followers. It was the custom of the Madam to take a leaf out of the center of the table and darken it underneath by hanging curtains and drapery around the edges and have her spirit friends talk to her and show their hands and faces through the opening made in the table. She would place paper, pencils and slate under the table and receive messages written in the various languages with which she was familiar."

The photograph presented to Mrs. Lord is significantly inscribed, "Mrs. Maud. To one of the few honest mediums, from a friend who respects her. H. P. Blavatsky. 1877."

Sometimes it is well to end at the beginning, so I shall borrow a few nuggets contained in the preface of the book. That chapter gives our friend an opportunity of doing some philosophizing before she flings wide the doors of her "experience meeting." Let us remember then, that

1.—(All) facts must be self-evident (?) or demonstrable, to our senses; and, the number of the senses must not be limited by our experience."

2.—"It does not so much concern us to know from whence came life and how it came, as to be assured of its continuity and the conditions under which it exists."

3.—"....To know this fact now; to know something of the conditions of the next existence; to acquire some of the essentials for a fair start in that existence is of great value to all."

4.—"To be of value it must be a knowledge, not a belief. It must be a knowledge based upon logical inferences from facts."

5.—"....Neither the beginning nor the end concerns us now as much as the interim—the interlude, the tragedy or travesty, as the case may be....Preparing for the unending future is what should most concern us all while here on earth."

6.—"A force once started must continue until its legitimate consequence is accomplished. The evolution of the race is modified by every thought and action of the past. Every contemplated purpose must be accomplished somewhere along the lines of life, either here or in the great hereafter as sure as effect follows cause."

Many other good things are said, but space prevents reproduction. If every one of Mrs. Drake's personal admirers and friends—those who have come in direct touch with her warm, wholesome nature and have been benefited by the many proofs which she has given them of "the continuity of life"—will each secure a copy of Psychic Light—I predict that the first edition of this worthy contribution to the history and meaning of Spiritualism, will be quickly exhausted. And if these few words will aid to that end, then our universal "Maud" will have cause to remember her old friend, JOSEPH SINGER.

For sale at this office. Price, postpaid, $1.50.

AN OUTRAGE.

Persecution of a Chicago Spiritualist.

To the Editor:—Mrs. Clarisse H. Mullins, a member of the Church of the Soul, a devoted Spiritualist, and most worthy woman, has been subjected to a legal outrage by a court in Owosso, Mich.

Because the papers of that city, and the Detroit Free Press during the five week of her detention there, continually published and commented on her "arrest for abduction," and always announcing that she was a Spiritualist and a medium, Mrs. Mullins desires that the facts in the case should be furnished to Spiritualists.

After repeated postponements of the trial, Mrs. Mullins was discharged on the evidence of the prosecution, after her lawyer, Mr. Eugene Snow, of Saginaw, Mich., had expounded the law to the court showing there was no grounds for her arrest.

Hazel Wallace, the child of whose abduction Mrs. Mullins was accused, was taken from the foundlings' home in Detroit by Mrs. Anna Wallace when eleven months old, Mrs. Wallace being a second cousin of Mrs. Mullins.

Hazel is nearly fifteen years old, was fond of Mrs. Mullins, and for two years had been wishing to come to live with Mrs. Mullins, whom she called Auntie.

Having received a letter from Hazel asking advice concerning the annoying attentions of a young man, Mrs. Mullins consulted a good lawyer, who assured her the child being over fourteen years of age had the legal right to choose her guardian, and wrote Hazel that if after considering the matter well she decided she would like to come now to live with her, she would go to Owosso and bring her.

Hazel replied favorably, sending her measure as requested, that Mrs. Mullins might furnish her an outfit of garments. She told her companions that she was going to Chicago to live. Mrs. Mullins went for her on Nov. 9. The child got homesick before she had reached the city. Mrs. Mullins sent her back the second day after arrival, the 11th of November.

On the 27th, two weeks after, an officer called at her home with a warrant for her arrest for abducting the child. She did not ask for requisition papers, and learned that the Governor when applied to, told the sheriff there was no case against her, and he could not issue requisition papers.

The sheriff (Gerow) said, having gone so far, issued a warrant for arrest, we must proceed, else in future cases Chicago lawyers will not attend to our cases. And this sheriff, who promised Mrs. Mullins that he would not treat her as a prisoner, and with the handclasp of a brother Knight of Pythias, on arriving at Owosso with Mrs. Mullins, would give her no opportunity to get bail and thrust her into jail where she was obliged to stay over Sunday.

Mrs. Mullins wrote to prominent Spiritualists in the state, expecting they would come to her relief by furnishing bail bond, but they failed. As she learned it had been stated that she was going to educate Hazel to be a medium in order to help her in her business, she had Mrs. Cora L. V. Richmond go to Owosso to prove to the court that mediums cannot be made.

The trial was postponed from week to week on different pretexts till she engaged Attorney Snow of Saginaw, Mich. She had been furnished bail by Mr. E. H. Cherry, of Owosso, soon as he was informed of the facts of the case.

It is a disgrace to courts and a travesty of justice that such proceedings can be carried forward in the form of law, and innocent persons outraged by legal methods.

LUCINDA B. CHANDLER.

Lake Helen Camp, Fla.

The additions to our numbers of late have been P. W. Birkhauser, Omaha, Neb.; Miss J. E. Whitney, Brooklyn, N. Y.; Miss A. Sahnas, Brooklyn; Miss A. H. Bennett, Brooklyn; Mrs. D. O. Spear, Amherst, Mass.; H. A. Reed and wife, Miller's Falls, Mass., and a Miss Parsons. The above are stopping at Hotel Casadaga.

Mrs. Bender and Miss Wilkinson, of Pittsburg, Pa., are at Brigham Hall and Mrs. Arthur Underhill and son Arthur, from Canton, Ohio, are stopping at the Underhill cottage.

The eastern people named above are a part of the Budington excursion. Three others, Mrs. Flora Bishop, of Boston, and Mr. and Mrs. Evarts, of New Hampshire, are at Hotel Webster.

Mr. and Mrs. Budington are at their fine cottage on the grounds.

Mr. and Mrs. A. H. Porter and son, of Mentor, Ohio, are at the Apartment House.

Sunday, Feb. 7, our regular camp session begins.

We have had one decidedly rainy day and two days that it rained a portion of the time, within the week. The rainy day was just a steady downpour like some of our warm June days in the North.

On Saturday and Sunday it was colder, and to-day (Monday) good fires are very comfortable, but roses, jonquils and jasmines do not seem to heed it at at all.

On Saturday evening, Jan 23, Dr. and Mrs. Hilligoss gave a reception to Mrs. Hilligoss' daughter and her husband, Mr. and Mrs. Zachman, of Cincinnati, O., which was a very enjoyable affair. After introductions, speeches and refreshments, the guests spent some time dancing. Dr. and Mrs. Hilligoss accompanied their children to Miami, and have now returned to camp.

Mrs. Minnie Brown tendered the Ladies' Auxiliary a seance on Wednesday afternoon, which was well attended and netted a nice sum for the association. She was very successful in her descriptions.

Writing of the ladies brings to mind the fact that Mrs. Horace Kellogg, of Lake Brady, Ohio, collected from the buy a barrel of oil and paint enough to buy a barrel of oil and epaint enough to paint our new lamp posts and lamps, before the lamps were all placed.

Progressive euchre every Monday evening.

Mr. and Mrs. Woodworth, of Montgomery, Ala., are at their cottage on the hill.

Mrs. McIntyre and Mrs. Hurley from Onset, Mass., are occupying M. H. Clark's new Hillside Cottage.

The meetings for the last two Sundays have been of unusual interest. Mrs. Stephens, of Washington, and Mrs. Wheeler, of Massachusetts, have been the leaders, the writer taking the platform in the absence of Mrs. Smith-Baker, of Kansas City, who was detained by the rain and was to have spoken from the subject of "How We Grow."

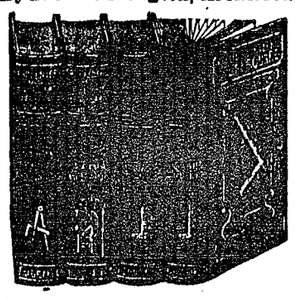
Several have remembered our bazaar, for which we are very grateful. Please send your names with the articles—we want to know whom to thank.

Mrs. Stephens, of Washington, is an expert fisherwoman. In three boat rides on our lake she has caught 20 black bass, the largest two were 8½ and 6½ pounds, no small fry. This isn't a Jonah story, either. I helped to eat one of the fish, and the last catch of line has been photographed.

CARRIE E. S. TWING.

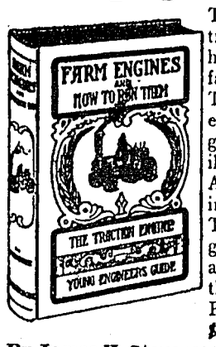
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SATURDAY, FEBRUARY 13, 1904.

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IMPORTANT NOTICE.

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MARY T. LONGLEY, Secretary N. S. A.

Raising Ideas and Money.

Here are some suggestions that may prove of value to the members of Spiritualist Ladies' Aid societies, and others who are working to help the cause of Spiritualism.

As stated in the New York Sun, a mortgage of $3,000 on the First Baptist Church of Macon, Mo., was publicly burned at a jubilee service. The chief share of the glory for paying off the debt belongs to the women of the church, who showed themselves capable of raising ideas, as well as money. Says the Sun:

When they undertook the work they started to collect, not cash, but ideas. They reasoned that if they provided ideas the money would come of itself. So premiums were offered for ideas. Every idea that seemed promising had a fair trial.

The idea that seemed most successful was an elaborate plan originated at Quincy, Ill. In that town the church issued a book of quotations. Every person who contributed 10 cents could have his name printed prominently over his favorite quotation from the classics.

The Macon idea embraced a wider field. There were those who didn't care to borrow their literature. It was therefore provided that every real or fancied poet or prose writer could have his production handsomely printed, just as written, at 10 cents a line. Besides offering a chance for fame, the plan furnished good experience for young writers, because it taught them to economize space.

One poetic artist put up 40 cents to get this tender sentiment in:

This world that we are living in
Is mighty hard to beat.
A thorn comes with every rose;
But ain't the roses sweet?

The most unpopular man in town paid ten cents to get his name alongside this quotation from Holy Writ:

Woe unto you when all men shall speak well of you.—Luke vi:26.

Among the quotations from the poets the following lines distanced all others as a favorite:

Honor and shame from no condition rise;
Act well your part—there all the honor lies.—Pope.

The book was a dazzling success. Evcrybody in town took a copy, and some of the amateur authors bought several copies to send to their friends in other towns.

Another idea that was developed to a profitable point was the manufacture of rugs or mats from cornshucks. This was presented by Mrs. C. R. Haverly, who remembered how her mother used to make such articles for the log cabin home in the pioneer days. In the early fall the women of the church drove out to a farmhouse and asked the owner for the shucks they would unwind from the corn. It was a stupid farmer who wouldn't jump at a proposition to get his corn shucked free. The shucks were brought to town and under Mrs. Haverly's directions white hands wrought skillful shapes for muddy feet. The mats sold readily at from 50 cents to $1 apiece.

Several hundred dollars were netted from these two ideas, and then came an inspiration—"The Woman's Exchange," it was called. A range was installed in the basement of the church, and upon it were developed such tarts, puddings and cakes as mother used to make. These were sold on Saturdays. From $20 to $25 was taken in every Saturday. So urgent has been the demand for its pastry creations that the church bakeshop is still continued, and the surplus revenue will be devoted to the minister's salary and expenses.

The Doctors and Vivisection, Etc.

The following excerpt relating to physicians and some of their cruel practices, is taken from that very instructive and useful work, Part Fifth of Dr. E. D. Babbitt's "Human Culture and Cure," which is for sale at the office of The Progressive Thinker, (price $1). Says Dr. Babbitt:

"Doctors, in their efforts to do some great and sensational thing, have taken rabbits and a great number of other animals including dogs, the best friends of man, and, binding them down, have cut their living, quivering flesh into pieces in spite of their cries, until they were dead.

"The more humane will give an anesthetic, but others seem to gloat on their agonies. Having gone so far, the next step has been to exert their hellish arts on human beings. One doctor in South America tested the germs of yellow fever on five innocent but humble women, all of whom died in agony. Multitudes of persons have been tortured or killed by the experimentation of physicians. When they have become able to rise beyond the slough of materialism into the knowledge of psychic and clairvoyant forces, they will learn that there is a better way to ascertain the processes of life than that of vivisection."

Quite in keeping with the tenor of the foregoing, Dr. Babbitt further says:

"The world could have been immensely more advanced if all colleges and schools had been guided by one great principle of action, namely, a supreme love of truth which shall demand that all students, after acquiring the wisdom of the past, shall keep their minds open to conviction and press forward to new and higher truths. Instead of that a crystallized course of study has generally been pursued and the student has been led to feel that he has acquired an ultimatum of knowledge or principle, so that when new or higher methods are proposed, he will meet them with contempt, branding their authors as quacks, cranks, empirics, etc.

"And yet, in spite of the fact that thoughtful physicians admit that 'medicine is not a science,' and that 'we know nothing of disease,' they have persuaded the legislatures of most of our American states to enact despotic laws against outsiders who have not passed through the set course of just such medical colleges, fining and imprisoning them, especially those who are able to outdo themselves in the treatment of human suffering. We have religious freedom and freedom to vote for any person we prefer, but medical freedom is a hundred years behind the age, for we are not allowed to choose the kind of physician or healer which we desire. Shall we allow such a monopoly to trample upon our constitutional rights?"

These are healthy sentiments clearly expressed.

Peace on Earth.

Every humanitarian must feel a deep interest in anything that tends to increase the sentiment of peace among the peoples and nations of the world. Hence it is of interest to note that in a recent address before the Twentieth Century Club of Chicago, Dr. Benjamin F. Trueblood, secretary of the American Peace Society of Boston, said: "We are at present on the eve of permanent international peace."

Whereupon the Chicago Chronicle remarks:

"True enough, but why?

"Dr. Trueblood bases this millennial hope on the progressive civilization of human nature, which, he thinks, has been greatly hastened, if not originated, by such organizations as the American Peace Society and the various international peace congresses and especially The Hague conference. The next step he hopes for is a new conference like that of The Hague which will deal with a plan for universal disarmament.

"The truth is, the world is much nearer to permanent international peace than Dr. Trueblood supposes, but from a widely different cause. The pacification of the world will be accomplished not by means of the peace societies but in a sense in spite of them. That is, it will come not by humanizing warfare but by making it more terrible. The peace societies are taking to themselves the credit of changes for the better which are wholly attributable to the increasing destructiveness of the arms and engines of modern warfare.

"From the time when armies fought hand to hand with broadswords down to the present, when they fight at a distance of a mile or two with long-range rifles, there has been a constant decrease in the fatalities of war and a constant progress in peace sentiments. It is on this principle that war is to cease and that it has already nearly ceased. Peace societies, so far as they have decreased the destructiveness of warfare, have postponed the advent of universal peace.

"As battles are not won by killing all nor even one-tenth of the enemy, but by killing and wounding enough to scare away the rest, there is evidently a degree of danger conceivable which no army will dare to face. At the precise moment when the implements of war produce that degree of danger war will cease and men will become as peaceable as lambs. Moreover, that moment is not far away."

There is much of sound philosophy in the Chronicle's remarks. Yet it must be considered that, in different ways, the perfecting of the means of war's destructiveness works in combination with the growth of humanitarian, peace sentiment, toward the elimination of war from the world. Incongruous as it may seem, the perfection of the destructive enginery of war, and the increase of peace sentiment, work hand-in-hand to bring in the reign of universal peace.

Made Insane by Orthodoxy.

"Living in fear of the vengeance of God and believing that eternal damnation would be the price of sins he acknowledged, Christopher Sending, an 18-year-old boy, has gone insane after refusing sleep and food, except what was forced upon him, for three weeks. Sending walks or runs continuously and had been in motion for two weeks except when strong drugs were administered by relatives. He has been a student of the Bible and went insane over religion," says a New York Herald dispatch from La Crosse, Wis.

Viewing the matter dispassionately, it is no wonder the young man went insane. The great wonder is that all believers in orthodoxy do not go insane. There are few who would not become insane if they really and fully believed the horrible orthodox dogma of endless hell torments for their children, relatives, friends, and "sinners" generally—all the unconverted, including by far the larger part of the human race.

"The Majesty of Calmness, or, Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

An Opportunity of a Life-Time!

From all sides there comes an appeal for some materializing medium to capture the one thousand dollars. Mr. Hale, who offers this large sum, is in every way responsible, and is a fine gentleman in all respects. Any genuine materializing medium can easily capture the amount. The conditions for the seance will be far better than the usual promiscuous circle, as the medium will be allowed, no doubt, to select one dozen congenial persons, to form a battery, thus making success certain. It would immortalize the name of any medium to capture the $1,000 and donate it to the N. S. A. for the benefit of the Medium's Fund.

$ THOUSAND $

MATERIALIZATIONS WITNESSED WITHOUT THE AID OF A PROFESSIONAL MEDIUM—AN URGENT DEMAND MADE THAT SOME MEDIUM CAPTURE THE THOUSAND DOLLARS—WHAT MEDIUM WILL FIRST RESPOND TO THE CALL, AND TRY TO WIN THE PRIZE?

It is quite incomprehensible to me why some one at least of the many mediums who claim to be magnets for genuine spirit materializations, does not accept the truly munificent offer of the California gentleman of ONE THOUSAND DOLLARS as a reward for simply one genuine materialized spirit form, as published in 439 of your paper.

As I recall it there was just such an offer made some years ago and was kept standing from week to week in the columns of The Progressive Thinker, but no one could be induced to make the effort to secure the money.

What other conclusion can the public and the great mass of Spiritualists arrive at than that all so-called materializations are bogus; all such alleged mediums arrant frauds, AND IN NO PHASE OF HUMAN EXPERIENCE CAN THE PRACTICE OF FRAUD BE OF A MORE DESPICABLE CHARACTER THAN THAT OF TRIFLING WITH, FOR SAKE OF MERE GAIN, THE TENDEREST, PUREST AND HOLIEST AFFECTIONS OF THE HUMAN HEART. I speak only for the masses, and the cause herein represented in this regard, for personally such failure to accept does not in the least degree impair my belief—aye, my positive knowledge that spirit forms can and do materialize with sufficient clearness of outline as to be readily observed by the physical eye as are the mortal forms.

While I am no materializing medium, do not pose as a medium of any phase, and have no desire to do so, yet I have had genuine materialization on two occasions, several months apart, and with no expectation or desire therefor, and consequently without any of the usually considered prerequisites for such phenomena. YES, BROTHERS OF THE SUNSET LAND, THERE IS SUCH A THING AS REAL MATERIALIZATION OF SPIRIT FORMS, REGARDLESS OF WHETHER ANY OF THE PUBLIC MEDIUMS EVER PRODUCE IT OR NOT.

The first of these two experiences occurred in the winter, which was spent by me on a farm some ten miles from where I then lived in Iowa. The house, which was a large two-story one, was occupied at the time by just three other persons—the farmer, who was some seventy years old, and his wife about sixty, who slept on the ground floor. A lady relative of the family occupied a room on the second floor in a separate wing from where I slept, full fifty feet distant, with two vacant rooms, and a large hall with four doors securely locked and bolted, two from one side and two from the other, making it utterly impossible for a mortal to pass from one room to the other.

I particularize in these things to show my complete isolation from all of humanity at the time of the occurrence. I awoke with a clear impression that there was a presence in the room, but without the slightest sensation of fear, and I saw the form of a man standing at the foot of the bed, and I seemed intuitively to realize that the presence was not that of mortal. The room was nicely lighted by the moon, and hence I could see all the objects therein. As I opened my eyes and looked closely at the visitor he smiled, nodded his head and pleasantly remarked, "Good evening, sir," and stepping around to the side of the bed he continued: "You now behold a materialized spirit form. Now you see me, and—now—you—don't." As he spoke the last four words slowly he was gradually becoming less and less material, and at the word "don't" became wholly invisible, without moving an inch from where he stood.

The other incident occurred in the spring of 1894. I was also alone in bed, but at my usual stopping-place in town. The family consisted of the parents and four small children who slept on the first floor, and two half-grown boys who occupied a room alongside of mine, but separated by a solid plaster wall, the doors of both opening into a common hall, and both locked from within. Again I awoke with the impression that there was a materialized form in the room. As soon as I opened my eyes I saw the form of a man, but quite different in appearance from the other one, standing just beside the bed. I clearly realized that I was fully awake. While looking me squarely in the face, he reached over with his left hand, caught and twisted my nose so that it pained me sharply, and it was fully five minutes before the sensation of pain had fully left my face. After tweaking my nose he straightened up and stood good-naturedly grinning at me, when I remarked with some little annoyance, "Why did you hurt me so?" He replied, "I had to do it to convince you." He then walked across the room, still plainly visible to me until he reached the wall and suddenly vanished.

I was too thoroughly convinced by that lesson to have need of any more along that line, and am perfectly satisfied of the possibility of genuine materialization, regardless of what professional mediums may do or may fail to do.

Knowing absolutely of the genuineness of the experiences narrated, it is the more astounding to me the THOUSAND DOLLAR offer should remain open twenty-four hours, without a number of claimants for the privilege of demonstration in accord therewith.

The writer is a plain, practical, common-sense business man, and when he asserts that he would rather be the one to honestly win that THOUSAND, than be President of the United States, Emperor of Germany, or King of Great Britain, he means all that the words imply—not that he is carried away with zeal and enthusiasm, for well he knows that if that test were honestly made, and it were conclusively proven that spirit forms would materialize at his command, he would soon become a greater than President, Emperor, King, Czar and Pope combined—no living potentate but would do him honor—Catholic, Protestant, Jew, Pagan, Infidel, and even anarchist, all, all would worship at his shrine and he would never more know human want so far as wealth and honor are concerned.

Then, mediums, awake! arise to the occasion, or if there is not one of you who can meet this fair and reasonable proposition, then go to The Progressive Thinker office, and at my expense, have labels printed in the largest type that the office affords and have them pasted upon your back, bearing these words, **"I AM A FRAUD; KICK ME OUT OF TOWN."**

S. BIRCH GOURLEY.

Chicago, Ill.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY, N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

We send $5 as a starter, to assist in capturing the $1,000. We are deeply interested in seeing our helpless mediums properly cared for.

BOOK REVIEW.

The Holy Grail. The Silent Teacher. By Mary Hanford Ford. Published by Alice B. Stockham & Co., Chicago.

A dainty little book, beautiful alike in its exterior and its contents. It constitutes a very interesting explication of the Holy Grail, the story that has been told and sung for centuries, and whose origin is shrouded in mystery. The story is beautifully told, and its spiritual significance elucidated in this volume.

The Autobiography of the I or Ego, or the Metaphysics of an Interloper and Impostor, Himself in the Role of Confessor. By Charles K. Wheeler.

The work is to the effect of a demonstration that human beings are not self-conscious nor even conscious.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

Annual Convention of National Woman Suffrage Association.

The 36th annual convention of the National American Woman Suffrage Association will be held in National Rifles' Armory Hall, Washington, D. C., February 11 to 17 inclusive.

A program of unusual interest has been prepared consisting of an evening with the National officers, one with Philanthropists and one with Sociologists, when men and women foremost along these various lines of thought will be heard.

There will be an afternoon and evening devoted to Colorado speakers. Mrs. Ellis Meredeth of Colorado, one of the cleverest newspaper women in the United States, will respond to a question box, when opportunity will be given to all persons to ask any questions they may desire concerning the operation of woman suffrage in Colorado.

Woman suffrage has been tried for ten years in Colorado and some of the state's most eminent citizens are coming to Washington to this convention to tell how it has worked.

Congressional hearings will be given woman suffrage on the morning of the 16th.

On Monday afternoon at 2:30 there will be a reception to the delegates at the White House by President and Mrs. Roosevelt, and at 4 o'clock on the same day the delegates will be received by Miss Clara Barton, at her own home. Miss Barton has a large collection of medals and flags which have been presented to her for her services by many nations which will make a visit to her home of special interest.

The hotel headquarters will be the Shoreham.

One and one-third railroad fare.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

RADIUM VS. SPIRITUALISM

By Hudson Tuttle, Editor-at-Large National Spiritualist Association.

Several inquiries, accompanied by the following clipping have been received and a desire expressed to know as to its truth.

"Radium is puzzling and disturbing the Spiritualists. They are issuing serious warnings against meddling in any way with this marvel of nature. Prof. Ramsey, the high priest of radium, told a Morning Leader representative yesterday that almost every day his mail bag contained letters on the subject—letters of the most amazing kind—hinting that radium is an active agent of the supernatural. 'It is positively amazing how many lunatics there are at large in the world,' said the professor, with a smile. 'Whenever any new discovery crops up, these absurd people come out with their theories and prophecies. There seems to be no end of them. The radium craze has brought out Spiritualists more than anybody. Day after day I receive letters from these people warning me—most solemnly warning me—to leave radium absolutely alone and assuring me that such a potent force in nature must not be tampered with. There is no doubt that many occultists and Spiritualists believe that radium is one of the mysterious components of the other world, and they are genuinely anxious to know how ordinary mortals are to deal with it. They are biding their time for psychic revelations concerning it.'"

No doubt Prof. Ramsey gave his opinion to reporters after this bombastic style, yet it is almost unbelievable that a man claiming to be a scientist, in fact that a man claiming ordinary intelligence and sanity, could thus expose his utter disregard of truth in airing his vanity. Cranks and visionaries may have written him, but we challenge him to give the name of a single Spiritualist who has thus approached him. Spiritualists may be interested in radium as they are in all new discoveries, but why is it any more to them than aluminum? The spiritual press which quickly responds to the minds of its readers, has scarcely published a paragraph in reference to the subject. Once Prof. Ramsey has been quoted and a few mentions been made, but it has never been suggested that Spiritualism had anything to expect from radium more than from lead.

Prof. Ramsey could not have received letters from known Spiritualists, "warning him," for Spiritualists think for themselves and are sane people. For some purpose not apparent on the surface, there has been a great effort put forth to exploiter this discovery and throw a mystery over it. A thousand things are said of it that are not true, which in the nature of things cannot be true. It was at first said that it overturned all theories hitherto entertained of the constitution of matter. It was the exception, and proved the possibility of the perpetual motion. It exerted force, an awful, horrible force, without the least loss. It blazed with the splendor of the noon-day sun and diminished not. It would melt its weight of ice and then melt its weight again, ad infinitum, without losing a fraction of a degree of its own temperature.

Prof. Ramsey "discovered" that he could convert radium into helium, and as he could not catch the helium, concluded that he had resolved it back to force or nothingness. According to him the high atomic weight of radium shows that it is a compound, and gold being yet higher is more complex and ought to be converted into lower metals by being let down. There comes the problem of bringing the base metals up to the gold standard and a revival of the old charlatan business of converting these metals into gold!

Spiritualists have not "gone daffy" over this matter, but some of the scientists surely have. The scientific doctors have already "radium water," and are employing the rays in curing many diseases. They seized the X-rays in the same manner and dabbled with electricity as a curative agent. There is "bottled electricity" advertised as a miraculous cure-all, although it is well known that electricity cannot be condensed or confined in a bottle of water! We do not know if the ignorance and credulity on one hand is more to be pitied than the arrogance and pretension on the other is to be condemned.

When radium is relieved from sensational reports and the facts arrived at, it will be quite another substance from that Prof. Ramsey exploiters. It will not be found an exceptional element more than the X-rays are exceptional forms of light.

What confidence can be placed in Prof. Ramsey's scientific knowledge when his vanity tickled by a penny reporter, leads him so far from the truth? Why should he think that an occultist or a Spiritualist would regard radium as "one of the mysterious components of the other world?" Is not radium as material as iron? Does not Spiritualism teach that spirit forms and spirit spheres are so attenuated that although matter, this matter has been given the name of substance?

Not a Spiritualist expects "psychic revelations" from radium more than from pig-iron. As for the danger from "tampering" with it, until something more than an ounce of it is collected and some source found which will yield more than a dram to eight tons of rubbish, the danger is not imminent.

By the way, that furnishes a good illustration of the present knowledge of radium and Prof. Ramsey's knowledge of Spiritualism; a dram to eight tons of misstatement and ignorance.

HUDSON TUTTLE, Editor-at-Large N. S. A.

NEW BOOK.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: **"PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE."** It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. On another page will be found a review of the work by Prof. Singer. Everybody should read this new contribution to our Spiritualistic literature. Price of this large volume, only $1.60 postpaid.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

Henry Ward Beecher A Trance Medium.

Dr. Minot J. Savage, pastor of the Church of the Messiah, preaching Jan. 31, on the "Divine Inspiration," said: "An intimate friend of Mr. Beecher told him it was no uncommon thing for him to preach in a trance. He did not say that he always did, but that it was an experience that was not unknown to him. He would rise and begin to speak when there would be a sudden rush of blood to the head and he would lose consciousness, and those were the days when he preached his most wonderful sermons. He would come to himself to find the people leaning on the rail in front of him absorbed and intent with listening, and when some one would ask him what he meant by saying a special thing he would have to wait for a report of the sermon to learn what it was. He reports this as an actual experience."—Chicago Record-Herald.

NEGRO GIRL INSPIRED BY SPIRITS.

Anzalia Edmonia Martin Goes Into a Trance, and Then the Muse Writes Poetry.

Guided by a spirit hand, Anzalia Edmonia Martin, a young negro girl of Kansas City, Mo., employed as domestic, writes poetry that stamps her a worthy peer of Paul Laurence Dunbar, the poet laureate of the negro race.

Miss Martin is 25 years old, and was born on a farm near Valley Falls, Kans. She graduated from the city schools and county high school and for one year taught a negro school. When the white and negro schools were consolidated, she lost her position, and came to Kansas City. Here she found employment as a domestic. Her employer, a music teacher, was a strong believer in Spiritualism. With the characteristic psychological leaning of the negro towards that which is mysterious and least understandable, the girl soon became imbued with the Spiritualistic ideas of her mistress.

Frequently her mistress, when coming out from the control of spirit forces, would write a piece of poetry, which, she said, was inspired while she was under the influence. This so worked on the girl's mind that, one night, while talking with her mistress about Spiritualism, she seemed to pass into a sleep that lasted for everal minutes. Then she awoke, and seizing a pencil that lay on the table, she wrote a piece of poetry. This was about a year ago. She sent the poetry to a negro paper and it was published. Frequently since that time she has written pieces of poetry, declaring that each poem is inspired by spirit forces. Last winter Paul Laurence Dunbar visited Kansas City and Miss Martin met him and submitted some of her poems for criticism. The negro poet pronounced them of a high order of merit, and gave the girl great encouragement. Since then she has contributed many to her race papers and some to the local newspapers, all of which have been published. Here is her latest effort:

Twilight.

The sun in his red robe of fire
Has passed o'er the hills from our sight;
The bright golden hue of the sunset
Tells us of approach of the night;
And peeping from o'er the horizon
Bright Luna appears with her light.

A sweet song I hear in the silence,
The nightingale's song to its mate;
A song that is heard by its Maker,
'Tis heard in the twilight till late—
My soul longeth ever for music;
I linger and list at my gate.

The flowers with heads toward the west
Are peeping to see the red sun
Whose warm rays have kissed them so gently
From dawn till the glad day is done;
And stars, the sentinels of heaven,
Proclaim that the night has begun.

Superstitious Reverence.

Another exemplification of Romish superstitious reverence is brought to view by a special "cable dispatch" from Milan, Italy, under date of January 23, to the effect that "The greatest attraction of the treasury of Cologne formerly was the collection of the bones of the three magi—Caspar, Balthazar, and Melchoir—exhibited in a glass case set with priceless jewels.

"The reliquary and its contents have just been given to the diocese of Milan and installed in the basilica of St. Enstorge with great pomp.

The remains of the three magi, who once crossed the plains to take gifts to the Child of Judea, are now represented by a few fragments of the vertebral column."

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

THE SONG OF MEMNON.

The story told of Memnon old—
I wonder if it's true;
That once at morn a voice was born,
'Twas tender, sweet and true,
And sang a song unknown to men,
With strange and mystic note,
That rose above like thought of love
And seemed to glide and float;

That in the ancient building time
Of monuments most grand,
Of pyramidal thought and line,
A memnon used to stand,
And when the dew had touched aright,
And when the sky was clear,
The voice that was caught within the night
Would fill the listener's ear.

Oh, Memnon, if thou hadst a voice,
The world of old to thrill,
We hear it not, for through long years
That voice of thine is still;
A strange low echo comes to us,
O'er history's mystic pages,
We cannot hear—but we may dream
Thou singest through the ages.

And when the song comes to us now,
Through silence great and vast,
We must interpret it aright,
As in our presence cast;
And this the song I hear thee sing,
Of patience and of love,
That bring each day their offering
To us from worlds above.

And when the world in turbulence
And bitterness of strife,
Cries out in poor ambition,
As in our present life,
I love to hark a little
Away from all the rest,
And strive to wake thy echo,
Thy voice within thy breast.

Oh, Memnon, long since silenced,
I think thy voice didst cease
When men began to quarrel,
And ceased to pray for peace.
But when the world's great lesson
Of turbulence has passed,
And peace divine awakens
Within man's soul at last,
Though all thy stone hath crumbled,
From out thy ashes then,
I think thy voice will waken,
And sing its psalm again.

JENNIE HAGAN BROWN.

A Suggestion to Spiritualist Writers.

A desirable object to attain is the introduction of the subject of Spiritualism to the readers of the secular press. Our Spiritualist papers are all doing a grand, noble work for the cause, but they are taken only by Spiritualists and rarely reach readers outside their ranks. The secular press now more than ever, is not only not averse, but anxious to publish articles upon the subject of Spiritualism, because it is aware that among its readers there is a demand for them which is growing. It is easy to conceive how the appearance of such articles in the secular press will tend to increase the subscription lists of our Spiritualistic papers.

Now, there is in the Chicago Sunday Record-Herald, a page entitled, "The Battle Ground of Modern Thought," which seems to be a sort of "free for all" for the expression of thought upon all subjects of general interest. Within the past few years I have contributed to this department several short articles upon or relating to the subject of Spiritualism, which, I have been assured, have been of great interest to a number of readers. There is hardly an issue of this department in which there is not one or more communications which afford a splendid opportunity for the Spiritualist to introduce his great truth directly or indirectly. Advantage should be taken of this chance by our workers, as frequently as possible. Eternal vigilance is the price of our final triumph. We cannot expect to break through the enemy's ranks unless we continue to present a bold front and keep pounding away. I hope our Spiritualistic advocates all over the country will be on the watch-out for, and miss no opportunity to get before the secular readers a few of our "pearls of great price."

H. V. SWERINGEN.

THE TRUTH ABOUT THE BIBLE TELL IT.

JOHN E. REMSBURG'S GREAT WORK

The late R. G. Ingersoll stated in one of his famous lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he lets the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, $1.25, instead of $1, as stated last week.

THE ABSENCE OF DESIGN IN NATURE.

Prof. H. D. Garrison's Cogent View.

There is nothing more beneficial to a normal thinking mind than to read and reflect, especially with reference to creation in its various operations. In order to demonstrate the absence of design in nature, the Professor gives many cogent reasons, which will make a deep impression upon many. We take great pleasure in presenting his views to thinking minds.

It is claimed by theologians that the order of Nature, when rightly interpreted, proves the existence of a great contriver or designer, and it is further maintained, by many, that the chief, if not the sole object in view by that great designer is, and always has been, the welfare of the human race.

Assuming the existence of a Deity, endowed with the attributes of infinite wisdom and power, it follows as a logical necessity, that whatever he designs and executes must be faultless in plan and perfect in workmanship. In other words a perfect God can make no mistakes. If we find what we believe to be mistakes in nature, we may explain their existence in one only of two ways. First, we may assume that we ourselves are mistaken; or, if this is not possible, then we must conclude that the imperfections observed are not the product of divine wisdom and workmanship.

EXISTENCE OF A GREAT DESIGNER.

The first explanation, which simply assumes that in all such cases we ourselves are in error, has proven so inconvenient to theologians and so anodyne to the human intellect that it is usually adopted, without question or remonstrance. We assume that what appears to be useless and purposeless in Nature will present a different aspect when we come to more fully understand the matter; and, if after prolonged and thorough investigation, the difficulty still persists, we hush the voice of reason by still assuming that we have not yet gone deeply enough into the matter. We are invited into the field of Nature to observe the evidences of design which are to prove the existence of a Great Designer, but at the very threshold of our inquiry are warned that we must only heed evidence in favor of the proposition in question. When difficulties appear and doubts arise, we are admonished that in times past it has often happened that what men have thought useless or even injurious has been found, on further inquiry, to be useful or even essential, and that therefore, a like solution of every problem is certain to result from adequate investigation. We appeal to reason to prove a proposition, and then deliberately reject all the adverse evidence, assuming that it must be imperfect, misleading and false, or it would not be adverse. It is as if the state, which assumes all prisoners before trial to be innocent, should refuse to receive or credit the evidence of the prosecution, because it has often happened in times past that men, esteemed guilty beyond doubt, by the bench, the bar and the people have been shown by the developments of time to be absolutely innocent.

The alternative of this mode of disposing of the subject on ex parte evidence is, if imperfections and purposeless parts are found in Nature, to deny that Nature furnishes any proof of design. The existence of such harmony and adaptations of means to ends as we perceive about us, cannot be accepted as proof of design, while there remains even one imperfect or purposeless structure in Nature; for we cannot perceive that a perfect God made a single mistake, or left any work in an imperfect or unfinished condition. Nor can we conceive that God designed some parts of nature and neglected other parts. All is, therefore, the product of divine plan and workmanship of none.

FOREORDINATION AND PREDESTINATION.

There is, however, a third method of solving this problem, which at first glance is apparently very profound, but which on investigation, proves to be a transparent sophistry. Thus, it is said that behind all matter and force there may exist an agency or being, who created the universe, with all its materials and forces, and who, having created matter and the laws to which it is subject, is content to allow Nature to proceed in obedience to the original, divine plan. This is simply foreordination and predestination applied to the universe. But it will be noticed that in stating this proposition, we are obliged to refer to an agency or "force behind all force," which involves a contradiction of terms. In other words, we must assume that, somewhere behind all matter and force, there is yet another force, which is an absurd proposition.

A BEING BEHIND NATURE.

Paley and others have written many volumes with a view of proving the existence of this hypothetical being behind Nature, using arguments which in the main, are analogous to the celebrated watch argument, which may be thus briefly stated:

A traveler finds a watch, and, on examination of its mechanism, notes abundant evidence of design, which induces him to believe that the watch did not come by chance, but had a designer and maker. Next the anatomist and physiologist examine the body of the watchmaker, and, on careful inspection, find it to be more wonderful in many respects than the watch, wherefore they conclude that it must have been designed and manufactured by an artificer possessed of superhuman knowledge and power. The theologian now takes up the clue and finds that this Great Designer lives somewhere in the sky, or behind Nature; and, although he does not frankly say as much, evidently concludes that this mighty being is so very wonderful that he did not require either a designer or maker at all!

For the sake of argument, however, we may neglect the absurdity involved in the doctrine of design, that God himself must have been designed by a greater God, and he by another, and so on, ad infinitum, and address ourselves at once to the facts of Nature.

That there is a remarkable adaptation of living beings to their environment, is apparent to all, and has in all ages and among all peoples, originated and maintained the theory of an intelligent, designing Deity. Can this wonderful adaptation of living beings to their environment be otherwise explained?

EVOLUTION THE DESIGNING HAND.

The doctrine of evolution—natural selection—the survival of the fittest, explains all in a most satisfactory manner. Evolution is, therefore, the designing hand. True, steps in the development of beings of every kind are not yet, and perhaps never will be made out with certainty. It may never be known, for example, what combination of circumstances drove the whale—originally a land animal—into the sea; but conditions having that tendency are readily conceivable. Those who refuse to accept the doctrine of evolution, because all the steps and stages in the evolution of animals and plants have not been observed, and cannot be reproduced experimentally, occupy the illogical position of rejecting the evidence of an army of witnesses simply because of the absence of one or a few, the testimony of whom they hope, almost against hope, would be contradictory to those at hand. For the same reason we might refuse to accept all the sciences, and in fact all knowledge, not excepting theology, which, indeed, would be the first to fall by this test.

Since all the adaptation observed in Nature is fully and rationally accounted for by the theory of evolution—indeed, we might say, is required by that theory—it is plainly a violation of the fundamental laws of human reason to attempt to explain these relations by invoking miraculous agency—a cause unknown to science, and of the existence of which no proof can be given in this age.

Pushing aside for the time, however, all of these grave objections, which in themselves are fatal to the doctrine of design, let us see if the facts so much relied upon by Paley, Lord Brougham and others warrant, in any degree, the inferences drawn from them.

DESIGNED ORGANS SHOULD BE PERFECT.

As before remarked, any creature or organ designed and made by an omniscient and omnipotent creator should be absolutely perfect in every respect. What creature is perfectly adapted to its environment, or what organ performs its functions perfectly?

The eye on which theologians place so much stress, is very far from perfection. The number of persons seen with eyeglasses and other devices to aid ordinary vision, shows that this organ is, to say the least, very easily disordered in many different ways. Optically, the eye is not perfectly planned to guard against spherical or chromatic aberation, while in mechanical construction, it is inferior to the cheapest optical instrument in the market. Astigmatism, or want of sphericity of the cornea, is present in a greater or less degree in the case of every human eye, while the crystalline lens, seems to be even more imperfect than the cornea in this respect. Moreover; these refreacting media, the cornea and crystalline lens, are not truly centered, as Helmholtz has shown, on the optical axis of the eye. The refracting media of the eye, as the aqueous humor, the crystalline lens and vitreous humor, are not uniformly transparent, and hence, rays of light during transmission, undergo absorption and refraction, giving rise to various shadows, halos and fringes which fall upon the retina to the great impairment of vision. Even in the best of eyes there are numerous opaque, granules or floating patches in the humors, giving rise to moving spots or spectres so well observed and yet so annoying while using the microscope, especially if the field is well illuminated. Long-sightedness and short-sightedness are common difficulties arising from want of proper relation between the refracting power of the eye and its depth, or the antero-posterior diameter. All of these difficulties are practically overcome or avoided in even the cheapest photographic cameras in the market, and yet no one has ever claimed that the camera had a miraculous origin or that the wonderful design manifest in its mechanism proves its designer to have been a god. In the inner corner of every human eye is seen a little mass of flesh containing a little plate of cartilage. It is the vestige of the membrana nictitans or third eyelids of birds and reptiles, and is not of the slightest use to man. Why is it there? Its existence, which is inexplicable on the theory of design, is not only consistent with the theory of evolution, but is one among the thousands of unanswerable arguments in favor of that theory.

THE EAR VERY IMPERFECT.

The ear is, in many respect, as imperfect as the eye. There are in the structure of the external ear, and attached to it, ten muscles—all in a rudimentary condition, and all absolutely useless. Indeed, all of the ear visible to the eye, except a small shell-shaped depression immediately around the opening, and not so large as an ordinary teaspoon, is completely useless, and in consequence of its liability to freeze, is to some extent, injurious. For what purpose, then, was this mass of useless material formed. Does its beauty or its utility as an additional member on which jewelry can be worn justify its existence. The internal construction of the ear is quite as faulty as that of the eye; but for the present, we must content ourselves with only the observations that we cannot hear either very high or very low tones, and that we judge but very imperfectly of either the direction or distance of sounds.

THE TEETH CRITICALLY CONSIDERED.

Turning out attention now to other structures, we find, for example, on looking into the mouth of a child, a set of teeth beginning to appear soon after birth, and which continue to cut their way through swollen and tender gums from time to time, during two or three years. Hardly is the last one of these milk-teeth visible, before the whole set begins to vanish, before the incoming, so-called "permanent set." If the child is able to survive the toothaches and teething syrups and diseases of a dangerous character incident to this period, and largely caused by the cutting and shedding of one set of teeth and the appearance of another set, it may hope, by the time it is able to vote, to have cut its last wisdom tooth. But, as a rule, long before this time the service of the dentist is needed on the new crop of teeth. As a matter of fact, the dentist furnishes us the only strictly reliable and permanent teeth we ever have. No one can doubt that the process of teething, and the teeth produced, are far from bearing the impress of perfection. Indeed, few animals, having any teeth at all, are not better off in this respect than the human race.

THE EVIL OF VARIOUS ARRANGEMENTS.

Looking a little further down the throat, we observe a pair of tonsils, of no earthly use except as filling for a small amount of space which certainly might have been filled with some tissue not so liable to become inflamed and swollen, as in tonsilitis or quinsy. In surveying this region of the body we notice that the opening of the trachea, or windpipe, lies just below the opening into the oesophagus or gullet, so that every breath of air through the nostrils must cross the path of food to the stomach, and what is worse, every grain of food and every drop of liquid, on its way to the stomach, must pass over the opening into the trachea, thus endangering the life of man every time a mouthful of food is swallowed. That the danger is real, and not simply imaginary, is abundantly proven by the large number of deaths due to choking caused by the impaction of pieces of food, often relatively small, in the glottis during meals. Even when death does not result, the evil of the arrangement is apparent in the spasmodic coughing caused by the entrance of small crumbs or drops of liquid during meals.

THE WORKINGS OF THE STOMACH.

The arrangement of the various digestive fluids in the alimentary canal is far from being the best one possible. In the mouth, food meets saliva, an alkaline liquid having a tendency to convert starch into sugar, but this process is hardly begun before the food reaches the stomach, where it meets an acid liquid—the gastric juice—which effectually destroys the alkalinity of the saliva which had been swallowed, and thus at once and forever prevents its action. Even the ptyaline, the ferment principle of the saliva, is destroyed by the action of the gastric juice. After leaving the stomach food encounters two alkaline liquids—the bile and pancreatic juice, the latter secretion being simply saliva again. Here, digestion begun but not completed in the stomach, is arrested, and the kind which began in the mouth is again set up! Such an arrangement is not justified by any principles of chemistry or of economy with which we are acquainted.

These, and hundreds of similar defects, are wholly unaccountable by, and incompatible with any theory of theistic design, but they are in perfect harmony with the theory of evolution, which assumes that man has attained his present degree of perfection by the gradual modification and improvement of inferior organisms. His organization has been built up on the piece-upon-piece and patch-upon-patch plan, and hence is far more complex, in many respects, than it might have been had it been directly planned by an all-wise architect, or even by a good physiologist.

THE TIGER AND THE ANTELOPE.

Design implies purpose, as much as it does the existence of a designer. With this principle in view, let us glance at one or two sample facts in Nature.

For what purpose was such an animal as the tiger designed? This animal has been endowed with great strength, sharp teeth and claws, acuteness of sight and hearing, a favorable color, and remarkable cunning—all for what purpose? The only possible answer is, "to enable him to capture and kill other animals as food." But we find that the tiger's food has not been neglected. The antelope exhibits as much evidence of design as the tiger, but the purpose is evidently different. His acuteness of sight and hearing, and especially his fleetness, are designed to enable him to run away from the tiger! Here, then, is design working against design, and we are assured that "a house divided against itself cannot stand." If the antelope was designed as food for the tiger, why was he given such desire and capacity to run away and neglect his duty to the latter? Less design bestowed upon the antelope would have necessitated less elaboration of the tiger!

It is worthy of note, however, that of all animals on which tigers love to dine, man was most easily captured and slain, until his own ingenity gave him weapons for defense. Does this fact indicate that man was specially designed as food for tigers and lions?

THE PLEASURE OF THE DEITY.

But, seriously, why should one animal have been designed to eat up another? What possible profit or pleasure can the Deity derive from this world-wide and incessant slaughter? Every second of time records the dying agonies of thousands of animals to whom life was, apparently, as sweet as it is to us. Indeed, this universal butchery and murder seen on every hand throughout the animal kingdom is one of the chief hindrances to the refinement of men. It is impossible to learn mercy from Nature, and yet, without mercy, man is a brutal savage.

We are aware of the fact that, but for the existence of carnivorous animals, there would have been far less variety in the animal kingdom; but it is also evident that, with less variety, there might have been even a greater number of individuals in existence. If it is said that, but for carnivorous animals—including man for this argument—herbivorous animals would soon possess the earth and crowd out the human race, we answer, that a little design, causing them to multiply less rapidly, would have obviated that danger. If man was the chief object of the solicitude of the Great Designer, those troublesome animals might have been omitted altogether.

MADE FOR HIS OWN GLORY.

We have heard the explanation that God mode all animals, as well as everything else, "for his own glory," which implies that he is exceedingly fond of blood and carnage, and further, that, before he created them, he was not quite as glorious as he wished to be.

The old race of theologians—unfortunately not yet quite extinct—claimed boldly that everything in existence was made for the use and benefit of man, directly or indirectly. When Galileo announced the discovery of the moons of Jupiter, the clergy asked him if they were visible to the unaided eye? On his replying that they were not, he was told that, since everything was made for the use of man, and since these alleged moons were not visible, and, therefore, were of no use to him, it followed, as a logical consequence, that they did not exist at all!

With the view of testing this theory, let us cull a few sample facts bearing upon this question from Nature.

There are at least half a million species of plants in existence, of which man uses directly or indirectly, about one in every three hundred. Are the remaining two-hundred and ninety-nine simply passive and neutral? By no means. They drain the earth and air of the nutriment which would otherwise go to the support of the useful plants. There can be no neutrality in this matter. "He that is not for us is against us." What shall we do with such facts as these? Shall we admit their logic and say that the Great Designer fails three hundred times as often as he succeeds?

THE GREAT DESIGNER AND DISEASE.

But the whole truth is not yet told. Even in those cases in which plants evince the most evidence of design, the degree of success obtained is only partial. As articles of food, such fruits as crab-apples, wild cherries, May-apples, pawpaws, persimmons, etc., are very defective, both in taste and nutritive constituents, while, as remedies, the entire vegetable kingdom fails to present a single perfect specimen. If medicinal plants had been designed by the Great Designer, who also designed the diseases they were intended to cure, we should have found them to be perfectly adapted to that end. With perfect remedies, the practice of medicine would, long since, have been a very simple and certain operation. Having diagnosed the case, the doctor might dismiss it, leaving the labor of looking up the right remedy in the catalogue and its administration to the patient or to his friends.

A LITTLE TOUCH OF INFINITE DESIGN.

But even in the case of those plants found to be most useful as remedies, there is no relation between their place of growth and the use which is made of them. Thus, the cinchona tree, the most serviceable of all medicinal plants, is not found in low, marshy, malarious regions, where, as a remedy, it is most needed. On the contrary, it is found perched upon the top of a small area of the Andes mountains, a locality for a long time unknown, and now almost inaccessible to human beings. If we are told that the Creator put the cinchona in the best place for the welfare of the plant, we reply that man has since found a score of other localities in which it flourishes as well, and, in some cases, better, than in its original home; and, secondly, that a little touch of infinite design might have made it grow about Peru, Illinois, as well as in Peru, South America.

DESIGN WARRING AGAINST DESIGN.

But who designed the Palmella or ague-plant, but for which cinchona would have been far less necessary? Here we see an organism, and there are hundreds of similar instances, exquisitely designed to cause disease, and, on the other hand, we find a remedy imperfectly designed to cure it. Here is another case of design warring against design. Nature teems with similar instances. Evidently, less design bestowed on actinomyces, palmellae, trechina spiralis, the itch animalculae, tape-worms, etc., would have obviated the necessity of designing an elaborate materia medica.

Turning our attention for a moment to the animal kingdom, we find that we use a score or two of animals largely and in various ways, and that we use the skins or other parts, and sometimes the flesh of a few hundred more; but naturalists believe there are fully a million species of animals, great and small, in existence. Therefore more than ninety-nine per cent of the species of animals in existence are not only of no service to man, but are absolutely injurious. Here, as in the case of plants, neutrality is an impossibility.

THE DESIGN IN THE SNAKE.

Hundreds of carnivorous animals infest our forests and streams, while over three thousand kinds of snakes hiss and snap at us as we trudge along the path of life, including the copperheads and fifteen kinds of rattlesnakes, especialy designed and donated to us Americans. Oh, for a full appreciation of the length and breadth and depth of the beneficence manifested in the design of a rattle snake! To make our earthly habitation a more perfect elysium, it has pleased the Great Designer to make the air almost hazy with hornets, wasps, flies, fleas and mosquitoes, giving us Americans several new kinds, as if the hornets which stung the Moabites, the Jebusites, the Amorites, and the Hittites were not good enough or bad enough for us.

The truth is, just as it should be, according to the doctrine of evolution, that man is simply a member of the animal kingdom, and that, like all other subjects of that great realm, he must struggle for his life from birth to death. He must contend with climate, disease, and enemies of all kinds. In this unceasing battle, he avails himself of every help and means within his reach. He uses such animals and plants as he can for food and clothing and as servants, and fights, with all his power, against the remainder. His ingenuity enables him to turn so many things to good account, in this contest, that his egotism prompts him to the belief that all things were made for him. But, as a matter of fact, every other living organism struggles for continued existence in substantially the same manner, and might with as much propriety set up the same claim.

"IN GOD WE TRUST."

There are those in every community who affect to believe that everything that occurs is specially designed and directed by an overruling Providence, and hence, on almost every coin we see the motto, "In God We Trust," and almost every obituary notice begins, "Whereas, it has pleased an overruling Providence to remove Mr Blank," etc., and yet, as everyone knows, the pious and orthodox are not more exempt from accidents, disease and death, than are heretics. If an overruling Providence is managing these matters he ought to, and certainly would, make some plain distinctions in the distribution of his gifts and punishments. There are, throughout the country, probably ten saloons and other infamous houses for every church, and yet it is no exaggeration to state that lightning strikes ten times as many churches as it does saloons. Of course, the steeples and spires of churches are very tempting to electricity, but lightning, directed by Omnipotence, should be able to strike a basement saloon as readily as a church steeple.

Not long since, we read of a minister who was struck by lightning and instantly killed while praying during the regular Sunday services, also of a pious man who was struck and killed while reading his Bible. What shall we do with these and millions of similar facts? No one can harmonize them with the theory of design and an overruling Providence, except by assuming that, in some mysterious way, unknown to men, they are beneficial to our race. But the propriety and reasonableness of such an assumption are the very questions in dispute.

VISITATION OF DIVINE PROVIDENCE.

Recognizing the fact that the good are as frequently stricken with the "visitations of Divine Providence" as the bad, theologians have evolved two explanations by which to pacify their flocks. The first is that all of these calamities—and, indeed, all the evil in the world—are the works of the devil. But who is the devil; on whom the onus of blame is thus shifted? Did he, like God, create himself, or is he the creature, the agent, the employe of God? In the affairs of this world we hold the proprietor responsible for the acts of the employe. Indeed, God himself, if correctly reported, gave us the correct principle of action governing this matter, when he said, "But if the ox (which had gored some one) were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman; the ox shall be stoned, and his owner also shall be put to death." Why has not this terribly vicious ox, the devil, been "kept in" or "stoned" to death long ago?

The other explanation is by means of the argument of ignorance, which is usually sanctified and sugar-coated by the quotation, "Whom the Lord loveth he chasteneth," implying that the evil or calamity is, after all, but a blessing in disguise. The argument in full may be thus summarized: Many things and events are plainly beneficial; others, apparenty pernicious, finally prove to be advantageous; therefore, all things and events are blessings, either openly or in disguise. If, however, we invert this argument it will look as well, logically, and prove as much. "Many things and events are undoubtedly injurious; other things and events which at first seem to be advantageous, finally prove to be inimical; therefore, all things and occurrences are either openly or covertly hostile to mankind, and, therefore, essentially bad." The argument is as cogent in one form as in the other, and is but sophistry at best.

CAN HE NOT WRITE?

If God really wishes to prove to us his existence, can he not devise some proof not susceptible of any other interpretation? Can he not write? He is credited with painting all the exquisite colors and hues in Nature. If so, can not he write a single sentence somewhere, and in some manner, which could not be counterfeited or explained away by men? If he controls the winds and clouds why does he not sometimes arrange the latter into significant forms, or paint on them some words giving us some reliable information? We do not ask for much. Let him simply say, "The Bible is inspired," or, "Obey the pope," or, "Follow Talmage," or, "Believe in Joseph Cook." Any little hint will suffice to eradicate infidelity from the world, when we are certain that its origin is divine. The matter in the tail of a comet might easily be arranged into a few words which all men could see. No matter in what language the information came, its translation would offer no difficulties. The surface of the moon might have been variegated with a few texts instead of with volcanic craters. We are aware that God is reported to have written two editions of the decalogue on stone tablets, but, unfortunately for the credibility of the account, Moses had to wait, in each case, forty days for the completion of the work; and now, there are those so depraved as to suggest that in that length of time, Moses might have done the work himself.

WHY DOESN'T GOD SPEAK?

If God is really so solicitous in regard to the welfare of men, why does he not, at least sometimes, speak? He is said to have been very familiar and communicative two or three thousand years ago. Can he not talk now? The clergy will, of course, call these queries blasphemous, as they do everything which cannot be otherwise disposed of, but they are candid, and are serious thoughts of every one who permits himself to think upon this subject. A little four-year-old girl, belonging to an acquaintance in Ohio, was, some time since, heard to soliloquize thus, when saying her evening prayer: "Now, God, I have talked to you often enough. If you hear me, why don't you talk back?" Sure enough! Why doesn't God talk, or act in response to prayer? It is the disgrace of wood and stone idols that, however much they are appealed to, to speak or act, they maintain a stolid indifference; but, in truth, does our God behave differently? Hundreds of millions of prayers, in the case of President Garfield, failed to evoke the slightest sign of even the existence of a God. Had these prayers been addressed to Baal or Joss, the result could not have been more disastrous. Billions and billions of prayers for the conversion of the wicked and the heathen have been presented, and yet—although this is evidently the proper thing to do—the work is scarcely farther advanced than it was a thousand years ago. Indeed, no one in this age, not even the preacher, expects a prayer to be answered.

Those who have abandoned all the usual arguments in favor of a Supreme Being, based on the evidence of design, as intrinsically bad, but who still wish to fortify their belief in the existence of such a being, often assert that the mere order of harmony observable in Nature, offers them sufficient evidence. It is plain, however, that if Nature exists at all, some kind of order must exist, and that, whatever may be the course of events, some sort of harmony is a necessary consequence. If matter exists, it must assume some shape and occupy some position. If, however, the matter of the universe could be shown to be in the best possible forms, an argument for a supreme intelligence might rest on that basis, but he would possess a dull imagination indeed, who could not suggest numerous improvements in this respect, both in the form and quality of matter, as we find it on our planet. The climate, for example, might have been made more genial and uniform, and the soil, in many districts, richer. Fewer mountains and deserts would have sufficed, and with less water better distributed, our world would have been better arranged. Indeed, a small amount of matter might have taken the form of homes, food and clothing, with evident advantage to mankind. The labor of the human race is chiefly expended in re-arranging Nature. The convenience of photographers, for example, would have been greatly enhanced if light had been endowed with such properties that it would not affect a sensitive plate before its passage through a lens. If we are told that such a modification of light would unfit it for use as a chemical agency in many other respects, we can only reply that, while we cannot so load a gun as that it shall hit a bear but miss a calf, this is just what is to be expected from one with whom "all things are possible."

I freely admit that arrangement of matter and its qualities might have been much worse, but if they had been we should not have existed at all. In the case of our moon a worse arrangement is actually seen, and, as a consequence, life is believed to be absent from that body. Water might have been made to freeze at forty degrees above, or forty degrees below zero; with some advantages in both cases. Alcohol might have been made with a repulsive taste, or without its intoxicating properties, with evident advantage to mankind. Thus, we might proceed to point out changes and possible improvements in the form and properties of matter ad infinitum. Since it is possible therefore, to suggest improvements in the properties and state of aggregation in which we find matter, perfection in the order of Nature cannot be claimed, unless it is assumed that in some way or other, not always manifest, everything must be for the best, as we find it, which is simply the old argument of ignorance.

But if perfection in the order of Nature is not made a part of the argument, then the simple proposition remains, that the existence of matter in any state of aggregation, and with any kind of property, is sufficient to prove the existence of an intelligent designing Creator, who himself came into existence without any assistance or cause whatever, and then proceeded to create everything out of nothing! In the apt phraseology sometimes employed by gentlemen of the bar, those who use this argument go into and come out of the same hole.

So far as the doctrine of design implies the process of reasoning on the part of God, it is plainly absurd, because the divine mind can neither reason, nor learn, nor forget. Reasoning is that process by which finite minds glide by easy or difficult steps from the known to the unknown; but, since all possible knowledge is supposed to be ever-present in the infinite mind; this process is both unnecessary and impossible. Therefore, while an unreasoning God may appear to be a kind of theological monstrosity, it is clear that a God who reasons is no God at all, but worse still is a God who reasons badly.

Finally, we may be asked if we deny the existence of God? Our reply is, "By no means." To do so, would imply that we have positive knowledge on this point. We neither affirm nor deny the existence of a Supreme Being, because we have no definite and conclusive information on that subject. We simply maintain that the evidence which has thus far been relied upon to prove the existence of such a being, is insufficient and fallacious. If new evidence can be advanced, or if the old can be made more cogent, we shall be among the first to give the matter a full and fair reconsideration.

TOWSER'S SERMON.

"There are no dogs in heaven," I will make my present theme,
"No animals are wanted at the throne of the Supreme,"
Is believed by many mortals who assume the form of man,
But who still remain in spirit much below us in the plan.

I should rather take my chances with old Justice, as a dog,
Than a cruel, savage master or a selfish human hog,
But I firmly think in Nature, that each being has his place,
And no matter what the species, or the color, or the race.

If not as such intended we would never dogs have been;
If Eternal Nature made us it was surely not a sin,
For the same Eternal Nature made our masters of the clay,
And the most marked way we differ is, they stand another way.

They can scheme and plan great mansions on the earth for very show;
They can picture their own heaven in the future thus and so;
They can roll their eyeballs upward and send forth their soulful tune,
While we send up our petitions to the Master in the moon.

If there is a great All-Wise One who presides o'er all the earth,
We can neither ever fool Him in regard to proper worth,
And though rich with gold and knowledge, when his judgment he must face,
Man will find, with dogs in Nature, that each specie has its place.

If a Christian beats his horses or is cruel to his dog,
It will stay with him eternal as a gloomy spirit fog.
He has claim to mighty wisdom, great unfoldment of the mind,
But is often false and brutal when his dog is true and kind.

So upon the base of morals and of faithfulness and love,
Our great masters have not risen in unfoldment far above,
And if we, with only "instinct," are to loiter here behind,
We shall always think Jehovah is but human and unkind.

Let us gather in the moonlight and send up a mighty bay
For admission into heaven when our forms return to clay,
And put on our longest faces and in meekness shed a tear,
And if man gets into heaven we may also there appear.

We can hardly do the thinking that our masters have to do,
And we cannot ask the favors of a God we never knew,
But I know there must be justice in the great Eternity,
For the lower and the higher; just because there ought to be.

If all life is based on spirit as a part of One Grand Whole,
And the universe of matter should possess Eternal Soul,
Each shall share in Nature's forces just his little proper place,
Whether dogs or human beings filled with piety and grace.

Let them gain their great possessions and hoard up the shining gold;
But it cannot bring back youth-time with its joys, when they are old.
Let them put on robes and jewels and fine linen here below,
But they each must wear the garments that will fit where'er they go.

Now, you ask me how I know it, where I got such wondrous lore?
And I answer with my master, thus: "When I was here before."
I obtain it from the thought-world, from the universe of thought;
From the depth of all past ages I the inspiration caught.

I don't think the common Christian cares so much for that old tale
As he used to ere the coming of the Spiritualistic gale,
But while mankind is advancing it does seem so mighty queer
That they make themselves a heaven, while their pets must disappear.

DR. T. WILKINS.

The spirit of the fathers challenges the boldest repudiation of Bibliolatry. I cannot reconcile an ethical Jesus and an honest manhood with what is now known of the canonical history of both the Old and New Testaments.—Rev. W. T. Hutchins.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

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THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information inquire of Mr. Wm. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

INDIANA STATE SPIRITUALISTS CONVENTION—The Spiritualists of Indiana will hold their state convention in the Spiritualist Temple at Anderson, Ind., Feb. 26, 27 and 28, 1904, at which time a State Spiritualist Association will be organized. There will be three sessions daily. Friday and Saturday morning and afternoon sessions will be devoted to the business of the convention. The evening sessions of Friday and Saturday and the three Sunday sessions will be devoted to entertainlectures, spirit messages, tests, etc. The best of talent has been engaged. The bet of talent has been engaged. Programs will be issued later. The public is cordially invited to attend all of these meetings. Let there be a grand rally from all parts of the state thereby making this, which is one of the most important meetings ever held in the state, one of the most successful. E. W. Sprague and wife, N. S. A. Missionaries, Rochester, Ind.

Will J. P. Sullivan, of Los Angeles, Cal., send his address to G. C. Schmidt, Soldiers' Home, Milwaukee, Wis.?

Dr. Juliet H. Severance will speak for the Englewood Spiritual Union, Feb. 14, at Hopkins' Hall, 528 W. 63rd street. Subject: "Is Mediumship a Psychological Crime?" This lecture was previously announced but postponed on account of hall being closed for repairs.

Premonitory dreams are scoffed at by the skeptic of matters psychic, but nevertheless some visions of this kind are related as truth by men of science and research. Camille Flammarion, the noted astronomer, in his book, "The Unknown," tells the following: "During a certain summer, one of my sisters had gone with her husband and her children to live in the little town of Nogent (Haute-Marne); my father had accomin regard to them. My mother dreamed in Paris. All the children were in good health, and no one felt any uneasiness in regar dto them. My mother dreamed that she received a letter from my father, in which she read this sentence: 'I am the bearer of a sad piece of news; little Henri has just died in convulsions, with hardly any previous illness." My mother, on awakening, said to herself: 'It is nothing but a dream; it is all imagination and deception.' A week afterwards a letter from my father contained precisely this very phrase. My poor sister had just lost her youngest child in consequence of convulsions."

Dr. Beverly writes: "At Lakeside Hall we had a great leap year party. Two hundred and fifty people were present, and all had a merry time till past midnight. Our next monthly party will be held at the same place, Saturday evening, Feb. 27. This will be better than any that have preceded it. Mrs. Murtha is still with us, and is drawing many into the ranks by her honest tests. Dr. Warne, the president of the State Association, spoke to a large audience, Sunday evening. He does not fear to declare the truth, and is in favor of aggressive work. Mrs. Dr. Stockham will lecture Feb. 14; Dr. Viroqua, the Mohawk Indian Princess, Feb. 21; Walter DeVoe, editor of Vitality, Feb. 28. Thus we have a fine program, and you all are invited."

C. J. Van Alstine writes from Long Beach, Cal.: "A few words about us here on this coast, where it is sunshine and flowers, but do not think for a moment that there are no shadows or thorns. Our little society here has been listening for seven Sunday evenings to Mrs. L. M. Allen, of Los Angeles, a dear, sweet, spiritual woman, who gave us good and practical advice, and the audiences increased to twice the size they were when she began."

Geo. Hamilton Brooks writes: "Dr. Juliet H. Severance will lecture for the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Sunday evening, Feb. 14. This means another large audience for Sister Severance is one of our popular radical speakers who knows the truth and is fearless in expressing her views. If the good sleighing continues there should be many in from the near-by suburban towns. The many admirers of Robert Ingersoll will be glad to hear one of his able co-laborers."

N. A. St. Clair, secretary, writes from Toronto, Canada: "Mrs. Nettie Holt Harding, of Bryantville, Mass., serves the Toronto Spiritualist Association during January and February, and is proving a very conscientious and industrious worker in the interests of our society and cause. Mrs. Harding has a very pleasing personality, and is very popular with our members and audiences. Her lectures are followed by spirit messages. Her private readings are giving excellent satisfaction, and reports regarding the same which come

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

to us give undoubted evidences as to the genuineness of her mediumship. She will serve the First Spiritualist Society of Hamilton, Ont., during the month of March."

Mrs. Allie Perkins writes from Frankfort, Ind.: "Mrs. Alice Gehring since her return from the west, has paid a visit to Frankfort, and she has greatly aided our grand cause by the noble work she did while here. She only came for a rest, but she is so loved and appreciated by our people here that she could have been busy every hour of her stay. She is the one who started the work in this place."

Joshua Oakeshott writes from Deer Park, Ontario, Canada: "Our meetings are becoming more attractive as the season advances. Under the pastorate of Mr. and Mrs. Wallis Rippley, with occasional assistance from their sister, our audiences are getting fine spiritual and intellectual feasts, and the good cause of Spiritualism is being much advanced. The honest, straightforward work of these mediums is being much appreciated by the general public, and if we can but give them sufficient support much good will be accomplished. I am also happy to say we have three other meetings in this city, all well attended."

A. B. Fanning writes from Plymouth, Ind.: "We are glad to report an organization in this city. On Jan. 29, Brother and Sister E. W. Sprague came to us and remained until this morning, Feb. 1, giving us four meetings, organizing a society of seventeen members and creating a great interest in our beloved cause. On Saturday and Sunday evenings, people were turned away, because we could not seat them, many preferring to remain and stand through the entire service. The outlook is good here for a large society, many coming to us to-day regretting that they could not hear more of our beautiful teachings. Brother and Sister Sprague have won their way into the hearts of the people here, and are assured of a hearty welcome at any time they can return to us. Any one desiring to communicate with us, address our secretary, H. E. Grube."

Hypnotism, as the cause of, or excuse for, crime, works both ways it seems. While certain persons not dissociated from the police interests of Minneapolis are exploiting their belief that the ubiquitous Carlisle, now unhappily restrained of his liberty, has been given to the practice of hypnotism as a means of furthering his designs for annexing by marriage impressionable woman, another worker in the matrimonial vineyard turns up in New York who claims that he became a bigamist under the influence of the occult art. Herbert W. Talcott married two women within four months—a period of time that hardly permits of the securing of a divorce even in Rhode Island. Talcott announces with what cheerfulness of mien he can muster that he meant no wrong in marrying the second time, and that he can account for the marriage only on the theory that he was hypnotized by some wretch who aimed at his undoing. Among those who are skeptical may be mentioned both of Talcott's wives. The list of skeptics is, however, large. Something should be done to restrain the hypnotist from going about practicing his evil arts for the undoing of impressionable young men and women. He ought to enlarge the field of his exploits or quit. One never hears of a whiskered hold-up man who lays his desire to annex the goods of his fellow-citizen to a hypnotist. If he did make such a claim it would only have the effect of expediting his seclusion. Occasionally a murderer turns up who puts in the theory of hypnotism for a defense, but he generally gets short shrift.—St. Paul Globe.

When William Berlin, an eccentric old miser, residing at Little Silver, N. J., died a few days ago a search was made for the money he was known to possess, but not a penny could be found. William Wainwright, however, could not give up the hope of finding the money and obtained permission from Joseph V. Holmes, owner of the house, to tear it down. Every stick of timber was carefully examined as it was razed. No money was found, but Wainwright felt sure it was somewhere about the place. He says that a few nights ago he had a dream, in which the ghost of Berlin led him to the ruins of the old house and pointed out to him under the chimney a tin spectacle case. When Wainwright awoke in the morning his dream was still vivid, and he dressed in a hurry, went to the spot and found the spectacle case in the place pointed out by the miser's ghost. He opened it and $187 in bills fell out. Wainwright is not yet satisfied and believes he will have more dreams.

Mrs. Cora F. Alsip, heroine of many court cases in Cook county, has at last been adjudged insane and has been committed to the institution in Elgin. Prominent members of the smart set, who have previously used their influence to keep her from the asylum, appeared in Judge Ruth's court on Tuesday to testify against her Mrs. Alsip claimed to be under the influence of hypnotism, Spiritualism, and various other psychic powers. She also accused her relations of poisoning the mind of her husband and persuading him to get a divorce.—Chicago Journal.

Dr. Eugenie R. Eliscu, a Roumanian woman who has been in this country practicing medicine for several years, rather startled the staid, conservative members of the Medico Pharmaceutical League, New York, by announcing that in five instances she had succeeded in curing cases of consumption by the use of hypnotic suggestion. To back up her claim, Miss Eliscu produced three of her patients and used them as illustrations of her prowess during the lecture. She didn't convince her auditors that drugs and modern methods should be at once abandoned in favor of psychopathy, but she succeeded in stirring them into a discussion which became acrimonious at times. Miss Eliscu is a very interesting woman, who has been putting her theories into practice in this city for some time. She has not entirely abandoned medicine yet, but her principal successes, she says, have been achieved through obtaining control of the minds of sick persons.

Will Briscoe writes: "It is with pleasure that I say a word in commendation of your paper. I think it is the very best paper extant devoted to the interests of our beautiful philosophy, and the able discussions contained therein, emanating as they do from some of the brightest minds of the age, cannot be otherwise than elevating to the grand cause of Spiritualism. I wish also to say that Brother Frank T. Ripley, who has been lecturing to crowded houses

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

the past month at Peoria, Ill., with great success, will rest a few days with his friends, Mr. and Mrs. Will Briscoe, at Tipton, Ind., and then take up his labors at Findlay, Ohio, for the month of February."

Teresa Roderiguez, noted along the Pacific coast as Santa Teresa, because of her ability as a healer, has secured a divirce from Guadalose Roderiguez, whom she says she married while under his hypnotic influence. She also made the charge that her husband was en emissary sent by the Mexican Government to this country to marry her, that she might be taken back to a Mexican prison. Santa Teresa is revered by the Yaqui Indians, and because of her influence over them has been exiled from Mexico for years. Her ability as a healer has been proclaimed among the Indians and Mexicans since she was sixteen years old. At that time she had an attack of typhoid fever and fell into a long trance. When she awoke she declared that she had made a trip to heaven, that she had conversed with the saints and that they had told her she would have power to cure the sick. She began her work with such success that she was soon canonized by the Indians and peons, while she won the respect and love of her own people. Her unfortunate marriage followed the decree of exile from Mexico.

Mrs. Isa A. Cross writes: "The rostrum of the Hyde Park Occult Society will be occupied by Mrs. Karcher, on Feb. 14, at No. 323 East 55th street. We know you will hear something good, friends, so come out and hear her. Come early. Services at 7:45 p. m. Take Jackson Park car, which passes the door. Mrs. Kline will also give messages."

J. M. Hodson writes: "Spiritualism doubtless is champion for the welfare of the human race, and uplifting of humanity, by living up to its teachings. It prepares men and women for better fathers, mothers, and citizens. I notice in The Progressive Thinker of Jan. 30, another grand offer for Spiritualists to procure a neat little sum of $1,000 offered by a company of men in California for one genuine materialization of a spirit. Now we need money to use for the distribution of free literature of the principles and teachings of our spiritual philosophy, and some genuine medium can obtain it. Why not?"

Elisha Waters, who lately passed to spirit life at Troy, N. Y., was, says a Troy paper, a grand old man—pure, honest, kindly, useful and intelligent. The sweet spirit, the beaming countenance, the essential lovableness of this octogenarian of beautiful white hair and flowing beard cannot be reflected upon paper. In religion Mr. Waters was a Spiritualist, and for half a century was identified with that movement, remaining president of the society until the day of his death—or liberation, as he would with perhaps greater insight consider it. Indeed, he long left a consolatory certainty of his familiarity with another sphere and former friends who tenanted it. He believed, with Keble, that

"Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic heaven and earth within,
Plain as the earth and sky."

Elisha Waters loved life and enjoyed it, ever rising superior to the multitudinous trials and afflictions which came to him during the nearly ninety years of his terrestrial journey; but he had no more fear of death than of gliding across the Hudson in one of his light paper boats. His spiritual serenity, his faith in God, and his confidence that the future state was one of greater happiness and ampler beauty and opportunity for all true souls was never shaken. His philosophy was embodied in the verse:

"There is beyond the silent night
An endless day;
Death is a door that leads to light—
Love leads the way.
Longing to know and do the right,
I sought the truth, I found the light."

Mrs. M. B. Grunwald writes from Louisville, Ky.: "Why don't Spiritualists organize? There are ten thousand Spiritualists in Louisville, and no church or temple, all the different societies meeting in club-rooms. By all means organize and stand firm. Having belonged to the Christian church for so many years, it is natural to desire a temple to worship in. I call it worship for our souls commune with souls, and these messengers of love are our own fathers, mothers, sisters and brothers, and our little babies that we have pressed to our hearts. I have been a Spiritualist two years and a half, and from the first my aim has been to have a church in Louisville worthy of the cause of truth, and when this shall have been accomplished Spiritualism here will grow."

H. Voorhees writes: "Not a word has been said about the funny spirits in the great discussion. There is a great deal of waste time on the hands of the rabble class of spirits. They dearly love to play jokes on verdant mediums. I was brought up very strictly religious. I developed as a medium forty years ago. I never saw rough society. First I swore at a terrific rate. A person present said it was a perfect picture of a Wisconsin lumber camp. For a week I was a writer; then a ranting orator. I was destined to be a great man, etc.; finally after I apparently was a fit subject for a lunatic asylum, I awoke to the fact that a play-actor was having lots of sport at my expense. Under higher influence, I finally, in a long life, have been directed how to escape poor health, financial loss, etc. Mediumship has been of inestimable value to me."

B. F. Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis has not met with the usual success during the fall and winter of 1903-4. Why it should be so, no one seems able to tell. The indifference of Spiritualists in their support of the work, and the constant demand for sensational mediumship are leading causes contributing to the disorganization of the movement. October and November found us with Miss Elizabeth Harlow as speaker, she being one of the favored, whose discourses are thoroughly enjoyed by the thinking minds. January finds us with Mrs. Nellie S. Noyes, of Boston, a new worker in the west. She has labored under many difficulties, owing to the effects of a severe grippe attack, yet she has done her work well and satisfactory. She follows her talk of about 30 minutes with astrological character sketches, that prove interesting and attractive to a mixed audience. Societies seeking talent will make no mistake in engaging her. Our Ladies' Aid is the hope and encouragement of our church. Were it not for its untiring efforts the work must of necessity fail. The fair netted the ladies over

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$300, which speaks volumes. The noble impulses prompting the ladies in this direction are commendable, and may the angel world, guard, guide and bless them for their unselfish devotion to the cause that must fail, were it not for them."

Louise E. Zimmerman, secretary, writes from Elmira, N. Y.: "The Spiritualist Church and people of our city have been greatly favored by the presence of the veteran worker, Bro. Fred L. H. Willis, of Glenora, N. Y., formerly of Boston, Mass., and the younger brother, Cleon B. Nichols, of Andover, Ohio, in our midst. Brother Willis is widely known as an able exponent of the truths of Spiritualism, and has the love and veneration of all hearts for the years devoted to its cause, and although Brother Nichols has not seen the years of service as has Brother Willis, he is rapidly winning his way into the hearts of the people. The advent of Brother Nichols in our city gave many hungry, seeking hearts the positive proof and knowledge that 'the dead' can return, under proper conditions, and demonstrate themselves in the form, through the ever-potent law of materialization. During Brother Nichols' short visit, three very successful seances were held, the forms being plainly visible to all present; and he made many warm friends who wish him every success and god speed in the work of conviction and demonstration, that the doorway is ever open between the two worlds, hoping for a return visit in the future. Mrs. Clara L. Stewart has closed her engagement with us, taking with her the love and best wishes of all for future successes and a return. As ships that speak and pass in the night, so are we upon the river of life; may the speaking prove stepping-stones in our progression. Oscar A. Edgerly, of Lima, O., begins a two months' engagement, Sunday, Feb. 7, and we are looking forward to another treat."

Vine H. Hickox writes from Niagara Falls, N. Y.: "The first Spiritual Association of Niagara Falls is progressing under the leadership of Mrs. A. G. Atcheson, of Buffalo. A state Spiritual mass-meeting was held on Thursday, Jan. 28, three meetings, morning, afternoon and evening, in the Maccabee Hall. Mr. H. W. Richardson, state president; Mrs. T. U. Reynolds, vice-president, and that bright shing star of Spiritualism, Mr. Lyman C. Howe, the veteran speaker and poet, entertained large and appreciative audiences. Mrs. Atcheson, speaker and medium, was likewise on hand. This noble lady has had a hard struggle in her ministrations here to build up this society. The outlook appears to be at present very promising. The people seem to be taking a great interest in the grand truths of Spiritualism. The Progressive Thinker comes regularly every week to my address. I wish every Spiritualist in the land would read it; they miss a great treat this winter by not subscribing for the paper. There are not many Spiritualists at Niagara Falls. There are many who attend the spiritual meetings who are not spiritualists, but have a natural curiosity to receive messages through the mediumship of Mrs. Atcheson. But it sets the people to thinking and they talk among themselves of this phase of mediumship."

Correspondent writes: "The Texas State National Association of Spiritualists, with headquarters at the Spiritualist temple of Galveston, Texas, Mr. John W. Ring, local speaker, being president, has engaged Mrs. Isa Wilson Kayner for several months' work in the state, and she is now ministering to the societies in Galveston and Houston, where her work is most satisfactory. Localities wishing to arrange for her services should write LeRoy Hutchings, secretary, Spiritualist Temple, Galveston, Texas, for dates and terms. Dr. J. M. Temple, of St. Augustine, Florida, is also located in Galveston, and his work is thoroughly satisfactory. In addition to his private work he helps in the services at the Temple, and holds one or more spirit message meetings there during the week. There is always a full house when Dr. Temple gives messages. The Progressive Lyceum lately presented the comedy-drama, 'Hick'ry Farm,' which so pleased the public, who liberally patronized the young people's efforts, that it has been decided to repeat it on Feb. 22, in honor of Washington's birthday. The usual annual anniversary bazaar will be held the last of March, and the Ladies' Auxiliary solicits the donation of such articles as the friends are willing to send. The proceeds will be used for the Temple fund. Address all packages to Mrs. H. Heyne, Spiritualist Temple, Galveston, Texas."

C. W. Stewart writes from St. Louis, Mo.: "Our work here is still going on splendidly. Although the weather was execrable last Sunday, our hall was crowded to celebrate the birth of Thomas Paine, and to witness Mrs. Folsom's great psychic work. Her independent spirit writing is simply wonderful, taking place as it does before the eyes of the audience, in electric light."

Julius Wagner writes: "I have hypnotized skeptics time and time again, but I had to exercise all my will power in order to accomplish it. I caused them to do some of the most ridiculous things that a human being can conceive of. Spirits do likewise, and still more so, in fact. Evil spirits exist the same as good ones. Nature has not changed them to such an extent that they have thrown off all their evil tendencies. It takes time there to progress and reform the same as on earth. There is a chance for each evil spirit to grow out of dark conditions."

Dr. R. Greer of Chicago celebrated, on February 3, his 80th birthday, receiving many useful presents from his children and grandchildren, who with merry mirth and sweetest music made the occasion a delightfully happy one, and serving well to brighten the declining years of their greatly beloved ancestor.

Frank T. Ripley closed a very successful engagement at Peoria, Ill., and goes to Findlay, Ohio, for the Sundays of March. He can be engaged for March, April and May. Address all letters to Findlay, Ohio, General Delivery. Permanent address, Tipton, Ind., P. O. Box 326.

For five months Daniel W. Hull has been tied up to his wife's bedside, and being away from home has been at great expense. She has so far convalesced that he has been able to go with her to California where his daughter lives and would like to make lecture engagements anywhere within that state. Address him at 1410 Kellam avenue, Los Angeles, Cal.

Carrie L. Hatch, secretary, writes from Boston, Mass.: "The Massachusetts State Association will celebrate the 56th anniversary of Modern Spiritualism in Berkeley Hall, 4 Berkeley street, Thursday, March 31, 1904. The best of talent will be presented upon this occasion, and all are invited free.

Alice C. Barry writes from Clinton, Iowa: "A month ago I came here and found a society struggling for existence and almost ready to disband. Recognizing at a glance that there was material here for a thriving society, I determined to give the friends here all the aid in my power and seek to infuse into them new life and courage. My efforts have never been so ably seconded as during my four weeks' stay among these people. There are in this society several noble-hearted men and women, who stand true and staunch to the cause they love, even in the face of opposition and discouraging conditions. The proof of this has been their willingness to go down into their pockets for needed funds to assist in carrying on the meetings, for unfortunately nothing can be accomplished without funds. They have also given me the best conditions possible for work on the platform, both for speaking and psychic readings. During the month the meetings have greatly increased in attendance. The officers of this society are Mr. Pingle, a lawyer of Clinton, president; Mr. Kolar, vice-president; Mrs. J. Leavitt, secretary. I shall be with this society for a time and ask my friends to address me here."

T. W. Sherk will lecture for Church of Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Subject, "Angels."

Mrs. A. A. Averill writes from Lynn, Mass.: "Our meetings since last report, have been very interesting, and we hope productive of good. Mrs. Ida P. A. Whitlock, of Providence, was with us two Sundays in January; Mr. J. J. Morse and Rev. W. T. Hutchins one Sunday each, and all did good work, each in their own way. Our audiences have been large, considering the very unpleasant weather we have had. All the different branches of work conducted by the society are in a prosperous condition. The Ladies' Social Union holds a meeting every Wednesday, with a circle in the afternoon; supper and test seance in the evening. It is to hold a rummage sale on Feb. 12 and 14, which, judging by the way the old clothes are coming in, will be a big success. The afternoon whist party meets every Thursday afternoon, and is well patronized. The classes of instruction in singing and elocution for the children meet every Tuesday evening. They are at present preparing for a grand mistrel show in Cadet Hall, on Feb. 19 and 20. All this keeps President Caird and his assistants so busy looking out for the different lines of work that we have not time to consider, whether local societies are declining or not. During February we shall have Dr. G. A. Fuller, Mr. J. H. Foss, the able editor of 'The Gentleman From Everywhere,' followed in March by Mr. and Mrs. Geo. W. Kates."

Mrs. Alice Baker writes from Dallas Texas: "I have commenced my third month's service with the Truth Seekers' Spiritual Society of this city. This society, though small, is composed of noble, earnest souls. Perfect harmony seems to prevail, and there is a bright prospect for future work. Many intellectual people from the outside are being drawn to our meetings. The fourth Sunday in January I went to Oklahoma City, O. T., to deliver a course of lectures, giving spirit messages after each lecture. My son Milton, a boy 15 years of age took my place upon the rostrum here, which he did most acceptably, with Mr. C. Muchen, a local medium, following with messages. While serving the good people in Oklahoma a society of about 40 members was organized. There are many intellectual and talented Spiritualists in Oklahoma, and the outlook there for a large and successful society is very bright. I will gladly answer calls for mid-week meetings and officiate at funerals. Address me at 213 Bryan street, Dallas, Tex."

Dr. H. E. Ballard, president, writes: "The First Universal Occult Church holds regular services at its new hall, northwest corner 35th street and Indiana avenue. Afternoon services at 3:30; evening at 8. The pastors of this church will consist of the best philosophical speakers, with Mrs. Grace Aitken as psychic. A demonstration of the phenomena from reliable mediums; choir and solo singing; a program service embodying speaking, vocal and instrumental music, phenomena, etc., every second Sunday of each month under the direction of Mrs. C. B. Bliss, the materializing medium. The ladies' Auxiliary gives its tenth social Saturday evening, Feb. 13, at the residence of Mr. and Mrs. Aitken, 253 East 31st street. The controls of Mrs. Bliss will phenomenize, if conditions are favorable. Other tests, music, speaking, and plenty of material angel food and coffee will comprise the evening's pleasure."

C. T. Schneider writes: "Spiritualist societies wishing for engagement with me during March, April and May, and camps, will please write to me as I leave Williamsport soon for other cities. I will organize societies where Spiritualism is not known, and will serve societies already organized. I leave my home, Feb. 20, 1904. My powers speak for themselves. I am an inspirational speaker, entranced. Address me at No. 246 William street, Williamsport, Pa."

Hon. R. Gilray writes: "The Universal Occult Society holds its meetings at 77 East 31st street, every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular services at 8 p. m. Sunday, Feb. 14, Dr. George B. Warne, president of the Illinois State Spiritualist Association, will lecture. A good musical program will be rendered. Other mediums are cordially invited to give demonstrations of the Great Truth. We have just received our charter from Springfield and will make arrangements in the near future to affiliate with the Illinois State Association and the N. S. A. We are now on a sound ground and wish to rise to the higher plane. Any suggestions will be thankfully received. The Doctor has submitted a legal question to me for solution, through your paper as to the validity of marriage solemnized by ordained ministers of the Illinois State Spiritualists Association."

Miss Nellie Turner writes: "The society in Niagara Falls is still alive and progressing nicely, thanks to the untiring zeal of our pastor, Mrs. A. G. Atcheson, who is also the president of this society. The state meeting held here on January 28 was a success in every way, President H. W. Richardson; vice-president, Mrs. Tillie U. Reynolds, and Mr. Lyman C. Howe were the speakers of the day, and everyone who has heard these able speakers know what a treat we enjoyed. Spiritualists from surrounding towns came to enjoy the day with us. Miss Holder, of Buffalo, pianist, and Mr. Jones of Akron, N. Y., vocalist, delighted the audience between the lectures. Recitations were given by two little girls. The society is much encouraged with the results of the meeting, and are grateful to all who took part."

F. Anlauf writes from Oklahoma City, O. T.: "The First Spiritualist Society of Oklahoma City has been organized with a membership of 36. Mr. C. C. Henderson, president; Frank Anlauf, secretary, and G. W. Anderson, treasurer. The society has rented a hall and will hold regular meetings. Everything points to a successful society. We have several members who are developed mediums, and much interest was manifested at our first meeting that was held on Sunday, Jan. 24. Mrs. Baker, of Dallas, Texas, gave a very interesting lecture and tests in the afternoon and evening. The good thoughts of all brothers and sisters are asked by us, to help us in our work which we hope will help to advance the noble cause."

Mrs. Dellinger writes from Joplin, Mo.: "Mrs. Weston has been holding meetings in the I. O. O. F. hall, corner Seventh and Main streets, every Sunday night since July. It is known as the First Spiritualist Church. She is ably assisted by Mrs. Paul. Mrs. Weston as a lecturer, is good; her psychometric tests as well as Mrs. Paul's are highly appreciated by large and attentive crowds. We expect to have a chartered society in the near future. I would also say that the Inter-State Psychic Club holds their meetings the first and third Tuesdays of each month. The literary work is becoming very interesting. We have a good membership and have four mediums, who give us light and knowledge from realms unknown."

Mr. and Mrs. E. W. White write from Lima, Ohio: "Mrs. White and myself have just closed a very successful five weeks work here. We held during the time twenty-one public services, lecture and test seances, to large and appreciative audiences, and have been greatly blessed in our labors. Many who knew nothing of the beautiful truth of spirit return and progressive life have been started on the way with proof positive as an impetus. We expect to return here in the near future for more work. We have met warm hearts and willing hands among the Spiritualist friends here. We go from here to Toledo; thence to Detroit for a short time. Societies in Michigan, Indiana or Ohio, desiring our services, may address us at our home address, 292 Harrison avenue, Detroit, Mich. We are also open for camp engagements except for the month of August, during which month our time is fully engaged."

F. H. Rice writes from Boston, Mass.: "The weekly meeting of the Ladies' Spiritualistic Industrial Society was held to-night at their rooms, 514 Tremont street, and was patronized by a goodly number. Among those who contributed to the evening's entertainment were Mrs. Dr. Caird, of Lynn, Mass., with tests, which were very satisfactory; Mr. Fred de Bos, whose remarks are always entertaining; Miss Orrissa Smith, with a recitation which was heartily received. Mrs. Barnes, of Worcester, favored us with vocal and instrumental music, and Mr. Archibald made a few pleasing remarks. Owing to a misunderstanding notice was given last week that Mrs. Katie Ham would be with us Feb 4; it should have read Feb. 11. It can positively be said that she will be with us on that date, and we hope there will be a large audience present to receive and listen to her. All are cordially invited."

F. N. Burk writes from Denver, Colo.: "The people of Denver are congratulating themselves on the extended visit of Georgia Gladys Cooley, who has been prevented from filling her engagement in Chicago by the closing of the halls in that city. Chicago's loss has been Denver's gain—so think those, and there are a great many of them, who have been favored by her grand teachings of our beautiful philosophy. Several of different denominations, have, for the first time investigated Spiritualism, and become convinced of the continuity of life and spirit return. They all express themselves as being highly pleased with Mrs. Cooley's mediumship. It is a pleasure to see honest work appreciated. As long as we have that kind the future of Spiritualism is safe."

John Mullen writes: "The fourth annual mask ball given under the auspices of the Metropolitan and Chicago Spiritual Alliance Societies, is a thing of the past, but the memory of it will linger with those who attended. It was a howling success; everybody enjoyed it; there wasn't one thing to mar the pleasure of the occasion. The dance hall was filled to overflowing. It was found necessary to secure another hall in the same building to accommodate the people that came to hear the various mediums; even then we had not room to accommodate all who came. The costumes were superb. Too much cannot be said in praise of Mr. Elmo, who was the general overseer of the evening; his was no easy task, but he performed it with great credit not only to himself but to all the guests. The Hon. Robert Gilray, a prominent lawyer of our city, and pastor of the Universal Occult Society, took charge of the mediums' meeting. Those assisting were: Princess Viroqua, Dr. Burgess, Mrs. Powderly, Mrs. Kerschner, Mrs. Cutter, Prof. Ray, Mrs. De Long, Mrs. Clifford and daughter, Miss Bessie Reaver, of Columbus, Ohio, Mrs. Nellie Kusserow, J. H. Smith, and many others. The large audience listened with rapt attention to all the mediums, whose individual work was received with well-merited applause. It was midnight before the chairman could persuade the people to disband and join in the dance. The thanks of two societies is tendered to all who helped to make this fourth annual meeting the success it was, especially The Progressive Thinker for the notice it gave us; the prizes the friends donated, and the mediums for their aid. We trust that when another year comes around we will as Spiritualists, not only be united in the social part of the work, but united in the effort to spiritualize humanity."

$ THOUSAND $ THOUSAND $

Skeptical Spiritualists Taking a Decided Stand.

Good! They are offering a thousand dollars for the production of "ONE MATERIALIZED SPIRIT." This offer to "any person" who will produce just "one materialized spirit," is made by Los Angeles Spiritualists, men and women of integrity, "determined, by earnest seeking, to know the truth." All honor to them. They are now convinced that materializations of the "so-called dead" are "all fraudulent." Having the courage of conviction they dare to say so in so many words. In the interest of truth they change a conviction, a comforting conviction, too. This corroborates what I have said all along, that there are Spiritualists who love the truth for its own sake, and have the moral bravery to speak it, equal to any class on earth, and when these California Spiritualists say Spiritualism embodies "the grandest principles of truth that have ever dawned upon the mind of man," a materialist, or agnostic, who would deny it shows he has not studied the subject, or is bigoted. When Spiritualists say, as these do, that "the truth can never be realized through fraud," it goes to show that they put truth above any ism or ology.

As The Progressive Thinker well says: "This is a splendid chance to settle this great question."

A Chicago lady writes me an excellent letter, saying there is a genuine materializing medium right there. Why should he not accept the offer? The fee is munificent.

W. F. JAMIESON.

Pentwater, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Nellie L. Pierce passed to spirit life, January 31. She was one of the best known mediums in Chicago, having lived and worked in the Spiritualistic field for forty years. She was a member of the Rising Sun Mission. As a true friend and loyal worker she will be greatly missed by a large circle of friends.

Elisha Waters, one of the oldest residents of Troy, N. Y., died at his home in North Troy at 5:30 o'clock Jan. 28. He had been ill only about a week. At the beginning of his sickness pneumonia threatened, but was conquered. A general breaking down of the system supervened, however, at a time when it was thought the venerable man might rally, and he gradually failed. Mr. Waters was in many respects a remarkable man. He died in the fullness of years, almost a nonagenarian and almost to the last in the complete possession of an active mentality. He was prominent as a Spiritualist.

Passed to spirit life, at the infirmary, at Dunning, Prof. J. Willsey, aged 76. Prof. Willsey had been a sufferer for several months, and often expressed himself as ready to answer the call from up yonder. He leaves a daughter, son, and many friends to mourn the absence of the voice they loved, but we rejoice that another has been relieved of the sufferings in this life. Services at Mount Olive, by the writer.

M. L. SCHAEFFER.

My husband, Zachariah Van Horn, passed to higher life, from his late residence 555 Fifth avenue, Milwaukee, Wis., January 22, 1904, after an illness of many months. He had been a Spiritualist for more than twenty years. Shortly previous to his transition he held sweet converse with many of the dear ones gone before. We mourn his earthly presence, but the sweet consolation of true Spiritualism comforts as nothing else could.

MARY E. VAN HORN.

Very suddenly, at Canadian Soo, Mrs. Violet A. Robinson, wife of Thomas Robinson, and only beloved daughter of Mr. and Mrs. J. J. Oakeshott, of Deer Park, aged 26 years. Although not a pronounced Spiritualist, she was well acquainted with the philosophy as given by her parents, who have been staunch Spiritualists for upward of twenty-five years. The mother has been mediumistic since childhood. The deceased leaves a husband, little daughter, one brother and parents, who realize she is not far away. COR.

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QUESTIONS AND ANSWERS

This department is under the management of

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Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Jacob Fulmur: Q. Father Perrier, at a funeral, after reading prayers in Latin, said: "As there are a good many Protestants here, I will explain why it is that we read our prayers in Latin. It is because our blessed Lord and Savior Jesus Christ always prayed to his Heavenly Father in Latin." Is this true?

A. Christ praying in Latin, is parallel with the New Testament written in Greek by uneducated Jews who understood no language but their own! Christ was a Jew, spoke the language of the country people, if he spoke at all. It might as consistently be said that Julius Caesar delivered his orations in English.

No, the prayers are in Latin, because when they were written, Latin was the tongue of the people and of the church. As the efficacy of prayer is, according to church belief, in saying over the words, and not in their understanding, these Latin forms are applicable among all nations, races and tribes. The fact that the hearers do not understand adds to the mystery and fosters superstition.

This story of the "Holy Father" reminds one of the contention once hotly waged, by theologians, as to the language of Adam! It becomes of deep interest to know in what tongue Adam proposed to Eve, and God talked to them! It was conceded that it must have been Hebrew, and for ages that language was called God's language.

One of the narrowest, obscurest forms of speech, could be thus exalted only by superstition. If a learned Rabbi of the first years of the Christian era were to be placed in the present, and should attempt to describe what they saw, the development of modern life, their language would completely fail for they would have no words to represent the new things and new ideas. The best Hebrew scholar could no more translate a modern scientific book into that language than a Hottentot into his "click" lingo.

G. R. Bicknell: Q. I have repeatedly listened to remarks from intelligent people since the Iroquois fire at Chicago, and they assume that those people who lost their lives had finally met the fate in the manner that had already been planned since their birth. In other words it was their time to die. Please give us your ideas and oblige?

A. This conclusion would apply to all events and affairs of life, and is the position of the fatalist, the foreordinationist, and believers in predestination, fate and destiny. It is an ancient doctrine and has been widely received. If it be true, man is in the hands of providence, and it is idle to resist.

It cannot be denied that he is a creature of conditions, and his life's course is a series of causes to effects, and of underlying forces beyond his control. Yet he is more than a creature of causes and conditions. By the centralization in his individuality, he becomes a separate and distinct center of influence, with a will that changes the course of causes by becoming superior to them, and of itself a cause. Then is manifested free-will in antagonism to destiny, and unless clearly considered, confusing and apparently conflicting.

That there is any "plan" laid out for a person at birth, is a fancy without support. Restore everything as it was three hours before the accident and there would have been a change in the audience. Many there who were not, and many away who were there. Then it might be said that they came not because it was not their time, others came because it was theirs! and out of this vicious circle we cannot get, because everything done is so ordered, and everything undone the same!

Even when we say the will dictates and changes events, it may be said in reply that this will is only another cause, perfectly calculated by the planner of events.

But we believe that this independent will factor would be difficult to account for, if not impossible to determine beforehand its activity; and the mental processes in selection routes, would be equally indeterminable. Yet by this intellect and will, people go and come; meeting or avoiding accidents, and another factor, it is said, is added to the tangled thread of life, that is all.

Hence while it may be correct to say that every event in life is an effect of all that has gone before it, it would not be correct to infer that each individual has his life "planned," at birth, and must follow the line of irrevocable destiny. For "planned," implies a planner, a personal intelligence outside of and superior, and the "planning" of the majority of lives, does not favor the idea of an omnipotent or all-wise intelligence.

Robt. P. S. Simon: Q. In the Home Circle how can we ascertain whether the questions are answered by an honest spirit or one inclined to evil?

A. Ninety-nine times in one hundred when communications are received, erroneous, or contradictory, it is from imperfection in the conditions of transmission, a want of knowledge on the part of the communicating spirit, and not from evil intentions. The circle should receive everything on its merit, and if messages are not accurate, and answers found erroneous, the members should not be swift to refer them to evil-disposed spirits. Make all allowance for imperfections first, nor expect infallible answers.

There will come to a circle no influence not fostered in the spiritual atmosphere of its members. If really an evil influence comes, treat it as an evil-disposed person here would be treated, and do not let the falsehood it may utter occupy your thoughts to the exclusion of all the truthful messages received. It is well messages are not infallible and all-comprehensive. We should be led, instead of thinking for ourselves. It would be "thus saith the spirits," for "thus saith the Lord." Every message and answer must be taken on its merit. Receive communications from evil-disposed spirits as well as the purest, and sit in judgment, undisturbed thereon.

Historian: Q. Is it true that the Puritans of New England seriously proposed to sell the Quakers into slavery?

A. It is only too true, as is shown by a letter of Cotton Mather, the famous Boston minister, the original of which is in the possession of the Massachusetts Historical Society:

"To ye aged and beloved John Higginson:—

"There be now at sea a shippt (for our friend Elias Holdcroft of London did advise me by the last packet that it would sail sometime in August) called ye Welcome, which has aboard a hundred or more of ye hereticks and malignants called Quakers, with William Penn ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett of ye brig Porpoise to way lay said Welcome as near ye coast of Cod as may be and make captives of ye Penn and his ungodly crew so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshipps of these people. Much spoil can be made by selling ye whole lot to Barbadoes where slaves fetch good prices in rumme and sugar and we shall not only do ye Lord great service by punishing ye wicked but shall make gayne for his ministers and people.

"Yours in the bowels of Christ,
"COTTON MATHER."

Could religious hate and bigotry go further? He would have the entire company of immigrants, men, women and children, because of a difference of belief, captured and sold into hopeless slavery on the plantations of the West Indies, and gloated over the gain, with a miser's cupidity! Luckily for Penn and his company they were not captured. Lucky, too, for this country that a religious element was introduced contrasting with the narrow bigotry of the Puritans, who never were happy unless miserable, and making others the same. This letter should be placed among the curiosities of literature.

JOAN OF ARC MADE A SAINT.

And as Such She Will Cut a Great Figure in the Catholic Church.

After nearly five centuries of misrepresentation and of calumny, the Congregation of Rites of the Roman Catholic Church has taken the first steps toward the canonization of Joan of Arc. After having suffered in her lifetime from the greed of her own countrymen, represented by her sale to the English by the duke of Burgundy, by royal ingratitude represented by the indifference to her fate of the worthless Charles VII., for whom she saved his throne, by the church itself as represented by Cauchon, the bishop of Rouen, who, after declaring her guilty upon unproved charges of heresy, witchcraft, and communication with evil spirits, turned her over to the secular authorities for burning at the stake, which neither the French nor the English prevented, she is now declared fit for beatification.

It is probable that from the historical point of view the real story of the peasant girl of Domremy, who left her father's sheep at the command of "the voices," and obeyed the instructions of Saints Catherine and Margaret by revealing her mission to the worthless dauphin, by raising the siege of Orleans, driving the English from most of their French possessions, and finally by conducting the dauphin to his coronation at Rheims, may never be told in all its details Even contemporary historians differed according to the extent of their individual beliefs in supernaturalism. Those who were guilty of her betrayal and surrender invented all sorts of charges to excuse their action, and later historians, unable to account in a material way for her marvelous career, found themselves either forced to concede that that career was full of miracles or to doubt her very existence, which some have done even in the face of hard facts.

From the religious point of view it is clear that great injustice has been done to her and to her memory. There never was a more devoted adherent of the church, perhaps never a more deeply religious visionary than Joan of Arc. No one can doubt she believed she saw the figures of her two favorite saints in the clouds, heard their voices and their answers to her when she spoke to them. There was no point in her career when she did not seek spiritual guidance or believe she was under the protection of the saints, until after securing the coronation of the dauphin, which ended her mission, she remained in the field at his order and herself acknowledged that her saints had forsaken her. She was sold for gold by a greedy duke, one of her own countrymen, in alliance with the English. She was delivered by her purchasers to a malicious bishop, one of her own countrymen, who, when he failed to convict her of heresy, condemned her upon charges of intercourse with evil spirits, and delivered her to the civil authorities of Rouen, who soon regretted their action and eventually erected monuments to her memory.

The archbishop of Orleans accepts the beatification as an honor to France. It may be so. In any event, it is an honor to the church, though it has been a long time coming, that it will add to its list of saints a peasant girl who followed the commands of the voices and liberated France from English rule, and for that service died the death of a martyr.—Chicago Tribune.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Divining by the Name

Your Name and Character Color—Another System of Divination.

As set forth in the New York Sun, it seems that in the domain of the occult there is more in one's name even than was set forth in the theory of its relations to numbers and fate that was printed in the Sun last Sunday. Now, it figures in having one's chromoscope drawn.

A chromoscope, say the students of the occult, reveals one's character, the past and the present and the mysteries of the future as clearly as a horoscope. The laws which decide the shape and number of its lines, the width and tints of its color bands, are held to be as exact as those which govern the heavens.

Chromosophy, according to the rules of which chromoscopes are drawn, is really not a new discovery; merely the blending of three ancient systems of divination. It is based upon the date of one's birth—the exact moment is desired if it is possible to have it—and one's name. From the name can be learned one's character color, keynote and number.

A New York woman who is much interested in chromosophy has, she says, made a new and most important discovery in connection therewith—namely, that every one's initials may be found written in the fine lines in the palms of one's hands. Not only one's own initials, moreover, but also those of the person one is to marry, and of other people who are seriously to influence one's life are so inscribed. Whether this influence is to be for good or evil, and what part the owners of such initials are to play in one's life, are indicated by the position of the letters.

"Show your your initials before I even know your name?" she said smiling, when a visitor asked her the question a few days ago. "Surely."

And then as she bent over the hand extended for her scrutiny, she continued to answer other questions which the visitor had asked before.

"No, this is not chromosophy," she said. "This is a discovery of my own. But it has a great significance to anyone interested in drawing and reading chromoscopes.

"You see, in chromosophy so much depends upon the name. It gives us a complete portrayal of a subject's character, in the first place, and foretells much about the career.

"Some people scoff at the idea. Suppose a child gets a name that stands for everything noble and prosperous, they say, 'Will that change its natural and inherited qualities? Do you mean to say that its life will be molded to conform to its name?'

"Of course we don't mean to say anything of the sort. What we teach is that a child cannot be named anything that its parents wish.

"Every spirit coming into this world has a certain name which will typify and express its nature and career in this incarnation, and by which it is to be known here. The spirit of the child magnetizes or attracts that name to itself irresistibly; often under seemingly strange circumstances. The story of the son of Zachary being named John is constantly being repeated, though the angel does not appear and the divine command is not heard.

"Not long ago a mother complained to me that she could not understand her son, a boy about 16 years old.

"'He isn't a bit like his father, or me, either. He is so queer,' she complained.

"On questioning her I found that the boy had been christened George Grover, while the father's name was as dissimilar to this as James Smith would be.

"'For whom was he named?' I inquired.

"'For none of the family,' she said. 'You see my people thought he should be named for me, and my husband's family thought it would be dreadful if his father's name was not given him. He was our first child, and positively the families almost came to blows about it. So, rather than creat a feud, his father and I decided to give him a name not in the family at all. We selected George as a first name and added Grover because Cleveland was President at the time.'

"I made a simple mathematical calculation of the name George Grover, and told the mother all about the character and tastes of her son. She was amazed, and said I was perfectly correct.

"Then I explained to her that she had given the boy names outside the family, because he was to be so unlike any of the family. Their names would have been impossible for him.

"A little while ago, too, a friend of mine had a baby boy whom all the family wished to bear his father's name. At the christening, however, the woman who stood as godmother suddenly remembered an uncle of the mother's, who was old and all alone in the world.

"Thinking what a happiness it would be to the old man to have this child named after him she gave his name to the clergyman at the last moment. Now the family are blaming her foolish impulsiveness; but I tell them the boy received his proper name. The godmother was but the instrument of fate.

"So you see how important, in proving that a child's name is preordained for it, is the discovery that it is born with the initials of that name in its hand, as well as those of the person it will marry, and of other people who will influence its life, though many of them may be still unborn.

"You perceive that the central disk is dark blue. That, to one versed in chromosophy, is the keynote to the character of the man.

"It reveals his personality to a great extent. And this keynote to the character is different from the musical keynote, which is also found in the name and which determines what people will be in harmony with each other.

"If I were drawing your chromoscope, I would begin by painting a black central disk. All people with O as the first vowel letter of their names, are black centers.

"Such people are extremely ambitious, strong of will, determined, with ability and power for great things. They are people who can't be hurried; they must take their time to work out their own ends.

"They must be controlled with tact and kindness; they can not be bossed or driven. Here we have our Johns and Josephs, governing and ruling or going before to prepare the way.

"Red centres are ambitious, too. They are impulsive, ardent natures, with a keen sense of justice.

"The blue centers, such as the subject of that chromoscope, have E for their first vowel. These are analytical, critical people, truthful and eager to know all truth. At a scientific or New Thought meeting, nine out of ten people will be blue centers.

"Different and numerous as these people are, the type is easily distinguished. I can pick out blue centers far more readily than I can the other types. The other day a lady came in to see me.

"'Of course, I know this is all nonsense,' she said. 'But I have a curiosity about such things, and thought I would see what you could tell me.'

"'Well, I can tell you at once that the first vowel letter of your first name is E,' I replied.

"'No, it is not,' she said.

"'I beg your pardon, but it is,' I persisted.

"'It is L,' she said.

"'I did not say the first letter. I said the first vowel of your name,' I replied.

"'Well, I declare, you are right,' she exclaimed. 'My name is Lenore.'

"She seemed amazed that I could tell; but such a thing is easy to the student of chromosophy.

"White-centered people are the artistic type. They are full of philosophy and ideality. On the stage you will find that nine out of every twelve people will be white centre, two blue, and perhaps one black.

"An interesting fact revealed by the examination of criminal records is that there also nine out of twelve names are white centers. This shows that the same nature which we know as artistic and which leads the subject into all forms of original and unconventional thought and action draws people with bad inherited tendencies or whose spiritual development has been neglected or whose social surroundings have not been fortunate, to set at defiance civil and moral laws.

"White centers are the people who are discontented—out of gear with the universe, and who fly at right angles to the existing order of things, instead of moving quietly in the orbit of the life about them. When the spiritual side of white centers is highly developed, however, it produces very beautiful characters—the rapt sanctity and spiritual attitude of the saint.

"The color centre but gives the keynote of a character, and is modified by every letter in a name, and by every name which the subject possesses, both individual and inherited. Every letter has an individual meaning.

"For instance, the initial letter of your surname being D shows that you inherit your intellectual qualities from your father. You will follow more his bent of thought than that of your mother. D is a letter which always signifies intellect.

"G is the profit number. A George will generally, make money. H in a name represents a little hedge which the owner builds about his inmost self. Such nature are reserved and self-sufficient in some degree. N is always an unfortunate number.

"Chromosophy is all a matter of vibration. The difference between two things is a difference of vibration, and everything, even a letter or a number, has a vibration of its own. It is by calculating the difference of the vibrations of the letters of a name, together with that of the birth dates, the keynote, and the numbers, that we can determine the colors and lines of a chromoscope.

"Given everything that will aid in doing so, even the exact moment of birth, it takes about two hours to complete such a chart. Some are quite simple, with few colors, which lie in circles of varying widths about the color center. Others are complex, of many colors, which radiate like beams. All, however, to the student of chromosophy, are readable at a glance, revealing not only the character of a subject but the secrets of his past and future."

The musical keynote which determines which people will agree with each other, and which enters also into the chromoscope, is found through the same number; and this is found by a very old mathematical calculation, in which the letters of the alphabet have the following values:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J.	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Thus take the name John Henry. John represents the numbers 1, 6, 8, 5, which added make 20, which again added gives two. Henry has 8, 5, 5, 9, 7, for its numerical values, which sum up 34, or 7. The 2 of John and 7 of Henry added, make 9, which is therefore the principal number of the name John Henry.

Two and 7, the number of the last name, and the numbers of the month, year, and day of birth, are also supposed to be fortunate and eventful ones for the subject. It is 9 which gives us the key note of this name. Beginning at A, the ninth note of the scale is B. B, therefore, is the musical keynote of the man named John Henry.

"Music will please one best, and prove most soothing, when written in one's own key note," said the chromosopher. "If a man is nervous or overworked, out of harmony with existence, listening to music played in his key will do much to restore him to his normal condition.

"A person gets along best with people having the same keynote, or one which harmonizes well with his. Such people have often entirely different color centers, and dispositions.

"No one should marry a person whose key is not in the same chord as his own; and a woman should take care that the number of the name she will assume when married is to be found among her fortunate ones.

"Naturally a name which is adopted later in life, for business or professional purposes, cannot change the character of an individual. It may, however, seriously affect the success of the undertaking pursued beneath it.

"If the numbers of such a name are not those of the correct name of the subject; if its keynote does not harmonize with his rightful one; or if the colors in the chromoscope of the adopted name are different from his natural colors, he cannot hope to succeed while using it."

Wheat and Tares.

To the Editor:—The words I have chosen for a text on which to base a short sermon, were suggested by an account in your brilliant paper of Jan. 23, of an exposure of a fraudulent medium.

The kingdom of heaven, which Jesus compared to a field, was a spiritual institution. He was a medium; and he chose twelve mediums to carry on the work of spiritualizing the world by teaching and demonstrating that this world and the world which the so-called dead have entered, are in close touch and perfect accord with each other. He foresaw that for filthy lucre mediumship would be prostituted by some and simulated by others; that tares would spring up beside the wheat, and he warned his disciples of the danger they would encounter of rooting up the wheat if they should attempt to root out the tares. That this danger is very great is evident to observing investigators of spiritual phenomena. I have realized this in my own experience of more than thirty years. What, then, shall we do? Accept the above text as our guide, in its broadest, or in a limited and discriminating interpretation.

I have pursued the latter course. When I find a person posing as a medium, who I am convinced possesses no medial gifts, I give my friends the benefit of my discovery personally, and through the press. When I am convinced that a medium supplements his or her genuine phenomena with fraudulent phenomena, I follow the same course. I regard a fraudulent medium as lower in morals, and more damaging to Spiritualism than the one who is a fakir pure and simple. I have encountered some of both classes. When I find a medium who is genuine wheat, I deem it a sacred duty to give my friends privately and the general public through the press, the benefit of my discovery.

Some fifteen years ago, while spending a summer at Onset Bay, I was induced to attend a seance of Mrs. C. C. Bliss, the then, and still famous materializing medium. I was favorably impressed, though no spirit came to me. During the years that have flown since then, I have attended more than fifty of her seances, in Onset, Boston and Chicago. I am convinced that she is an honest woman. I have met my mother and other dear ones in her seances, so perfectly clothed in temporary forms as to be readily recognized, and have received from them messages of love, and other proofs of identity which made doubt impossible.

In October, 1897, my friend, Mr. B. O. Wilson, a prominent wholesale druggist of Boston, came to my home in that city one day to see some spirit picture and to attend with me Mrs. Bliss's seance at her residence but a few blocks away. He had never been at a seance, hence he was a skeptic. His father, who died at the age of 91, materialized his form and features, but could not speak. Mr. W. asked, "Who is it?"

"It is your father," I said.

"Well, he does look wonderfully like father, but why don't he speak to me?"

"This is probably his first experience of this sort, and he cannot talk," I said. The old gentleman bowed to me, and smiled his thanks for my explanation.

The next to come was a lady friend of mine whose portrait Mr. Wilson had examined before we started to the seance. I introduced him to her, and giving him her hand, she said:

"I am pleased to meet you, sir. I am always glad to meet the friends of my friend Thomas"—giving me the name she had called me by when she knew me on earth, forty years before.

After resuming our seats, I asked my friend if that woman resembled the portrait I had shown him.

"Oh, that is the original of the portrait undoubtedly, but it is incredible that she is a spirit. I never saw a more natural woman in my life, or one more elegant in form or charming in manner."

Since the publication of my book, "In the World Celestial," quite a large number of my Chicago medical friends, on reading it, have asked me to direct them to a good medium, I direct them to Mrs. Bliss; 3212 Prairie avenue, and and I am happy to know that quite a number have through her manifestations, become convinced of the truth of Spiritualism. T. A. BLAND.
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SAN FRANCISCO TO SYDNEY

Life for Three Weeks on Board an Ocean Greyhound.

On December 10, I boarded the steamer "Ventura," at San Francisco. I found the cabins small but clear, those on the upper deck have plenty of fresh air and a fine view of the ocean. Life on an ocean steamer is one of idleness; you spend your time eating, reading, sleeping and chatting.

At 7 in the morning delicious fresh fruit is brought to each cabin sharpening your appetite for breakfast. A delightful tepid salt water bath is then prepared. At 8 o'clock a cornet solo warns you that you have but half an hour for dressing, and at 8:30 another tune means that breakfast is ready.

The purser assigns a place for each guest at the table. The food is well prepared and of as good a quality and variety as found in the first-class hotels in America. After breakfast the passengers repair to the upper or promenade deck, each has his or her own steamer chair which is secured by paying a nominal sum and after a walk on the deck, reading or visiting is indulged in. At 11 o'clock the deck steward refreshes the passengers with hot bouillon and toasted crackers or fruit as you may fancy. Lunch is served at 1 o'clock, after which a siesta is indulged in.

At 4 o'clock tea and cake is served in the dining-room. You enjoy another cornet solo at 6, which is repeated at 6:30, the latter meaning that dinner is ready. At 10 o'clock you can have light refreshment and tea if desired, and if any passenger retires hungry it is certainly not the fault of the steamship company. Among the favorite pastimes are games such as quoits, cricket, and progressive euchre, with an occasional diversion of a concert or literary entertainment. A favorite sport with the gentlemen is to get up a pool of the run of the ship every day. The numbers are sold and drawn. At noon the captain sends in a report of the number of miles the steamer has run for the past 24 hours, and the one holding the correct number is from $50 to $75 ahead, according to the size of the pool. The daily run was from 378 to 400 miles. On Sunday morning religious services were held in the social hall on the upper deck and in the evening in the second cabin.

Among the prominent fellow passengers were Sir Tatton Sykes and Madame Louise, the Countess De Lichterwoldo of London, Honorable N. Barnard, a member of parliament from Victoria, Canada, with his wife; Honorable W. Armstrong, another M. P., from Brisbane, Queensland; Mrs. J. H. Allen, whose grandfather, father and brother have all served in parliament from Sydney. She and her husband were on their wedding trip. There were over one hundred first cabin passengers and about an equal number in the second cabins and steerage. I have never in all my experience in traveling found greater efforts made to please the passengers than on the "Ventura." From the captain to the cabin steward all were doing their utmost to serve our comfort and add to our pleasure. I found that a large number of the cabin passengers were round-the-world travelers, several having made the journey two or three times before.

You have little idea of what it means to equip a ship like the Ventura for such a long journey. This splendid steamer is one of three sister ships of the Oceanic Steamship Co. It is a twin screw steamer of 6,200 gross tonnage, with 100 cabins and three bridal chambers. It takes 140 tons of coal a day to feed it, and 160 men compose officers and crew. When it is understood that nearly all the provisions needed to feed passengers and crew for three weeks are shipped from San Fransico, you will understand that it takes tons of meat, fish, vegetables, fruit, butter and milk. Each of these is stored separately in huge refrigerators. In addition it carries all the fresh water needed for drinking, cooking, and toilet purposes, in huge tanks. The ship manufactures its own ice and electric lights. It carries the American and English mail to the Australian colonies, keeping two mail clerks busy on board sorting the same, and 1500 bags were left at Auckland, New Zealand, the balance taken to Sydney.

The meals are cooked and served and the cabin cleaned by men. Three stewardesses attend the ladies who may be indisposed and serve their meals in their cabin. The work on board is regulated by "bells." At half-past twelve one bell strikes; at 1, two bells; three bells at half-past one, and so on at each half-hour until eight bells strike at 4, at 8 and at 12, when the crews change. The passengers soon fall into the habit of going by the bells instead of consulting their watches.

Seven days after leaving San Francisco we landed at Honolulu. On nearing the island you see a range of mountains stretching several miles into the ocean; these are really extinct volcanoes and barren. Honolulu is the capital and principal port of entry of the Hawaiian Islands, justly called the "Paradise of the Pacific," and remarkable for their scenic attractions and the presence of the world-famed volcano of Kilauea.

Honolulu has a population of about 40,000 people and is enhanced by tropical beauty and splendor which meets the eye everywhere. It has a fine electric car system and beautiful drives for miles around. The cottages are very artistic, buried in gardens of floral beauty. Cocoanuts, bananas and other tropical fruits were ripe, and tasted fresh from the trees are quite different from what we get in Chicago. On leaving Honolulu I felt as if I had made a visit to Fairyland. This marks the entrance into tropical clime and on taking breakfast the following morning on the ship I found that many of the passengers and all of the officers and crew were dressed in white from cap to shoes, giving a dainty, pleasing appearance. The warm weather continued and we crossed the equator on Sunday, Dec. 20, at 9 p. m. Contrary to our expectations, however, the day was not excessively warm.

On Wednesday, Dec. 23, we stopped for a few hours at Pago Pago, one of the Samoan Islands. Robert Louis Stevenson lived on this enchanted isle and is buried there. We found the natives of fine appearance and well-developed. The men were better looking than the women. Their dress consists of a tappa cloth made from cocoa which is bound around their loins, while their ornaments consisted chiefly in shell necklaces. These kind-hearted natives seemed very hospitable, and everywhere you heard "talofa," their greeting, meaning "love to you." At 5 p. m. we steamed towards New Zealand. I had the novel experience of spending Christmas on the Pacific Ocean. Christmas eve the passengers decided to spend by playing progressive euchre. As my experience is decidedly limited, I preferred not to inflict myself on any unsuspecting partners, but as a lady was needed to fill out a tenth table I joined them. Have you ever played progressive euchre and won a prize? If so, you no doubt remember it with great pleasure. I won the booby prize. But not all the briny waters of the Pacific can wash out the memory of the agonies of that night. Should I write a history of how I won that prize it would be a succession of chapters of agonies. I simply could not win. If I had a "lone" hand the bell would ring before I could finish it. Three times there was an even number of points on each side and the ladies were to cut, the highest card winning. Each time I cut the lowest card. I began to grow cold—from my head the chills crept down my spine. My marrow stiffened and my blood jellied, while the hair seemed to rise on my head. Things grew black before my eyes, the jacks danced with the queens while the spots left their accustomed places and danced all over the cards which assumed all the hues of the rainbow except the right one, for if my partner called hearts or diamonds there was not one in my hand and if by accident I had the right or left bower I was so anxious to use it that I played it to win my partner's trick. Of course I couldn't expect to win under such conditions and when the game was over and I won my prize I was so weak I could hardly speak. The prize consisted in a bottle of Worcestershire sauce. I used to like it, but now I could not look a bottle calmly in the face, much less enjoy its contents, nor will I till I can learn to forget the misery I went through Christmas eve while winning the booby prize.

Christmas day dawned beautiful, the weather was ideal and the sea calm. A bountiful breakfast made everybody feel in good humor, and while no doubt the majority were very homesick, the feeling was repressed and everybody tried to be cheerful. The dining-room was beautifully decorated with hangings and ornaments in red, white and blue, also a number of flags, conspicuous the Stars and Stripes. The American flag never looks so beautiful as it will when you get away from home amongst strangers. At dinner the electric lights in colored globes added beauty and brilliancy, favors were placed at each plate, a sumptuous dinner was served and general merry-making was the order of the hour. At the close several toasts were given to the "Officers," the "Ladies," and so forth—and as we were all away from home, and "all in the same boat," all did their best to help make this a happy yule-tide.

On Saturday, the 26th, the boat passed the 180th meridian and 24 hours has been lost in time from San Francisco. Until 12 o'clock noon, it was Saturday, but the afternoon was called Sunday afternoon. The following day, Monday, Dec. 28, we arrived in Auckland, N. Z., where the ship loaded and unloaded over 700 tons of freight. They carry mostly oranges, apples, onions, canned fruit and vegetables, machinery and bicycles for Australian ports, returning with skins, mostly rabbits, sheep pelts, hides, glue stock and hardwood lumber from Sydney, and flax fibre from New Zealand. Auckland is a frontier town and does not impress you as favorably as expected. Little attention is paid to style or beauty. The people walk all over the streets as well as on the sidewalk. I found lovely domestic fruit ranging 20 to 40 per cent higher in price than our own, while one dollar was asked for California oranges per dozen.

On Tuesday morning we started at 6 for Sydney; the journey was very pleasant, and on Jan. 1. I landed about 2:30 in the afternoon in Sydney. The passengers were examined by the government physician before they were allowed to land, and your baggage is next examined by the customs officials. I arrived on the first day of the new year in this new country, having sailed 7210 miles without feeling sea-sick or losing a meal.

Sydney.—I could fill pages describing the beauties of Sydney; it has one of the most magnificent harbors in the world. It contains about one-half million inhabitants, with the largest and finest town hall in the southern hemisphere, seating 5,000 people and containing one of the largest and finest-toned organs made. Free organ recitals are given here twice a week. It has the cleanest streets and finest public parks I have ever seen. They cover about 800 acres. I have never seen finer scenery in connection with any city; it seems that everything has been done which nature and man could do to elevate the tone of the people and still I found saloons filled with people, waited upon by barmaids, who were some of the most modern and best dressed women I saw.

Sydney is a fine, enterprising city withal, about 20 years behind our times, the people have little artistic taste. The gentlemen all wear "store clothes" and the ladies are decked out in laces, fringe, and furbelows which look as if from Seigel & Cooper's left-overs from four seasons back. They "do" their hair in most unbecoming wads and wear nets. The trim shirt-waist is an unknown article, but fancy "blouses" take its place. It is midsummer here, but the weather is very pleasant.

I lectured on Sunday evening in Leigh Hall under the auspices of the Psychic Society of New South Wales. Mr. W. Adams is the president. This society has a flourishing lyceum under the direction of Mrs. Hughes. The hall was crowded to the utmost and finely decorated, the audience enthusiastic in welcoming the stranger. They listened with closest attention and were in perfect rapport with the speaker. I have never had a more cordial reception nor found a more delightful audience to address than the hospitable people in the beautiful city of Sydney.

On Jan. 10 and 17, I speak in the Bijou Theatre in Melbourne, and have just received a wire from Mr. W. H. Terry there, informing me that he has arranged for a reception and tea at his home on the evening of the 9th.

But I must close, for the Ventura is returning, and I wish it to bear my "Talofa" to the Spiritualists in America.

LAURA G. FIXEN.

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POWER OF CONCENTRATION.

Devotee of Occult Wisdom Tells How to Acquire It.

For some time now the study of the art which enabled the people of the Orient to mystify the people of the Occident has been quietly and unobtrusively pushing its way to the front, until finally the mysteries of the East have resolved themselves into a recognized educational enterprise.

Western teachers speak of this occult wisdom as the unfolding of the inner consciousness. It is not, as is generally supposed, a new science, but the oldest existing one, though the popular way of teaching it is altogether new.

"You must either unfold your own mental powers, or remain an automaton," explained a devoted and popular teacher of occult wisdom in a recent interview. "This is what happens to the average individual who simply follows what he has been taught. No one ever succeeded in copying another. Our mission, and a glorious one it is, too, is simply to get out that which is within. The person who is always copying is sure to be in despair; while the one who is continually unfolding is ever surmounting difficulties and casting aside heavy weights.

"Every human being is capable of becoming just what his ideal demands of him, if he sets about it in a scientific way. You cannot divide yourself up into parts, and be in two or three places at the same time, which is just what you try to do when your hands are doing one thing, and the mind is jumping ahead to the two or three next things to be done; for whatever is accomplished on the plane of action must be first wrought out on the plane of thought. If you are going to keep busy at something with your hands, you must keep your mind on what you are doing. And as soon as the mental habit of concentration is perfectly well formed, you have obtained the key which unlocks the door to all knowledge."

There is no power of either body or mind, so the adherents of this new education maintain, which cannot be fully developed by the study of occult wisdom, which consists principally in drills that must be constantly gone through with. Practice, and nothing else, makes perfect. Whatever one would be, painter, artist, singer, writer or poet, there lies within one the wisdom and power to attain one's end.

In striving for this, no rule can be deviated from. There must be a special hour and a special day for the performing of every lesson or drill. The same straightbacked, comfortable chair, placed always in the same spot, facing always the same way in a pleasantly lighted and well ventilated room, must be used by the student. He must assume a position which locks out, as it were, every particle of floating mind stuff that the brain is open to receive before he attains to the power of concentration. By properly placing the right foot over the left, clasping the hands together with the fingers of the right hand resting on the wrist of the left, the student thus locks out the physical senses and enters the realm of the psychic ones. Before doing so, however, the imagination must be brought into full play. Imagine to the heart's desire; for while the student is rising mentally into the desired realm, the creating power is going forth through the unfolding of the inner consciousness to accomplish what the ideal asks for.

Another method is to trace a heavily marked black ball on the wall of the room directly in front of the eyes of the student, who excludes from his mind all but the idea of gazing upon it until the heavy speck melts out of his sight. The student then holds any article whereof a mental picture is desired at the centre of the forehead until it is obtained.

So trivial a thing as gazing into a crystal is said to be of momentous importance in the study of occult wisdom.

Great care must be observed by the student always to shut himself in a room where all is quiet, assuming a position of rest, that the mind may have no disturbance by discomfort; for after entering upon this study the physical body must never be allowed to be a weight upon the mind.—New York Tribune.

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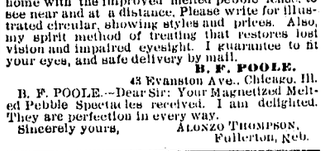
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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., FEB. 20, 1904. NO. 743.

The Center of Creation

BY CHARLES DAWBARN.

Nature, taking a certain amount of space for her target fired at it with arrows. When she scored, that made a sun, and perhaps a planetary system. But when at last she hit the bull's eye fair and square, out popped man. Such may be taken as a brief synopsis of Alfred Russel Wallace's new book entitled Man's Place in Nature. That book is the text for the following article.

From the time that man began to think, he has thought about himself. His own past, which we call history, has interested and often perplexed him. But the worst problem of all has been as to what became of him after the body was dead. By many, that has been counted the end of him, just as his birth was the beginning. But to others have come experiences that in these later days have led them to proclaim a new birth into a new life as the natural and certain result of passing through the process of death.

There has been no point yet discovered at which thought meets an impassable barrier, so the thinker of to-day finds himself facing an entirely new problem. He is now asking himself how many are to share this assumed eternity of immortality? He has accustomed himself to think of space as infinite, and bestudded with innumerable systems of suns and planets. He has said to himself, "There must be intelligent beings on many another world, who will find innumerable opportunities in space for evolving a manhood at least equal to that of our little earth. They, like ourselves, will die, and pass on and up to a still higher manhood in their own spirit spheres."

This has seemed both reasonable and probable, especially when the belief has been accompanied by a half scientific acknowledgement that since no two planets would be alike, therefore their evolved forms of life would surely differ from anything we could imagine or conceive. And since man was the capstone of evolution here, so superior beings would occupy a like favored position in those other worlds.

It has seemed to the thinker that such must be the meaning of the innumerable worlds of space, many of them basking in the glory of suns far larger and more glorious than our own. Nothing could apparently be more certain than that myriad intelligences are thus voicing the glory of their creator, and like ourselves, dying into higher stages of existence.

The man who dies must have a body to die out of, and it is of course assumed that the inhabitants of other planets have some sort of soul clothing, which they leave behind when they die.

Except to the pure materialists of the Buchner and Haeckel variety who believe that man is just a will o' the wisp, going out with a puff, there has seemed almost a certainty that, whatever might be the future for man, it would be shared by souls from other planets. Occultists have from time to time interviewed intelligences claiming to have lived and died in Mars, Saturn and even outside worlds, whose visits have been accepted as natural, and according to the law governing spirit return. Seers have claimed to make visits, while in the superior condition, to gatherings in other worlds where they have found charming hostesses and intelligent hosts to give them cordial welcome. These foreigners were always described as just men and women, but with a difference that charmed the curiosity-seeker. These facts have been written and printed in cold type for our children and our children's children to read, if the gates ajar to-day should presently swing to, and the key be turned in the lock.

But alas! and alas! now comes our own Alfred Russel Wallace and solemnly declares that man as existing on this planet was the one object and ultimate of every star, nebula and galaxy in Cosmos in general, and of our own solar system in particular. To make it still worse, he has an inconvenient method of capturing and arranging facts, just as he captured and arranged butterflies in the Molucca Islands in his pre-Darwinian youth. And these facts, when turned upside down, and inside out, are found to be explosives which "go off" and destroy the old beliefs deemed almost sacred.

The reader who likes good solid reading will find it in "Man's Place in Nature," just issued from the press to the glory of Alfred Russel Wallace, and the probable bewilderment of the public. Whether the individual reader purrs or growls will depend upon his early training, and the violence of his present beliefs.

A very brief summary of the argument must suffice for the present article and its readers, after which we may, perhaps, endeavor to discover if the asserted facts contain a lesson of value for ourselves.

The increase in telescopic power, aided by the camera, has added millions of stars to the few thousands visible to the unaided eye of man. But the process has seemingly come to an end. The camera may now look for hours right through the Milky Way into the depths beyond, and find only nothingness and space. So it becomes evident that mighty Cosmos is itself but a speck in infinite space. We may even speak of it as "our Cosmos," for perchance there may be another Cosmos beyond our ken. This Cosmos is declared by astronomers to be a huge ring, so vast that light traveling at the rate of 180,000 miles a second would require 30,000 years for its little trip, and we suppose as much more for its return journey. This ring is the well known Milky Way, with comparatively few stars or systems above or below its plane. In the very center of this plane is a cluster whose stars are somewhat nearer together; and of this cluster our solar system is but a speck. Distances are so vast in space that solar or stellar movements will not affect this position in millions of years. We are very nearly in the middle of this scenic display on Nature's stage and there we shall remain.

The import of this position consists in the fact that away from this center a perpetual celestial Donnybrook Fair is going on. Gravitation is the one eternal Irishman with a chip on his shoulder, looking for a row. So we have collisions and explosions galore, leaving some stars bright, many more dark, sometimes two or three almost touching, then a sudden flare up, and a change of partners for the next dance.

In a word, outside our center there is no place for a sober-minded planet to become mother of a human family, and bring them up as such a family must be brought up if it's ever to become a race of archangels. This demands a hundred million of years, more or less, with sufficient quiet for the children to grow up in their nursery. So the student will please observe that Cosmos is really of no account, save that as a volcanic outburst at one place is favorable to peace and quiet somewhere else, so our center gets the benefit of the rumpus going on outside. It is thus evidently of no use to expect a heaven filled up with spirits who have been born and died in these outer spheres, for the conditions therein won't permit any advanced forms of life. So it's good-bye to all dreams of human intelligence outside our center.

Having thus rather summarily disposed of Cosmos in general and the Milky Way in particular, the learned doctor and F. R. S. returns to the central cluster, amid which roams our tiny planet earth, the present abode of man. He next details the conditions needed for life to work upward to such a capstone as man, and, first of all, there must be comparative quiet for untold millions of years. This condition could only by any chance, be found in the central region of the vast Milky Way. Again, the temperature within which human life is possible is very limited. There must be an atmosphere, containing certain gases, for man to breathe. But gases, like everything else material, are subject to gravitation, so unless the planet is large and solid enough to hold them, some of these gases may escape and pass out into space. Day and night seem essential, that is to say, periods of rest are necessary to man, as we know him. So the planet must turn on its own axis at regular short periods, as well as revolve round the sun. Both water and air are essential to life as we know it, and both are mixtures of certain gases. Without that mixture the conditions would be unfavorable for man. Of course, without hydrogen there would be no water, but if hydrogen were roaming round loose, a slight mixture with oxygen would produce dangerous explosions. But it happens that hydrogen is the lightest of our gases, and the earth is just too small to retain it by gravitation, and almost all, not needed for water, escapes into space beyond our atmosphere. So, we see, that a planet must be just right size, neither too big nor too little, or man could not breathe.

Taking such facts as these, with many others, the learned scientist proceeds to search for manhood outside the earth, but within our solar system.

(To be continued.)

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LETTER NUMBER TWO.

Now I must have remained in this condition for about seven hours, as earthly time is counted; when I opened my eyes and saw my father standing near me.

For a short time I was dazed, forgetful that I had passed through the change. I arose to a sitting posture, putting my hand to my head.

"Where am I, and what has happened?" I asked.

My father looked at me seriously, and with a great degree of solicitude.

"Carlyle, dear boy," he asked, "how do you feel after your rest?"

"I think I am all right," I answered, "but where is my wife? I want my wife."

I tried to rise, but could not stand alone. My father came to my assistance, helped me to my feet; but still I could not stand without his support. Now dear friends, believe it or not, as you please, but my sensations were those of one recovering from a long and severe illness. I was not able to stand alone. I could not see distinctly. I could hardly distinguish one sound from another. All sounds seemed to merge into a soft roar, as one hears the moaning of the ocean. But one thought, and one alone, was in my mind. My wife—my darling wife! Where, oh! where, was my wife?

"Carlyle," said my father, gently, as he assisted me to a seat; "recall your scattered thoughts, my child. We will go to your wife presently; but you must first gain a little more strength, and partake of some refreshment."

I now remembered that I had passed through the change, and when my father spoke of refreshment, it did not surprise me, for I remembered that it had been written, when I was in the material body that spirits partook of refreshments; and I was curious to watch the proceedings of my father. My father's form appeared quite distinct to me, but all else seemed to be in a mist or soft haze. I kept brushing my hand across my eyes, but the mist would not clear. My father placed a little table in front of me, he spread over it a white cloth, he brought from somewhere a dish of fruit and a silver pitcher filled with what seemed to be milk, he then produced two plates, two glasses, knives and forks, and then took a seat opposite me at the table. But I felt irritable and disappointed.

"I want to take breakfast with my wife," I said.

He looked at me with loving, serious eyes.

"Carlyle," he said, rebukingly, "are you not glad to see me after our long separation—me, your own father? Will you not take breakfast with me once more?"

He spoke to me as one would speak to a sick and fretful child. It brought me once more to my senses, and I remembered that I was, or had been but a short time before, a man of fifty-nine years; and then I smiled as I thought how a short time before the change I had asked my wife how old I was; was I eighty? was I seventy? for time, even then, was merging into eternity, and I could not remember how old I was; and then I thought of her patient answers:

"No, dear; you are only fifty-nine."

I knew that I had asked and she had answered that question a great many times. My father's gentle reproof filled my eyes with tears. Oh! I was weak, very weak. A great wave of love and gratitude now filled my being. "Father, forgive me," I said; "but oh, I do want my wife."

"Be patient, dear son," he said; "and now let us breakfast together." Then he filled my glass with milk, and placed bread and fruit upon my plate.

"Father," I said, "I know all about spiritual fruit, because it was once explained by you, years ago, when you wrote or spiritually dictated the writing of the book called The Discovered Country, but you said nothing about milk. You certainly cannot have cows here that give milk?"

"Taste it," he said.

I did so. "Why, it tastes just like milk," I said, very much surprised.

He smiled quizzically. "Do you remember," he asked, "how Judge Edmonds wrote, in one of his books, that, as he roamed in spirit life, a spirit lady offered him a glass of buttermilk, which he quaffed with great gusto and was greatly refreshed thereby?"

I laughed. "I did not read it myself," I replied, "but I have heard my wife speak of it often, and it seemed perfectly ridiculous to me."

"Did it, indeed!" said my father. "So it did to most others, who could not understand spiritual things. Drink your milk, dear boy—drink your milk, while I explain."

I obeyed him and the more I drank the stronger I felt, and the mist began to clear away, but I was very curious. My father sipped his milk leisurely, and then said:

"You have read also, how Jesus turned water into wine, at a marriage feast?"

Yes; but I never believed it."

"And you did not believe about Judge Edmonds' buttermilk, either?"

"No, certainly not."

"But you believe that you are now drinking milk, do you not?"

"It certainly looks and tastes like milk," I answered.

"Well, Carlyle," he said, "I have just manufactured that milk for your especial benefit. Milk for babies, strong meat for men. You are a weak, newborn babe, just now, and need milk. If Jesus, while still on earth, could turn water into wine, I, who am a spirit, can easily turn water into milk. But I cannot now explain to you the method by which it is accomplished; that is something you must learn in the future. And now that you are nourished somewhat, we will go and see your wife; but you must gather all your courage and strength for the ordeal."

I arose eagerly, but could not yet stand without his support. He immediately came to my assistance.

"Lean on me," he said, "and we will descend. It is not far. I have taken you but a little way from your wife and your earthly home. Come," and he linked his arm in mine and gently assisted me. As we floated, rather than walked, downward, it seemed to me that we were going down a hill which was not very steep. The grass was waving green and tall, all besprinkled with flowers. At length we were floating in those green fields, and I caught my breath rapturously as the soft, refreshing breeze struck my face. My wife—my wife! I was going back to my wife. This was the song my soul sung.

"Courage, now," said my father; and we floated in at the open door. Oh! what a commotion reigned. Strangers, or those whom I had known but little, filled the house. My wife sat stupefied and nearly crazed with grief, sighing and sobbing broken-heartedly. We paused directly in front of her as she sat, and my father said: "Now, we will try to make her see and hear us."

But I readily comprehended that I could not do this without his higher wisdom and assistance. I saw my father waving his hands above her head and before her eyes, and I realized that he was using spiritual mesmeric power—that is, partially paralyzing the material brain, or putting it into a mesmeric sleep. This drew her spirit a little from the body, and I knew at once, that she saw me. Oh, how glad I was!

"Carlyle! Carlyle!" she exclaimed. "Is it really you or am I deceived? Do I imagine that I see you?"

"No," I said, "you really do see me."

"Oh! tell me about it," she said. "Where are you? How is it with you?"

"I am standing right here in the ether before you. I cannot see very plainly yet, nor hear very distinctly, and cannot stand alone."

She cried out: "O! my dear Carlyle, have you see your father yet?"

"Yes, the old gentleman's got me sure enough; but for him I could not be here or stand alone, for he is holding me up."

My father whispered: "She does not see me. I have kept myself invisible to her. It is enough at present, that she perceives you. She cares for nothing now but you and consequently can see no other spirit."

My father said that it was impossible to hold my wife in this superior condition very long, her mind was so clouded and deadened by grief, and we had done all we could for this time.

"Would you like to see your body?" asked my father. I assented, and he supported me to the parlor, where lay my body, that was, on the undertaker's cooling board, and my father said that it had been embalmed—and here I wish to emphasize a great truth: The cast-off material body is very disgustful to the living spirit. I glanced at it once or twice and then, with a sickening sensation, turned away. I went back to my wife, and her terrible grief filled me with sorrow and despair. Oh, my friends, and readers of The Progressive Thinker, do not mourn when your friends cast off the mortal body, but be cheerful and hopeful, and help them to rise up brightly in their new condition. But I will not blame my poor wife. She tried to do the best she could. I would not leave her and so, my father aiding me, I was able to speak to her once or twice more during the day. I told her that I was as much surprised as she was to find myself out of the body, but, as it was inevitable, we must both make the best of it. I also told her that perhaps it was better so, for I could now write my experience through her.

"My darling," I said, "I told you many, many times, that if I should go first, I would never, never leave you; and I will keep my word. I will not leave you for all the bright angels there may be in the spirit world."

At this she cried out: "My dear husband, I will not hold you to such a promise. Do you remember, dear, that I said to you, at such times, that if I were to go first I would not promise to stay by you all the time, for I should want to go and get wisdom enough to prepare a beautiful home for you?"

Friends, my wife was right and I was wrong. She has not held me to that promise, and it is well for me, and for her, that she has not; for, if she had, I should have very little to write about. I should not even know how to control her to write.

When my wife said that she would not hold me to such a promise, my father looked at me with a smile.

"Come Carlyle," he said, "let us go that you may get a little strength. You would like to be able to stand alone, would you not?"

But still I was very reluctant. I had always considered my word as a bond, but my wife had exonerated me, and with backward, lingering glances, I followed my father.

"We will return again this evening," he said.

From Carlyle Petersilea, through his wife, Amelia.

Glendale, Cal.

(To be continued.)

An Object Study in the Home Circle, Illustrating Pleasant and Unpleasant Incidents That Are Apt to Occur in the Course of Investigation.

AN ACCOUNT OF PECULIAR AND WONDERFUL EXPERIENCES, AFFORDING AN INTERESTING FIELD OF THOUGHT FOR PSYCHIC STUDENTS AND PHILOSOPHERS TO CONSIDER.

To the Editor:—As you have from time to time through the columns of your valuable paper requested a report or short history from those who have been, and are now, holding home circles, I give you some incidents in connection with ours.

My wife, a neighbor lady and myself first began sitting at a stand or small table about ten years ago, and have, with the exception of one year, been sitting on an average once or twice a week ever since that date. All three of us are inspirational mediums. The stand moved, answered questions and spelled out messages from the very start. We then procured a planchette which worked like a charm. Then we purchased a psychograph which worked with great speed, and we received messages galore—some from those who had passed out so long ago their graves were sunk and moss-grown.

We added more members to the circle, off and on. We had at times grand light, and almost materializations. After four years, our guides as we afterwards learned, caused us to move about twenty miles into a rural district, and place us with an obsessed family on purpose to break up our circle for a time, because where we were before our environments were such that we could advance no farther; and here I want to say that we have learned since we have advanced to the supreme degree, that there are three degrees: the subordinate, the grand, and the supreme; and this is why so many circles progress no farther than the subordinate degree. They come almost to a stand-still. They sometimes write to Brother Hudson Tuttle, and he wisely tells them to discontinue their sittings for a time, and then when they start up again they will have a new set of higher guides. So it was with us. They placed us where we could not hold a circle for one year. Then they (the guides) moved us to this town where we have been holding circles for nearly six years, and have succeeded in developing some useful mediums.

These mediums seemed to be sent to us by some higher power. One young man whose name is Chase, said he seemed inspired or directed to come to our house to procure a room in order to attend the Normal School. The first night he sat in our circle his hand began to tremble, and seemed to be trying to reach for a pencil with which to write. We placed a pencil and paper on the stand and he made a few unintelligible scribbles. The next week he was controlled by Salmon P. Chase, who said the medium was a distant relative of his, and traced the genealogy of himself and the medium clear back to the landing of the Mayflower at Plymouth Rock. He also said he acts as president of what is known in the spirit world as the "Silver Crown Circle," and that they would make this medium a grand worker, a bright and shining light in the political department of the New Dispensation. Then Warren Chase, Lorenzo Chase, and the medium's spirit father, Vincent Chase, began to control. Warren Chase informed us he had been watching over this medium from early childhood, and that time would prove that he was a chosen instrument.

Soon others were sent to us for development—sent by the spirit world to us for a special purpose, and that to assist in removing obsessions from spirits and mortals, and especially Catholic obsessions.

It will seem mysterious to many to learn how some of these mediums were sent to us for development.

In the spring of 1901 I wished to rent the south half of the house in which I lived, containing four rooms; but somehow there would no one apply except those of immoral character or of intemperate habits, and I would have none such. Well, it ran on in this way until the last of March, and as April 1st was about here, I had given up all hope of leasing it to the proper parties, when in the afternoon of March 31, there came a poor, weakly, delicate-looking lady, with a sad, but honest and intelligent-looking countenance, and said that she must move her goods out of the house in which she then lived by noon the next day. I was not at home when she called, but my wife told her she could have our rooms, doing this under inspiration, as she never before did such a thing without first consulting me.

I left off my work the next day, procured a team, and assisted her in moving. After a few days we asked her to sit in our circle.

"Certainly," she said; "I am a Spiritualist, and a medium."

She was controlled the first evening she sat with us; but we soon observed that she was obsessed by a Catholic priest and a whole band of Jesuit spirits.

Now this priest was cunning. He could assume the role of Martin Luther, St. John the Divine, and many others. Well, we decided at once to have this old chap removed, as he and his band were sapping the very life out of her. We gathered all of our own forces, and sent to an adjoining city for three more mediums, and at the first sitting this priest came with a long lying message through her, and as soon as he had finished, we began telling him who and what he was, and then commanded him to "come out of this medium."

Then began a struggle and scuffle. He fought like a demon; but we, with the aid of our bands of Indians, and the Supreme Powers, made him come out, and his band were all made prisoners in our hands. We enlightened them all, and the next day this priest controlled this same medium and confessed that he had been in this medium's "aura" for several months, and that they were going to gradually undermine her physical frame, or, in other words, kill her, and then cause her two little girls to be placed in a convent.

From that time on this medium began to improve in health and in mediumship, and in a few weeks was sufficiently developed to receive the Catholic spirits and have us enlighten them. This priest whom we removed was Father de Francis, who was years ago pastor of a Catholic church in Rochester, N. Y.

In a short time after this we were informed by Samuel H. Hoar, who was President Lincoln's first attorney-general, and also by James G. Blaine, Senator Stanford and others, that as we had progressed to the Supreme Degree, they would withdraw for a short time, and that others would take their place and prepare us for receiving our "Supreme Guides."

Well, in a day or so there came two, Lyman Beecher and Samuel Bowles. They put us through a series of instructions several times a day, and also at night, how to "vibrate." We would form in a circle, standing, then catch hands and swing our hands and arms back and forth, "vibrating" like the pendulum of a clock, and also keep time with our feet to the same vibration; in fact our whole bodies vibrated. Then at a given signal we would throw up both hands and all clap them at once. This, they (the guides) said, was done so as to give the Gods or God-guides a chance to come in.

Now, gentle reader, don't bulge out your eyes at these latter expressions, for you will hear a great deal about these "God-guides" before we get through.

After a few weeks of this training by Beecher and Bowles they seemingly withdrew.

In a day or two my wife was controlled while doing her morning housework. She was not entranced, but spoke in a very loud full voice for several minutes. Her eyes seemed to bulge out and flash in a manner different than we had ever seen before. This unusual loud talk soon brought the other medium (Mrs. B.) from the other part of the house. She was astonished to see my wife controlled, as she had never been entranced, and considered herself only an impressional medium. Well, her control announced himself as "Daniel," and after we questioned him, a few days afterward he said he was "Daniel of old"—yes, the prophet Daniel. Then Mrs. B. was controlled by one who seemed to have great power, as her eyes kept open, but she never winked during his message of about 15 minutes. He announced himself as Elijah, and in a few days she was controlled by Elisha. He said this medium is a "corner stone."

Well, I thought to myself, who is to be my celestial or God-guide? Well, in a short time Senator Hoar announced that King Solomon was my celestial guide and that he (Solomon) wished to make an announcement through me. I made myself passive, and gave what I was inspired to tell.

Now, right here I wish the reader to understand that these old prophets are not Gods; they are archangels. But these Gods or God-angels spoken of before must precede them, and make it possible for them to remain on the earth-plane and do the work through mediums, to bring about the millennium, or reign of universal peace.

Now, the Mrs. B., who lived in the house with us last year, had been parted from her husband by those obsessing influences, and cheated out of her home of ten acres of land in an interior county in the state of New York. She asked these Supreme Guides to restore to her her home and husband. They said it should be done, for her husband was her true "soul-mate." In five or six months from that time, they (the guides) with our aid restored to her the husband, and they now have the matters concerning her home well in hand, and in a very short time she will be living on her home, restored to her by the aid of spirits without resorting to the courts.

These prophets and some of the twelve apostles are with us. Their first work seems to develop a special set of mediums, to capture the cardinals, popes and leading Catholic spirits. Daniel and King Solomon have had their headquarters with us for over a year. We do not have to sit for control, they can take hold of us at any time, of our feet at our work, or at the table while we are dining. They have a "prison pen." The Indians call it the "bull pen," and in the last year our three circles have captured and enlightened two cardinals, seven popes, scores of priests and thousands of the Catholic laity.

And, oh, if you could hear these popes and priests express themselves, using such words as "Oh, the church! the church! the holy church! She must have the power. She must rule this country and the whole world." Some of these have to be kept on the medium for over an hour. The spirits of the nuns and spirits of the babes born in the convents come up before them, and then such words as "Oh, take them away. My God, take them away!" Then when he gets sufficiently humbled, some pope whom we have enlightened will control one of our mediums or myself and talk to him and explain wherein their church is, and has been always wrong. Some of them will believe and go into the light with another pope. Some of them demand that Jesus of Nazareth come and talk with them, and sometimes in a few minutes Jesus of Nazareth will control my wife or another medium and talk—oh! so grand, yet firm. I have seen those popes get down on their knees before Jesus and humbly ask forgiveness; and sometimes I could hear a voice almost audibly: "Every knee shall bow and every tongue confess that Christ is the Lord."

And, now, Mr. Editor, to write in detail all the proceedings of this kind since our circle came in to the Supreme

(Continued on page 8.)

ELISHA WATERS.

A Trip to Troy—A Model Crematory—Albany and Utica.

Arriving at 248 N. [illegible] street, Buffalo, from Niagara Falls, about one o'clock a. m., Jan. 29, I found a dispatch from Troy, N. Y., announcing the funeral of Elisha Waters, Saturday 2 p. m. It was his request that I conduct the last rites over his deserted body. Arriving at Albany at 7 p. m., Friday, I was met by the genial presence of E. H. Doty, formerly of Lockport, now in the Comptroller's office in the service of the state, and soon we were at rest in his pleasant home at 33 Elberon Place, where with his son-in-law, Wm. Scott, and his daughter Mary, and Edwin the little sunshine of the household, I found an atmosphere of refinement and social warmth that is so restful and sweet to a weary pilgrim in the service of truth. The hours went swiftly by, laden with love and light, and I am richer in spirit for the visit.

En route to the late home of our beloved Brother Waters, I found Dr. Harry Dalton and his genial companion, whom I knew seven years ago at Lily Dale. He was a victim of the Johnstown flood. As he relates it, he was dug out of the debris, supposed to be dead, and for many hours unconscious. But he came to consciousness while they were washing the sand out of his eyes. He knew nothing of Spiritualism, but when dead to the world of sense, his mother came to him and with joy he recognized her and wanted to go with her to her heavenly home. But she motioned him back, saying, "Not yet, my son. You have a work to do on earth before you can come to my home to stay." The return to physical life was painful.

But since then he has been a Spiritualist. He was, he says, worth sixty thousand dollars when the flood burst upon the town, but when he awoke to consciousness he was homeless and penniless. He has done a good work in Troy as a healer of the sick, and a message bearer from the land of souls. He organized a meeting, hired his hall, paid all expenses, and has conducted meetings with regularity, thus keeping a nucleus for the Spiritualists to rally to, according to their needs, desires and spiritual aspirations.

On Sunday evening, Jan. 31, in company with Brother Doty and his amiable daughter, I visited Brother Dalton's meeting, and heard him and Brother F. P. Edgerton, of Albany, give psychic reading and messages to the apparent pleasure of a very respectable audience; and those addressed usually acknowledged the truth of what was given. It was the first time I had visited a Troy audience in 29 years. From 1872 to 1875 there was a good strong society in Troy, with Benjamin Starbuck, for president; E. F. Rogers, treasurer, and Elisha Waters, secretary. All of them substantial men, and devoted to the cause. With Brother Tibbits I stayed the last month I spoke in the city. His daughters were at the funeral Saturday.

Elisha Waters was one of the handsomest, noblest and best of men that I have known. He was with the Fox girls in 1848-9, and through their mediumship he was convinced of the truth of Spiritualism and has never wavered for a moment in his serene faith, based upon knowledge. He was the inventor of the famous paper boat, which led all others in races thirty years ago. He had apparently, not an enemy in the world, for he was kind, just, and generous to every one. Nevertheless, his boat factory was twice or three times burned, and apparently by a vicious incendiary. Not because of any ill will to Mr. Waters, but through jealousy of his superior boats. These fires practically ruined him financially. But nothing disturbed his serene faith in the All-good, and the "world of sweetness and light" that awaited him. His family did not share his faith, and it is to their credit and honor that they faithfully carried out his wishes by calling a Spiritualist to serve at his funeral, and they seemed anxious to have it all as they knew he desired it to be. They were pleasant and cordial to me, and appeared pleased that I could respond to their call. His wife has been a constant trial, being afflicted with softening of the brain for years, requiring the care of an infant and much more; and he has been devoted and faithful to her needs—watching by her almost constantly day and night. Yet she is in body, apparently well and quite strong. Looking at his silent face in the casket, she could not remember who it was. But the messenger will deliver her from this sad eclipse and lead her out of the chaos to join him in glory.

The crematory where his body was taken, is a private property, and the most elaborate and beautiful that I ever saw. It is free to all denominations for meetings, burial services, etc., whether they cremate or not. If they wish cremation they can have it for the moderate sum of $25. In that charmed seclusion we left the body of our beloved brother as in a hallowed dream of heaven.

Returning to Albany I visited with Brother Noyes and wife, who are located for the season in the Capitol City and liable to remain a year or more. From Albany I made Little Falls, where I met my oldest sister's oldest child whom I had not seen in twenty-five years. I found her ill, with prospect of crossing the great divide ere long. From Little Falls to Utica, where twenty-five years ago I put in a month and was the guest of David Jones, the editor and published of the Olive Branch. Now, after twenty-five years I am in the city that was the home of Roscoe Conkling, and the guest of C. H. Swift, and there is a stir in the embers with prospect of some spiritual work, if this initiatory meeting awakens the interest that is anticipated. Mrs. Swift is a medium and very earnest in her efforts for the cause, being prompted by her spirit guides.

LYMAN C. HOWE.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

CLAIRVOYANT FINDS MISSING DOCUMENT.

He Astonishes City Hall Officials With an Exhibition of Strange Ability.

The deputies employed in the office of Clerk of Courts Rogers were given an exhibition of clairvoyancy yesterday which they are still talking about but unable to explain.

A Minneapolis clairvoyant, secured for the purpose, went into the file room of the clerk's office and located certain papers which had been misplaced and which it would have been almost impossible to find by any ordinary method.

The missing paper had to do with the estate of William R. Edgerly, and one of the attorneys interested in the case is W. S. Cilley, of Minneapolis. Ten days ago Mr. Cilley came to St. Paul to look over the papers, but they could not be found. After a thorough search the task was abandoned, and Mr. Cilley returned to Minneapolis.

Yesterday the attorney came back to St. Paul, accompanied by a clairvoyant, a man past fifty years of age. The clairvoyant was taken into the vault where the files are kept, and was given the file number of the missing document, together with an outline of the matter it contained. The file number was 86,575, but in giving the number to the clairvoyant the attorney made a mistake and gave the number 85,575.

Finds Wrong Number Has Been Given.

With this number in his mind the clairvoyant began his work. He appeared to go into a trance and became very nervous. After walking rapidly from one part of the file room to another, he approached Attorney Cilley and told him that he had made a mistake, but did not say what the mistake had been.

The attorney declared that he made no mistake, but the clairvoyant was sure that he had, and then it was discovered that the wrong number had been given the man. When the correction had been made the clairvoyant went to work again.

His eyes took on a gloomy appearance and he rushed up and down the file room, where there are more than 90,000 envelopes similar to the one he was in search of.

"It's not here; it's not here; it's up higher," mumbled the mysterious man, as he ran his hand over the file cases in his mad rush up and down the room.

Suddenly he stopped; he reached his hand high above his head and withdrew an envelope.

"Here is your paper," he said confidently.

Chief Clerk Robinson and several of the deputies who witnessed the strange performance, stepped forward and looked at the envelope. Then their faith in the clairvoyant's ability faded. The number on the envelope was 46,133.

"You have made a mistake," said Deputy Gronewald.

"You'll have to try again," suggested Deputy Bazille, and a look of incredulity passed over the faces of all except the clairvoyant.

He Finds the Document.

He opened the envelope, and in the midst of a number of divorce papers he withdrew the lost file, which had nothing whatever to do with the papers in the envelope in which it had been found. The clairvoyant modestly handed the paper to Attorney Cilley and offered no explanation of the apparent superhuman power.

"Mental telepathy," he suggested, but it was argued that it could not be mental telepathy, because no other person knew where the paper was located.

"It was one of the strangest things I ever witnessed," said Maj. Robinson, chief clerk of the office.

"I cannot see how there could be any fake about it," said Deputy Bazille. All agreed that the clairvoyant had performed what they considered a remarkable task, and none attempted to explain how it was done.

In the file room, where the missing paper was found, are almost 100,000 files, each in an envelope, and the envelope in which the missing paper had been placed was one which had no more bearing on the case than had 90,000 other envelopes.

The greatest care is taken in the office to prevent the misplacing of files, and the only explanation that can be offered is that the file was placed in the wrong envelope by some attorney who last referred to it.

Had it not been for the success of the clairvoyant it is probable that the missing file would have been given up for lost, as the envelope in which it was found contained papers in a case already settled, and it might have remained untouched for years.

When asked why he secured the clairvoyant, Attorney Cilley explained that the man had once before, some months ago, told him that his child would live, after the doctors had given up all hope for its recovery. He had also demonstrated his power in other ways, which led the attorney to have some faith in his ability to perform such strange feats.—St. Paul (Minn.) Globe.

SONG OF THE COMET.

["Prof. Kronliff, of Norway, predicts the appearance of a comet of great brilliancy about November of this year, 1904."—Press dispatch.]

I come from the regions of Star dust—
From the Holies of Infinite light,
And I leave a burnished pathway
Gleaming like Radium bright.

I hold the Keys of Wisdom—
The Keys of the Infinite Whole,
And I offer complete Redemption
To every doubting Soul.

I am an Electric Messenger
From the outermost Circle of Space,
And I bring a message of Freedom
To an earth-bound, doubting race.

The message of Law Unchanging—
Of Wisdom's unchanging ways,
The process forever proceeding
In the Mind of the "Ancient of Days."

I salute the Sentinel Arcturus
That stands supreme and alone—
And reflect my light to the Pleiades
That wheel around Alcyone.

I rush onward towards Orion,
The God of the Southern Stars,
And speak the word of Love and Peace
To the fiery planet Mars.

To Earth, in its throes and convulsions—
To Souls struggling up from the Sod—
I give Brotherhood's Hope plain-worded,
And the One-ness and Goodness of God.

Farewell! I go on my mission,
When I call, on my circle again,
May Earth, transmuted and holy,
Be the Peace habitation of Men.

DR. GEO. W. CAREY.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents. For sale at this office.

Demoniac Obsession.

A Question That Will Remain at the Front.

While Spiritualists, for the last forty years, have in sweet tones sung the praise of Spiritualism, they have kept in the background, as if screened by a curtain, the lamentable fact that spirits, demoniacal, malicious, or densely ignorant, have at times taken possession of mediums, and wrecked their lives; and while thus afflicted they have had hinted to them by Spiritualists the "bitter consolation" that they are impure, that "like attracts like," and that they alone are responsible for their sad condition. Admitting that statement to be true, then their bad condition is intensified, rendered twofold worse by spirits coming in contact with them, thus committing a very great crime, and aggravating their conditions, making them a hundred per cent worse than they would otherwise be. In whatever light one may view the question, the work of reformation is rendered difficult bv the spirits themselves, who in such acts become criminals of the darkest hue.

TO ADD TO THE MUDDLE A TWENTY-YEAR-OLD SPIRIT DECLARES THERE IS NO SUCH THING AS EVIL OBSESSION—PROJECTING INJURIOUS VIBRATIONS—MALICIOUS NATURE OF THE OBSESSING SPIRIT—THINKING THAT ONLY THE GOOD CAN COMMUNICATE—A DIRTY MONK CONTROLLING A VIRTUOUS YOUNG MAN—A DESPERATE EARTH-BOUND SPIRIT—SALVARONA PORTRAYS THE LAWS OF OBSESSION—CRUEL DESTRUCTIVE PSYCHOLOGICAL ELEMENTS—SAD PICTURE OF A DEMON—A SPIRIT BRINGING HATRED AND MALICE TO BEAR.

Spirit Hypnotism Seen Clairvoyantly.

To the Editor:—In many of the recent articles of our spiritual writers I note the claim that mediumship and psychology, or hypnotism are either wholly beneficent, or injurious.

The spirit editor James M. Finck, of the Reformer and Humanitarian Magazine, Galveston, Texas., having been in the spirit realms the infinite number of twenty years is declaring through its pages that evil spirits are returned as nonentities to the great ocean of universal life, and there is no obsession.

We think it wise to advise this spirit editor to become acquainted with Spirit Samuel Bowles, Aaron Knight, Prof. von Marx and the author of A Wanderer in Spirit Lands and thousands of others who have been investigating for centuries through spirit realms and inform us of existing evil-minded spirits and their abodes; yes, interview the spirit guardians of Dr. J. M. Peebles, of San Diego, Cal., of Dr. G. Lester Lane, of 872 Huntington avenue, Boston, and others who have proven beyond a doubt the fact of obsession, and have relieved many, many persons hypnotized by injurious spirits; read The Seers of the Ages, Immortality, by Dr. Peebles, A Wanderer in Spirit Lands, and then in his mission earthward investigate.

I can travel Chicago's 23 miles and not see a drunken man, nor hear an oath, and yet there are thousands swearing, drinking, drunk. I simply have not investigated existing conditions, but my lack of investigations does not give me the right to declare that no such conditions exist.

I have been clairvoyant but ten years, but have learned that Dame Nature does not snuff out individual existence either good or evil, nor did I have to go to the haunts of sin, or the holy of holies to see them, but in church and hall, on the streets and in homes I have seen both classes.

What a blessing are the true and the good, robed in ethereal white, beaming with love and spirituality, radiant with that higher intelligence, Orientals and Occidentals, bearing peace and harmony, soothing the sorrowing, healing the afflicted, teaching through the various phases of mediumship the truths of a higher, spiritual, happier life, guiding and guarding those of earth life, ever a blessing and a truth, some as companions talking and suggesting to their sensitives, others working independently, only requiring the more material magnetism of a mortal person, as an aid, others psychologizing to full control, while others control from within the brain using the vocal organs independently, the sensitive being fully conscious, which, if remaining too long, according to nature's magnetic law they become unable to leave the atmosphere of the sensitive and grow sad and burdensome.

Yes, I have seen the true and loving spirits striving with will power and philosophic wisdom against those of evil design in the presence of a sensitive of sincere, spiritual aspirations.

I have assisted the higher forces in breaking the hypnotic power of injurious spirits. In one instance I seemed impelled to go to the home of a friend on Lake avenue of this city; on arriving I found the daughter, a fine sensitive, suffering from nervous prostration and great depression. I described to the family the spirit of a relative who in life had attempted their financial ruin, there he was hovering near the daughter, and projecting the most injurious vibrations that he could command. I was told to walk back and forth through the rooms and break his vibrations by sweeping the atmosphere with my hands. In a short time the daughter was as well and joyous as ever, and there is not a purer, nobler young lady anywhere than she, lovely parentage and rearing. The cause lay not in her mediumship, or her character, but in the malicious nature of the obsessing spirit, and without assistance her case could have been most serious.

The wife of an acquaintance, who knew nothing of control, became clairaudient, and thinking that only the good could communicate she gave heed to their advice, and within two days it became necessary to call in a physician and a healer.

While in the home of a friend I met a noble, virtuous young man; I saw a monk control him to repeat poetry, and to give the name of Edgar Allan Poe, as his name; having read a description of Poe and some of his writings, there was no comparing the two; then another, claiming to be Tennyson, spoke through him; finally he passed into a trance condition, becoming cold and white as in death, and an ordinary spirit claiming to be Christ spoke to us, not as the Christ would, but as an impostor, not knowing we were clairvoyant.

I once saw an investigator stretch out his arms so that his form represented a cross, then he remarked, "As this is emblematical of the cross, so was I crucified, I am the Christ."

In looking back of this person I saw two very dark spirits psychologizing him to do and say what he had.

Another party was hypnotized to believe himself greater than the president, and was impelled by unseen forces to go to the station to purchase a ticket to Washington, D. C. The public would have called these persons insane, not seeing the spirit psychologizers.

I would like to mention one other too trustful a sensitive; spirit claiming to be her loved ones, through deception gained control, and only through the removing and restoring powers of Dr. G. Lester Lane's spirit physicians and healers was she saved from paralysis and insanity, and is now serving the spirit world as a medium for human progress.

While traveling on a railway train I glanced down the aisle and coming from the farther end was a most debauched spirit, he was met by higher forces and ejected from the car; another time on entering a car I was attracted to a person I felt sure was a sensitive, and at the same time a spirit force seemed hurled across my forehead like an electric shock and my brain felt grasped as it were; conscious of the source I sent out all the resistive will power I possessed, and the loving voice of my guardians assured me that they would take charge of the offending spirit, while a prayer went out from my soul that the stranger sensitive was also protected. It was a spirit earth-bound, desperate, without a sense of justice, or feeling.

Again when traveling I have seen beautiful spirit children in the laps of their parents, with clinging arms about their necks, and spirit loved ones sitting beside the living, and to me it seems as natural to see both as to see only those the world calls living.

These are truths that an eternity of discussion can not change, but may stimulate to deeper thought and investigation.

Mediumship is a glorious blessing, and not the source or cause of injury to the medium.

Individualized spirit possessed of the evil principles of mankind and the knowledge of hypnotism, asserting those principles and hypnotic power to the injury of mortals, is the one great cause of much human suffering and crime.

Responsibility rests upon every individual knowing these truths; then let us place a helmet of true knowledge about the brain of every developing young sensitive, that he, or she, may as far as possible be self-protective—then only can we be blameless.

BARTON STEWART.

Chicago, Ill.

Something the Whole World Has to Contend With.

To fully test the reliability of the sympathy, and assumed disinterested, lofty spiritual wisdom, of an obsessing religious spirit, I once traveled, back and forth, all the way from Boston to Chicago, and from Massachusetts to Maine, losing time, health, money and sense.

Demoniacal obsession—in my own case—implied the actual existence of an intentionally deceptive, malignant, spiritual entity, capable of actually creating auditory hallucinations; and which hallucinations—in my private opinion—were created by this spiritual entity, solely for the purpose of gratifying a fiercely mad love of power and cruelty.

To make the malignity of the deceit still more horrible, the entity only appealed to the loftiest, the most divine, and altruistic passions of my nature.

Concerning all such and similar experiences, I have come to the following conclusion:

Demoniac obsession, either of the New England traditional, virulent, witchcraft type, or of the modern mediumistic sort, implies the existence in vital phenomena and psychology, of a destructive, dissolutive principle in human nature, and also in all animal and vegetable life.

Obsession is a fact. Every fact demands an explanation. Correct explanations are correct theories; because explanation is the respect which reason pays to facts.

The actual laws relating to demoniacal obsession, must therefore, first be explained, because the explanation of such a vital law is the only rule or key by which man can rationally unlock the combination of the safe of human nature. To try to open the safe in any other way is either to confess yourself a burglar, blunderer or block-head.

It is my duty, therefore, first of all, to point out that the destructive principle implied in demoniac obsession—when operating on its normal plane in vital phenomena—operates according to two laws, considered as subsidiary to the evolution of the medium, and of all animal and vegetable existence.

(a) In the first place the law of destruction or dissolution is the forerunner of the evolution of the medium's own body.

Not only is every white corpuscle of the medium's blood endowed with a vulture-like hunger, actuated by which, it tears to pieces the old decayed cells, but the medium is endowed with disintegrating and poisonous dissolving acids.

Fingers which take the place of claws.

Canine and molar teeth by means of which the medium tears apart, rends asunder, destroys the former forms of and thereby dissolves the old food forms.

The operation of the destructive law within the medium (in this way) being the only condition whereby the lower forms of inanimate matter, of the medium's nutrition can be prepared to be evolved into the blood, and nerve cells of the medium, viz., to eat is to destroy.

In this sense, dissolution is the forerunner of evolution.

The relation of this principle to demoniac obsession, we shall see, when we reach the psychological and spiritual plane.

(b) In the second place the law of destruction or dissolution is the protector or conservator of acquired forms of evolution.

This law is expressed in all animal and vegetable poisons; horns, fangs, quills, beaks, teeth, thorns, stings.

Some organs serving a double purpose, i. e., to get as well as to keep.

As the human body has no set of destructive moral organs related strictly to the moral destructive passions, there has to be a doubling up process, by means of which a morally destructive passion is forced to explain itself through the organ of a lower destructive physical passion.

Thus the organs expressing the tearing of flesh by the passion of hunger, are the same organs which express the imaginary tearing to pices of an idea in a fit of moral anger.

But when any form of dissolutive life force acquires and maintains its ascendancy because of its own love of domination and power, instead of remaining helpfully subservient to the universal law of evolution—and thus loves to destroy for its own sake—that form of life is what we call malignant.

It is this form of the desire for destruction which so often expresses itself in the demoniacal obsessions of modern and traditional life.

The psychological principles animating the destructive spirit, whether excarnate or incarnate (when abnormal or wicked) are the love of domination or power for its own sake—anger, fear and lust; and hence the exquisite pleasure of cruelty.

To say that I am not in a world in which there are thousands of incarnate spirits, animated solely by these cruel destructive psychological elements, is to tell me that I have no nose on my face.

Remember, I have lived forty-seven years.

For you to tell me that countless millions of human and lower destructive spirits have not passed out; and that such spirits were not animated all their lives by the insane love of power, the pleasure of cruelty, anger, fear and lust, is for you to ask me to disregard the testimony of all the earlier ages of the human race, and the records of the carnivora.

Psychologically considered, however, the destructive or dissolutive forces of incarnated or excarnated human nature—when normal—are expressed, first, as the forerunner of the universal passion to produce forms, i. e., as in the creative passions of hunger and sex.

Secondly, the destructive psychological principle is expressed in the universal passion to preserve forms, i. e., as in the passions of anger and fear; the former being the offensive passion of self-preservation, the latter, the defensive. Any form of education, culture, militarism or religion, that has a tendency to simply develop the destructive principle, i. e., as anger, hate or lust, or insane love of power, is simply letting loose at death a horde of excarnate fiends.

Demoniac obsession will always be possible on earth wherever ignorance is stronger than knowledge, and credulity is mightier than the loftiest altruistic science.

As examples of what I will term cases of malignant demoniac obsession, I offer the following:

"A very intelligent man," says Wigan, "had the power of putting his double (demon) before himself. He used to laugh loudly at this double (demon), which would also laugh in return. For a long time this was a subject of amusement to the man; but the final result proved lamentable. By degrees he became convinced that he was being haunted by himself. This (demon) other ego taunted him, worried and mortified him incessantly. In order to put an end to this sad existence he arranged his private affairs, and being loth to begin a new year, on December 31, at midnight, he shot himself in the mouth."

Dr. Ball gives an account of a man who wished to know the profession and habits of his (demon) questioner, and where he lived. But the demon would never consent to give any other information than simply his name.

The demon grew more and more tyrannical, ordering the man "to throw his newspaper, watch and chain into the fire. To take care of a young woman and her child whom he had poisoned, and, eventually to throw himself through the window of a third floor, whence he fell, and was killed upon the pavement below."

SALVARONA.

A CASE OF OBSESSION.

Exhibiting the Unpleasant Character of the Same.

To the Editor:—Taking advantage of your invitation in The Progressive Thinker, to send particulars of obsessions, I will try to give as briefly as I can the case of my sister, which has continued for seven years. She is 39 years old, unmarried and keeping house for myself and father. Eight years ago, September last, we lost a brother through so-called death, and knowing nothing about Spiritualism. The following spring my sister was considerably wrought up over strange rappings in her room at night, which frightened her (not knowing what it is was), and which continued for a week, when she saw her mother clairvoyantly in the room with her, which frightened her more than ever.

Having heard of a lady in our town who was a medium for table-tipping, I made arrangement with her for a sitting, which subsequently gave us an insight into Spiritualism, and we were also informed that my sister was a medium, only lacking development. We were advised to sit for development, which we did for some time together, without much result, when we ceased sitting together, but during this time my sister would continue sitting at a small table for tipping, which she could do by herself, and in the meantime she was getting so sensitive to any influence that would come around her, that she became so nervous and irritable that she was unable to rest at night, or be herself in daytime, until finally she asked me to use my hypnotic influence over her, which I had been told I possessed, to entrance her, which I succeeded in doing. One morning when she became entranced, some influence talked through her to me, claiming to be my brother, but which I later found out was not him.

This was the beginning of seven years of trouble and worry for myself and my aged father, for from that time on she wanted to be alone, did not want me to have anything to do with her in regard to Spiritualism, did not want anyone to come to see her, and for three years I could not prevail on her to leave the house for any purpose. I always declared that after a certain time she would be able to go out again. At last I became desperate and compelled her to leave. She went to Chicago and stayed three days; then came back and went in the country for two weeks, and then returned, being much brighter and better for some time, but soon the environments at home brought the old conditions back again. During those three years she had become clairaudient and clairvoyant, and all the trouble she has caused has been her listening to the influence that controls her, and doing their bidding—said influence bringing SUCH A HATRED AND MALICE TO BEAR UPON HER against me, that she will CURSE ME AND ABUSE ME as well as her father. When we try to reason with her, her reasoning powers are nil, and because I am a Spiritualist, which she disowns and hates, she accuses me of being the cause of all her troubles by bringing other influences home with me to bother her.

Her reason has not flown, for she is rational in everything else, and attends to the household duties all right, but it is certainly unpleasant to be around a person when you can not carry on a conversation, and do not know what minute she will turn on you and curse you for something you do not know anything about. Such have been the conditions in my house for seven years, and the end is not yet, although she is somewhat brighter in the last two weeks, and during this summer she has been going to the grocery store herself, simply because she would not eat anything I bought.

I have tried different ways to break the influence, but have been unable to accomplish anything, as she resists all help whatever. While I know such cases can be helped, yet as long as she fights against it, the case seems hopeless to me. Should there be any way or method brought forward through the discussion of The Great Psychological Crime in your paper, I would eagerly avail myself of it to give it a trial, as I would do most anything to break those influences that control my sister.

Hoping to hear of some good accomplished through your invitation, SOME POOR SOULS RELEASED OUT OF A LITERAL HELL, you will be doing a great work and your reward will be in that geater world to which we all are traveling. JACOB CHRISTIAN.

Litchfield, Ill.

Letter From an Energetic and Capable Missionary.

After being snowed in for some time, I have again dug out and started on my travels, and as it ever seems to be my lot, I have been guided into fields where other spiritual workers have failed to go. This town, Baroda, Mich., which is only about fourteen years old, has many very liberal minds, and they are now ripe for genuine spiritual mediums; none others need apply. I came here a stranger, and they eagerly accepted my proposition to give them a lecture, although I am the first representative of our philosophy to appear among them publicly. At my first lecture they greeted me with an audience of eighty people, and if the roads had not been so bad I am told my audience would have been more than doubled. I was invited to remain and give two more lectures on the following Sunday, Jan. 34. Two better audiences greeted me than I have many times seen on a fair day in cities when prominent spiritual speakers were the attraction. I was persuaded to try once more. I am glad I did, for the weather was fine, and the audiences at both the services, afternoon and evening of Jan. 31, taxed the full capacity of the hall.

There are many little hamlets and villages all over our land where our philosophy and science has not been taught, the people at such places are ready for it. In such places the churches are already established, and they hold services every Sunday. Periodically they take a spurt, and have a protracted meeting, and then relapse into their former sluggish condition. The masses of the people in such places become tired of such repetitions and so the church congregations gradually decline, and something better is wanted.

Just here shows where the work of the Liberalist or Spiritualist commences, especially the Spiritualist. There are many mediums in our cities who are struggling for a scanty living, and are capable of doing our cause great good. In these places where the churches are on the decline the people desire to know of Spiritualism; they become eager listeners, and any person honest, truthful and willing to work for the glorious cause of our departed friends, will be welcomed, royally entertained, and by so doing help to further drive the errors as they have been given during the past centuries, from the minds of the people. I have been doing this for many years. I expect to continue to do it for many years yet. I only want people to call me and I will respond. Please direct for the present, Galeno, Mich.

M. F. HAMMOND.

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"KICKING" SOMEWHAT.

SPIRITISM AND SPIRITUALISM, OR PHILOSOPHY AND PHENOMENA.

Spiritualism now having formulated a creed and declared itself a religion, like all its predecessors, proceeds to "throw mud," and its adherents declare themselves holier than their mother Spiritism.

President Barrett is reported to have said: "This convention should declare to the world the religious side of Spiritualism, and place it squarely and reverently upon the basis of scientific theism."

Webster defines theism thus:

"The belief or acknowledgment of the existence of a God."

Were some one to ask Spiritualists what they mean when they say "God," doubtless they could not tell, but like all other believers in the assumption called God, would tell their interrogator that they were impertinent, and say, "I don't choose to cast pearls before swine" (Spiritists). But every intelligent person knows what is meant is that monstrosity of the Bible; and a great many cannot believe in anything of the kind, and so are excommunicated from the Spiritualist church.

One can hardly go to a Spiritualist meeting now without hearing more or less of God and that other myth Jesus, our elder brother, the grandest man and medium that ever lived, etc., and fulsome praise of the Bible. "Why," they say, "I don't see how anyone can claim to be a Spiritualist and not believe the Bible; it is full of Spiritualism."

Well, yes, it is full of accounts of spirit return and communication; but that is Spiritism pure and simple—nothing else.

Others will tell Spiritists that we ought not oppose the Bible, it hurts the cause and keeps people away (and their dimes also), besides there are good things in it.

Yes, it would be hard to put so much in a book without getting a little good in it; but I think I never saw another book that contained so little good or truth to the amount of falsehood and rubbish; and what little good is in it, loses its force by being associated with so much that is bad.

WHY GO TO THE BIBLE FOR GUIDANCE WHEN SO MANY INCOMPARABLY BETTER BOOKS ARE ALL AROUND US?

There is often a bit of good bread in a garbage barrel, but like the good sayings in the Bible, it is tainted by the garbage.

I would rather go to a bakery and get a clean, fresh loaf instead of hunting in a barrel of garbage for a crust; so I would rather go to Paine, Huxley, Spencer, Ingersoll, or some modern philosopher for truth and morals than to the Bible.

Our churches, societies and camp-meeting associations generally send away and import some grand inspirational (?) speakers to entertain us (and they as a rule try harder to entertain than instruct), pay their fare both ways, entertain them while at camp, and pay them usually about $20 a lecture, besides, which is no more than right; they probably earn it. Certainly they do if they use good grammar while entranced and turn their eyes up reverently when speaking of God, and make a good long "invocation" prayer). They will then spend twenty minutes telling what a beautiful place it is, and what nice, smart people Spiritualists are—all inspirational; then twenty minutes more in what they call the philosophy of Spiritualism; thirty more denouncing commercial mediumship, spiritists, phenomena and fraud hunters, and tell how long and hard they have worked for the cause, and now this grand religion is being dragged down by commercial mediums, and mean Spiritists, and how much higher and grander the philosophy is than the phenomena; and they have earned their $20 and board and room and carfare, and lots of flattery.

The commercial mediums pay their own fare to the camp, rent a room or tent, and board themselves. Then each spends an hour giving some bereaved anxious soul a message from loved ones gone before, and makes them happy, and charges—actually charges, a dollar for it.

Now we would like some good Spiritualist to explain why the woman who pays her own expenses and charges one dollar for an honest hour's work, is more of a commercial medium than the trance medium who has all expenses paid, and charges twenty dollars for an hour's work?

In my opinion those trance speakers (?) who are denouncing Spiritists and phenomena hunters are trying to tear the foundation from under their philosophy. Besides their philosophy is often quite contradictory. One inspirational trance speaker will tell one thing of the future, and another quite a different story, as much at variance and as contradictory as their Bible they so love to quote, and defend its vile sayings, contradictions and absurdities by saying it doesn't mean what it says. And since "the powers that be" have declared Spiritualism a religion, I am proud to declare myself only a Spiritist, for I think that the farther any man or nation gets from religion the better off they are.

The more religion, the more illiteracy, cruelty and crime.

In Russia the Christians continue to massacre the Jews.

Christianity has reduced once classic Italy and Spain to a hand organ and a fiddle, and held Mexico to the wooden plow.

In conclusion I wish to say I believe Spiritism and the phenomena is as much superior to any religion (I care not which one—they are all virus from the same old poison—superstition) as truth is above falsehood, as fact is above supposition.

H. HARRY HUTCHESON.

Los Angeles, Cal.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

My Dear Mrs. Huntley:—

Your last letter got down to business, and makes your position clearer than any of its predecessors, and comparing it with my answer written before I had seen it, shows a correspondence of thought which implies telepathy, or coincidence, in a marked degree. I shall be glad, indeed, if it shall "turn out" that there is not much difference between us; but there seems to be a good deal yet to fix before that can be realized. The one thing that has all the time given the author's definitions almost unlimited scope, and which I have been trying to bring to a definite understanding, is his classification of mediums and their phases. You express the opinion that the mediumship of which Mrs. Longley and Hudson Tuttle write, is NOT MEDIUMSHIP AT ALL! But both of them have acted in the capacity of receivers and transmitters of thought, and messages from spirits, which has had more or less of the quality of CONTROL of their organisms, by the will of their spirit guides. But they have not been made abject slaves to spirit authority; for they have exercised some choice as to when they should be the recipients of messages, and what use they should make of them. But Mrs. Longley has been VOLUNTARILY SUBJECT TO THE WILL AND DICTATION of John Pierpont and John Warren, and as she reports it, has lain in a profound trance, subject to the will of her guides, from two to forty-eight hours at a time. She may call this a "superior condition," and I think it was, but it seems to me it comes within the author's definition of MEDIUMSHIP.

Of the three stages of the mediumistic process, as defined by the author, control of the WILL; the VOLUNTARY POWERS and SENSORY ORGANISM, but very few ever represent them all in any perceptible degree. It was for the purpose of a definite interpretation of the significance of each of these processes separately, and together that I questioned you as to when and where the process began, and how we could determine if it began at all.

Your answer disregarded the questions, and said it was not important to know when it began; that poison is poison, as much before its effects were realized as in advanced stages. My point was that in numerous instances the WILL OF ONE PERSON acts upon the WILL of another to change and mould it, and to ultimate in a change of action, without any knowledge or thought of any hypnotic process by either party.

The will is very closely allied to the voluntary powers, and these to the sensory organism; and it seems to me that in some degree the identical process is active in almost all our relations in life. Hence, if hypnotism and mediumship are so baneful in every stage of development, it seems to me important to know in what way to determine what they are, and how to differentiate them from all other conditions in which one will acts upon another will in all the walks of life. If in your shoe-deal your will and acts were changed by the will of the salesman, was the "poison" in that deleterious to your intellect or your health? In this connection I desire to make plain my thought on the special experience I have referred to, and which you seem to regard as a point against my position. To get the matter before our readers so they may not be misled by my language, I will quote from your letter:

"What is your idea or judgment as to the desirability of such a relation or state of being as that which existed during the period while your voluntary powers were subject to the will of your controls? Do you regard it as a normal relation or state of being? Do you regard it as a desirable relation or state of being to cultivate or encourage? Do you look upon it as a morally healthy and proper relation or state of being which you could recommend to others for their improvement? Do you believe that any person while in a state of such complete subjection to the will of another is himself personally responsible, or morally accountable for what he does during the period of such subjection? Is that the kind of DEPENDENCE to which you refer when you say without qualification or reserve I believe in the ABSOLUTE RESPONSIBILITY OF EVERY HUMAN SOUL, and this not because man is free and independent, but because he IS NOT FREE AND IS ALWAYS DEPENDENT?"

As I have said in another letter, I relized no "subjection to the will of another" in that moment of suspended action. There was no sense of any CONTROL of my WILL, or of my voluntary powers, or my sensory organism. I as, so far as I realized, in full possession of my body and soul. My DESIRE to move, was by some means suspended—perhaps by some subtle action another's will, but the only feeling I was that of TOTAL INDIFFERENCE. There was NO INCENTIVE to

One of the points I have been conding for is that NO VOLUNTARY ACTION EVER TAKES PLACE WITHOUT A MOTIVE, AND MOTIVE IS NOT CREATED BY THE WILL, but rather, CREATES THE WILL. If I were in an easy position resting, and contemplating some light chores that I must attend to, and you should offer me one hundred dollars to remain quiet for twelve hours, you would successfully PARALYZE MY DESIRE TO RISE. The few light chores which had acted as an incentive to effort would at once lose all their influence, and I COULD NOT change my attitude, because I could not DESIRE to. But let the hundred dollar incentive be withdrawn, and the demand of the chores would become active and I should again DESIRE to arise and attend to them. In this case YOUR WILL ACTED UPON MY INTENTIONS by means of the money, just as effectually as if you had hypnotized my will, through my desire in any other way. Would I then be responsible for neglect of the chores? There might be some serious consequences following my neglect, but if I regarded the results of less importance than the money, I should ignore the chores, and TAKE THE CONSEQUENCES. In my experience I was as really responsible as in any other act of my life. But would it be desirable to cultivate such a state? Not as a permanent condition. Nor would I recommend any one to lie on his back continuously. But for a purpose, to demonstrate the possibility of such a suspension of desire, I see no harm in it. I would not recommend any one to cultivate any subjection to another's will, as a permanent condition. PENALTIES ARE BUT CAUSES EMPLOYED TO CHANGE THE MOTIVES THAT IMPEL TO WRONG CONDUCT. Rewards are causes employed to change desires, and control the will, by controlling the motives that actuate it.

In my case there was neither reward nor punishment in view; but simply total indifference, whereas to make an effort, be it ever so slight requires some incentive, however weak. A man that is intoxicated and commits crime is held responsible; but he is no more free and independent than I was during that short moment. There is much more that might be said in this relation but space forbids it here.

I think all of the witnesses I have introduced, or shall introduce, are MEDIUMS within the author's definition. I am quite surprised at your testimony to the effect that of all the mediums you have known there is not one that has not shown evidence of injury, either intellectual, moral, or physical! Whereas in all my knowledge of mediums. I do not recall one that has been injured in any way that mediumship can be held responsible for. I have known of some cases of apparent obsession, in which the medium seemed to suffer, and in those cases there may be injury physical or mental; but I am not sure that it was not due to pre-existing conditions in the medium's organism. But if there is in such cases real permanent injury to the medium, they are a very small per cent of all the mediums I have known. In view of your startling statement it seems the more important to present the testimony of mediums who are competent to testify. Prominent among mediums well and widely known is Maude Lord Drake. Accordingly I addressed a series of questions to her, and I herewith present them with her answers:

Question.—How long have you been conscious of mediumship in your own experience?

Answer.—Have been a medium all my life; actively before the public forty-three years.

Q.—Are you ever entranced?

A.—Yes. Nearly every day of my life and many times a day.

Q.—In the seances for phenomena are you conscious of being in any abnormal condition?

A.—I am in my normal condition in all seances for phenomena.

Q.—How frequently have you been under spirit control?

A.—Would probably average from three to five times a day.

Q.—Have you ever realized injury to your physical health as a consequence of mediumship?

A.—No. I have never realized any injury physically or otherwise. On the contrary it has been the means of giving me perfect health all my life. I use the words perfect health advisedly.

Q.—Have you realized any injury to your intellect as an effect of your mediumship?

A.—No injury whatever. On the contrary it has given me comprehension and insight into all sciences and philosophy, so much so that it has astonished students and scholars in all departments of science. It has strengthened will and increased the power of concentration."

Q.—Has mediumship weakened your memory?

A.—On the contrary it has strengthened memory. Made memory more perfect and accurate, covering many years. It has enabled me to recall names and details after a lapse of twenty years.

Q.—Has mediumship so affected your brain, or mental faculties, as to injure your powers of independent thinking; or weakened your ability to concentrate your mind in any of the affairs of life?

A.—On the contrary I have never received any injury. It has augmented or increased the power of concentration of mind or thought. It has aided me in discussions, in analysis and comparison. (Here Mr. Drake adds: "I will here say, Mr. Howe, that I have never come in contact with one more positive and independent in thought and action, in all the affairs of life, than my wife.—J. S. Drake.")

Q.—Has mediumship ever seemed to weaken your normal faculties in a way to render you incapable of resisting the hypnotic efforts of another's will?

A.—No. There has never been any weakening of normal faculties. I have been able to resist any and all hypnotic efforts of others.

Q.—Have you ever realized any influence from spirits that tended to immorality? If so were they arbitrary, or easily repelled or resisted?

A.—I unhesitatingly say no to these questions. On the contrary I have always received the highest moral advice and been assisted to the highest moral efforts of life by all spirits with whom I have come in contact."

Q.—Have you ever experienced any annoyance from obsessing spirits?

A.—I have never been annoyed by spirits or mortals unless I choose to be.

Q.—Have you known any cases of genuine obsession?

A.—I have known quite a number of cases, and have mentioned several of them in my book.

Q.—Have you known cases of reform of drunkards or other vicious habits in which spirits and mediumship have acted as the reforming agent?

A.—Yes, I have known many, very many cases of reform of drunkards, cigarette, cocaine and morphine habits, and have all my life used all my ability in this line in which I have been assisted by my controls, who have guarded and protected the weak and unfortunate in this respect. I could name hundreds of these cases, some of whom are respected and honorable citizens to-day, both men and women.

Q.—Have you known cases of insanity induced by mediumship?

A.—I have never known any such cases, but on the contrary I have known many of insanity being cured, absolutely by the development of mediumship in such cases.

It should be borne in mind that these testimonials are not selected from a mass of conflicting evidences, but are just as they come to me from the persons addressed, and the average, therefore, must, at least approximately represent the general experience of the most prominent mediums known in Modern Spiritualism in the United States. I do not think any of them are of the class the author calls independent. If mediumship is destructive to health and intellectual life, and paralyzes the brain, it would seem to me it would manifest its baneful effects in the course of forty-three years of continuous daily practice of spirit control. The author's statistics must have been obtained from a different class of mediums, who may have been by heredity and temperament predisposed to insanity, or intellectual debility and a morbid diathesis of body and brain.

Hudson Tuttle advocates culture, and individual effort and co-operation with spirits. Nevertheless HE IS A MEDIUM, and was for several years CONTROLLED to give messages, names, and various tests that convinced skeptics. But instead of being victimized and degraded, he grew in intellectual strength, and his normal condition advanced instead of declining, and he says: "I have grown stronger in will, in memory, in the ability to reason." He has written many volumes of scientific and philosophical value, ranking with the ablest scholars and scientists in the world. His books have been translated into several languages, and quoted by prominent authors in Europe and America; yet he always writes subject to spirit control within the author's definition, I think. But he says: "I believe mediumship in this phase tends alone to strength of character and righteousness." And also: "I have never experienced mental decline, loss of memory or will from the exercise of mediumship." That his health has not suffered from mediumship is evident from the fact that he has been in active service of the cause AS A MEDIUM for fifty years or more, and is able to do a vast amount of work yet, and his pen shows vigor of mind and independence of character as marked as any normal writer.

Dr. Bland reports a wonderful trance in The Progressive Thinker, January 9, and a remarkable result of spirit control in the complete restoration of the medium to vigorous health, from a frail anemic invalidism, and "her friends thought her days on earth were numbered." That trance experience did not injure the health of the medium, but the reverse.

In conclusion I would say that I do not disagree with much that I find in your last letter, and I thoroughly approve the idea of self-culture, and all efforts to develop and perfect a well anced individuality; and MEDIUMSHIP has in many cases effectually aided in such development. With best wishes and sincere regards, I remain,

Cordially yours,

LYMAN C. HOWE.

(The End.)

WHEN I GO.

When I go from this world I have wrought in,
As sometime we all of us do,
To search for the one I have dreamed of,
And life's best essentials renew;
When I see, as my longings have pictured,
That land, with its angels in sight,
And know I have not over-dreamed it,
Words never can tell my delight!

As I think of it now all my being
Withdraws into silence complete;
I harken, up-reach, but am wordless—
The thought is so wondrously sweet!
All doubts will be left with the bygones,
Heaped up with Love's debris below,
And I shall have solved the great problem,
For only to die is to know!

It will not be the grand or the gorgeous,
My soul will be longing for most,
But the calls, and the home-coming welcomes
Of those whom I feared I had lost.
I shall venture a few explanations
Of things which I failed to do here,
And tell them how, during their veiling
From mortals, I oft felt them near.

My feelings will be as dear friends feel,
When living countries apart,
They meet after wearisome travel,
Again face to face, heart to heart.
It will be of the small things, and dear things
My glad soul will hasten to speak;—
A pleasure, a pain, an uplifting,
A hand-clasp, a kiss, a fair cheek.

A vain soul may picture its entrance
Unlike what is given to me;
He may look for his robing, and crowning,
And dream where his plumage will be;
He may fancy some great demonstration
To usher his soul to its place,
And a seat near enough to the Throne Hill
To look in God's glorious face.

But I shall expect to behold Him
In marvelous beauties, and sweet;
Elaborate landscapes of heaven,
Which mortal words paint incomplete,
The asphodels speak His existence,
The roses and lilies His touch;
The amethyst hills, bright with angels,
O! Earth has slight semblance of such!

Leastwise, that is what I am dreaming,
The while I have life in the flesh,
And work at the loom of endeavor
Brocading bright blooms in life's mesh.
I wonder, and wonder, and wonder
What lies in the mist-hung Beyond;
But, I think, to our infinite longing
An Infinite God will respond.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

"Spiritual Songs, for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

Certain Aspects of Spiritualism

Spiritualism, pure and undefiled, brings consolation to thousands. It has brightened the homes of those who have carried to the tomb some one dear to them. It has dried the tears of the mother who has lost her darling child. It has cheered the disconsolate and sorrowing, and made bright the pathway of many who were in the darkness of despair. Pure and undefiled, it is glorious; but when degraded or defiled by mediums, or miserable contemptible fakes, who claim to be controlled by spirits, to advance bogus mining schemes and other questionable speculations, it then loses to a great extent its exalted aspect and sacred character in the estimation of the world at large, and the prestige which only honesty can give, is for a time held in the background.

Unpleasant Features for Spiritualists to Consider.

What Spiritualism Has to Contend With.

Mrs. M. E. Williams has been for many years posing as a materializing medium in New York. While she was in Paris, France, it was demonstrated beyond a shadow of doubt, that spirits there did not materialize in her presence, her elaborate paraphernalia being captured. Her career in France proved to be of no financial injury as she returned to this country, and commenced holding circles, which were well attended, any number of spirits "being recognized" the same as at the materializing circle in this city held by one Clifton, where the spirits were in every case confederates, as now admitted. We have for a long time believed that her methods would become bolder and bolder until an exposure would follow, and such has been the case. As a general rule when spirits advise an investment in stocks, bonds, mining schemes, or any speculation whatever, great trouble and disasters usually follow. Many have been irretrievably ruined by the advice of spirits in matters pertaining to the investment of money, hence we have lately refused to advertise any scheme for money-making if advocated by spirits. It is now common for speculators in mining schemes to employ some one to act as a medium in order to fleece Spiritualists of their hard-earned money. One mining scheme employs a medium who has been indicted, and we may spread her entire record before our readers. Spiritualism has a high and holy calling—TO BRING COMFORT TO THE BEREAVED MOURNER, TO GIVE CONSOLATION TO THOSE LEFT BEHIND when death enters the home, and to redeem the world from sectarian bigotry and ignorance. In that direction it has done an IMMENSE AMOUNT OF GOOD.

Mrs. M. E. Williams' Materializing Circles in New York City.

MRS. M. E. WILLIAMS' CAREER—AN UNFORTUNATE EPISODE IN CONNECTION WITH HER LIFE, AFTER A SERIES OF INVESTIGATIONS THAT HAVE EXTENDED OVER SEVERAL MONTHS—SPIRITS SELLING STOCK—LIVE MEN MATERIALIZED AT THE SHOW IN LARGE NUMBERS—TIPS CONVEYED BY PROF. HALL, WHICH WERE REGARDED AS EXTRAORDINARY TESTS—THE "GRAND CIRCLE" TO COMPRISE SUCH MEN AS DR. I. K. FUNK, AND OTHER MEN OF EQUALLY HIGH SOCIAL POSITION.

Spiritualism's high priestess in New York, Mrs. M. E. Williams, was last night summoned to appear in Magistrate Pool's court at 2 o'clock to-day to answer to the charge of obtaining money under false pretenses, preferred by Thomas Beet.

The service of the summons last night at her home at No. 162 West Eightieth street, just as Mrs. Williams was about to begin her usual seance performance, was the final action in a series of investigations that have extended over several months, during which time Thomas Beet and I. W. Rourke, of the Greater New York Detective Agency, have been constantly engaged in collecting evidence as to the methods of Mrs. Williams.

Following the charge of obtaining money under false pretenses, it is said, Mr. Beet will prefer a graver charge against Mrs. Williams and those connected with her who have been attempting to sell, through the assistance of the spirits she drags from the cabinet, shares of stock in a company promoted by a member of her household.

This promoter last night sought out Mr. Beet after the service of the summons and pleaded with him to shield him from prosecution or publicity, assuring the detectives that the efforts of Mrs. Williams to procure money from the complainant in the case had been without his sanction or authority.

Spirit Urged Investments.

Mrs. Williams, through the spirits developed within her cabinet, had repeatedly urged Mr. Beet to buy this stock, the spirit of his father having said to him on many occasions that he could not rest quietly in spirit land unless he knew that his son was on the high road to wealth through his son's investment in the company promoted by the Spiritualist and her friends.

The spirit of his father was the only spirit of any person really dead who appeared to Mr. Beet. A number of spirits of persons thought by the Spiritualist to be dead appeared at the seances and joined the father in urging upon the detective such an admirable investment.

In many cases the men whose spirits were called from the cabinet sat beside Mr. Beet in the seance or were met in the flesh by him every day. He did not in any other case meet any person in the materializing seances who had really passed over.

Assisting Mr. Beet were several other members of the Greater New York Detective Agency, among them the superintendent, I. W. Rourke, who was also to invest a large sum in the company promoted by the medium.

Nearly Faints at Summons.

Mrs. Williams, when served with the summons last night, nearly fainted. She reeled against the wall, her knees sank under her, and for several minutes she was unable to speak. Her friend, Mrs. Mason, who conducts the seances for her, was with her at the time, and the two disappeared into the upper part of the house, while twenty-four expectant visitors waited below for the seance to begin.

It was after 9 o'clock before Mrs. Williams was able to enter the seance room and commune with the spirits. Fearing that there were other traps for her, however, she refused to give a materializing seance, and no spirits came from the cabinet. She gave what is known as a "test" seance, the three "controls" of the cabinet, "Mr. Cushman," "Dr. Holland" and "Little Bright Eyes," calling out the reports from the spirit land to those gathered in the room, without appearing in full view.

At the close of the seance, which is about an hour shorter than is usually the case, "Dr. Cushman," from within the cabinet announced that hereafter the methods of the medium would be changed.

"The dear lady has been unable to work to-night as she should," said "Dr. Cushman." "There has been an unkind feeling of opposition in the audience, and this prevented the spirits materializing. Hereafter these seances will be restricted to those who are known to this dear lady, and no strangers will be admitted to these seances."

It was a case of locking the garage door after the automobile had been stolen, however, for during the past few weeks evidence has been collecting not only showing that the spirits of at least twenty-five living persons have been called forth from the cabinet, but that these spirits were engaged in booming the stock of a company whose securities are not listed in the Stock Exchange and which are not as yet accepted as collateral in the banks

Seance Was a Fraud.

That the Spiritualistic seance proper was a trick of the rankest sort was clearly shown by the clever devices of the men in charge, while the method by which the medium procured her information was also discovered.

Chief among those engaged in assisting Mrs. Williams was a tall, thin, ascetic looking man of mincing gait and dainty manner, who styled himself "Professor Hall, of Columbia University." It was through "Professor Hall" that the tips were conveyed to Mrs. Williams by which she made her wonderful tests. Circulating through the audiences gathered in the reception room each night before the seances, he gathered bits of personal gossip, picked up names and connections and otherwise procured material which made it possible for Mrs. Williams to show a wonderful knowledge of the affairs of her clients.

"Professor Hall" also made a practice of continuing his friendships after the seance had closed, and by his trips to a nearby restaurant with the acquaintances he made in the reception room he was enabled to keep in close touch with all Mrs. Williams' clients.

"Professor Hall" was the only really intellectual person who mingled in the affairs of the house of ghosts on West Eightieth street. It was he who talked grandiloquently of the formation of the "Grand Circle" of Spiritualists who were to have begun their work within a week or so in Mrs. Williams' house.

Noted Men Were to Attend.

This "Grand Circle" was to comprise, according to "Professor Hall," such men as Dr. I. K. Funk and other men of equal social position and standing. Andrew Carnegie was also to be brought within the influence of the "Grand Circle," and Bobbie Burns from the cabinet frequently urged that haste be made in getting Mr. Carnegie within the sphere of ghostly influence.

Three men who were seen after the close of the seance last night, who had gone to the place as earnest seekers after knowledge, told a reporter of the American last night that they were convinced that the entire imposture was a crude and coarse bit of deception.

These men—Edward S. Matthewes, of Washington, who has been spending the winter in New York; Dr. H. S. Rawlston, of Syracuse, who has attended a number of seances, and Robert Deane—all stated that they had been quietly investigating the seances at the Williams house for several weeks and that they had developed the fact that fraud was practiced wholesale in the work of the medium who insisted upon having them talk with the spirits of friends and relatives who are not only alive, but very much so.

Live Man's "Spirit" Talks.

The specific charge upon which Mrs. Williams was summoned to court was that of obtaining money under false pretenses from Thomas Beet, in charging him $5 for a private seance, at which he was put in communication with Charles Graham, a man working in the same office with him. The spirit of Graham also urged Beet to invest all his money in the company of Mrs. Williams.

Mr. Beet was to be made managing director of the company after he invested $25,000 in it. This money was to have been invested last week.—New York American, Feb. 8, 1904.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

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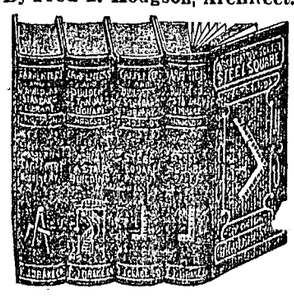
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Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science," by Hudson Tuttle, and "Seers of the Ages, or, Spiritualism Past and Present," by Dr. J. M. Peebles. Both exceedingly valuable, and though widely different, each one fills an exceedingly important niche in the literature of Spiritualism.

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Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg May Zine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potsen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

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SATURDAY, FEBRUARY 20, 1904.

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All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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IMPORTANT NOTICE.

Harrison D. Barrett, president of the N. S. A., is prepared to do missionary work under the auspices of this association. He would like to correspond with societies and individuals on this subject. Address him at 600 Pennsylvania ave. S. E., Washington, D. C.

MARY T. LONGLEY, Secretary N. S. A.

The Bible a Divine Scrap Book.

To the ordinary careless class of Bible readers, the presentation made by Prof. Moulton, of Chicago University, speaking to a Boston audience, will seem quite strange if not positively shocking, even verging on blasphemy when applied to the "Holy Bible." Yet to intelligent Bible scholars he presents nothing that has not long been known as fact.

In a lecture before the Twentieth Century Club, Prof. Moulton, who is professor of the literature of the Bible, said:

"The Bible is the worst printed book in the world. It presents the appearance of a divine scrap book, sadly lacking in literary form."

His subject was "The Bible as Literature." He devoted much of his time to pointing out the difference between the literary study of the Bible and its theological or critical study. The literary study, he contended, was essential to a true understanding of the books, yet, owing to special circumstances, this literary study is dangerously neglected.

"Literature," said Prof. Moulton, "is made up of various literary forms, epic, lyric, dramatic poetry, history, philosophy, oratory, and there is a variety of these. Each has its own peculiar, appropriate form of structure, yet the old versions of the Bible, on the contrary, present the book in one monotonous arrangement, numbered in chapters and verses, not distinguishing literary forms and often running counter to them.

"The Bible," he said, "effaces all forms of literary structure, and it presents the appearance not so much of a sacred book of revelations as of a divine scrap book."

After describing Emerson's essays and Shakspeare's plays as having well-defined literary form, Professor Moulton said:

"This brings us to the strange position of the Bible in literature, which is correct enough as regards translation, but which is lacking in literary form. It is the worst printed book in the world. It is well printed as regards type, paper and binding, but in it all literary forms have been destroyed. It prints verse as prose.

"Who is responsible for this? Up to the second century of the Christian era the writings make little or no distinction between speakers in the dialogue, or between paragraph and paragraph, sentence and sentence. Oftentimes the words themselves are run together.

"The present form has been given to the Bible by those in whose custody it has been. First it was the scribes, then the Hebrew rabbis, then the mediaeval doctors, and, lastly, the translators, who, altogether, form what may be called the age of commentators.

"I would speak of them with intense reverence, and we owe them eternal gratitude for their fidelity, but they were not literary men, and all they have given us of form is the Bible in a form of text for comment. At the time of the version under authority of King James, the wisest scholar in England had no idea of verse in the Bible, and the fact was not discovered until a century after the translation.

"The revised version is the first version issued which has presented the Bible as literature, and not as isolated texts. The work was done with a full knowledge of the Bible as literature. Yet the revised version is but a step in the direction of a true literary form."

To every well-informed person, the learned professor's characterization of the Bible as a "scrap book" will appear exactly applicable. The scraps are taken from the records and myths of older peoples, antedating the Hebrew people by vast periods of time, and without any warrant for peculiar sanctity in their original status of place or form. Why these stolen excerpts should possess any special divinity or sanctity that did not attach to them in their earlier and original status, it would puzzle even a Chicago University professor of Bible literature to explain.

Truths That Scintillate.

WEEPS ABOVE ADAM'S GRAVE—THEOLOGY HAS NOT KEPT PACE WITH THE RACE, SAYS REV. FISHER—STRONGLY URGES A BREAKING AWAY FROM THE DEAD BELIEFS.

The following is the sermon of Rev. Ford Fisher, minister of the Franklin Avenue Congregational Church, preached Sunday February 7, at Cleveland, Ohio, on the theme "Dead Theologies."

"Theology is the science of God—always mystical often mythical. Every Christian is necessarily a mystic, though every mystic is not a Christian. Because of this fact miracle has frequently been given precedence to law. Theologies have followed each other as rapidly as the ocean waves, each in their time having their firm believers laughing at the folly of their predecessors as we in turn now do theirs. Many things which we now firmly believe will appear to rising generations monstrous absurdities. Our grandchildren will look with pity or contempt upon the crudeness of our theology on many points where ignorance now sets her bounds to investigation and where speculation has boldly usurped the domain of fact.

"All theology of whatever school, Arminian, Augustinian, Calvinistic or Genevan, not founded on eternal truth shall finally be buried in one common grave with no one to lament or eulogize them. Theology has ever been a laggard in the school of thought—art and jurisprudence and commerce are hundreds of years in advance. The preacher is the only man not permitted to eat of the tree of knowledge. When young men matriculate at certain of our theological seminaries they practically swear, that for the next three years so help them God, they will not intellectually improve. We are compelled to learn the science of theology from the ages in which the science of medicine consisted in bleeding; chemistry was a black art, astronomy was the profession of a faker and electricity the manifestation of the devil or the shakinah of God.

"The human race has grown from infancy to mature manhood, the knowledge of the world has been increased every hour of its history and yet theologians insist that theology is a mummy. The stage coach yielded to the vestibuled limited; the sailing vessel to floating palaces, but theology rakes up the ashes of a dead past and weeps over the grave of Adam.

"In the past fifty years New York has grown from a town of 300,000 to a huge metropolis, the center of 3,000,000 people, the second city in the civilized world. Human slavery has been abolished, and the nation baptized in blood has arisen to a new life. The German empire has been created. The maps of the world made over again, steam and electricity practically applied to travel and the face of the earth transformed. There are no more seas. Liverpool has been brought nearer to New York than San Francisco. The telegraph and telephone has made the world a whispering gallery, and the cylinder printing press universal education a fact, not a dream, while the dynamo has crowned the brow of humanity with a coronet of light. Old things have passed away, but in all this time what changes have occurred in the church? Only one and that stupid, irrational, shameful. They have moved up town, away from the people.

"The result is just what might be expected, the manhood and brain which has made this age the miracle of history treat the average church with contempt. They leave it to the women and children. They regard it as the home of the aged, the infirm, the feeble-minded, the griefs of widowhood, and the kindergarten for children, young and old. Protestantism is the child of reason. She was born from the loins of logic, and by a law of her nature must either go forward or die.

"No aggressive movement has ever been planned without hearing the shrill cry 'Back to the old paths.' Every step of progress toward freedom, life and light has been fought inch by inch with this old enemy of knowledge. This arch-fiend of the human race. It has been my good fortune and rare privilege to have known intimately Prof. Briggs and certainly he is one of the most gentle and Christ-like of men, and yet it is his head that narrow, bigoted ecclesiasticism wants in a charger—why? For the crime of thinking—and worse still daring to give expression to those thoughts.

"Rowland Hill called Wesley a lying apostle, a designing wolf, a dealer in stolen wares and said he was as unprincipled as a rook and as silly as a jackdaw, first pilfering his plumage, and then going proudly forth to display it to a laughing world. Oh, how gladly they would have forged the orthodox iron collar around his neck and choked him to death.

"Tradition, with the hot breath of hell, led the trembling sons and daughters of faith, and free thought, barefooted and blindfolded over burning plowshares, stretched them upon the wheel and rack, tore them limb from limb, sparing not for the groan of age, the cry of motherhood, or the lisp of childhood. With hellish glee they kindled the martyr's fires and danced with joy at the sight of smoke and flame and roasting flesh.

"With unfathomable stupidity these men have arraigned reason and turned the heart of the race against Jesus Christ and his religion. They have assaulted science and set back the progress of the world for generations at a time. Science is the revealer of God in nature, and yet they sought to put out the light of science in the name of God. They stretched Galileo on the rack because he invented the telescope and discovered the laws of God and the heavens.

"They have set the bounds beyond which the mind of man shall not even dare to think, then insist that the very language of human dogmatism that smells of the dust and rubbish of the dark ages shall be considered divine and infallible, sacred because ancient. They take their creed from the age which rejoiced in the burning of witches, the trial and execution of dumb animals, and the public whipping of church bells for heresy."

Warren's Mysterious Mirror.

Strange Faces and Pictures Said to Appear on Its Surface.

Bowdoinham, Me.—The mysterious mirror owned by Robert Warren, whose wife was a Spiritualist, continues to furnish new sensations, as additional shadow pictures are constantly appearing on the surface. The massive head, severe in its sombre profile, remains unchanged in the center of the mirror, the slender hands with fingers pointing downward and the mournful eyes of the woman are still visible, but other faces gleam ghostly white in their company.

"They come and go, come and go all the time," said Mr. Warren. "Often broad stairs appear and the forms of little children toiling up the stairs, ever following the fleeting figure of a girl.

"Some have recognized a face as that of my wife's mother. My dear wife's face has been with me only during the last week.

"One of our children died when he was 8. The child's face that sometimes appears near my wife looks as the little lad looked.

"Since my mirror has possessed these strange powers I have received letters from all over the country concerning its wonderful visions, and people have come from everywhere to see the phenomena.

"My wife's Indiana relatives heard of the mirror through the newspapers, and one lady consulted a noted medium, who said that the pictures were undoubtedly painted by my wife. I am soon to have some family photographs from South Bend, and then I shall compare them with these shadow pictures that flash upon the mirror.

"Almost three months have passed since these faces first visited me. The letters that appear and disappear so swiftly near the upper end of the glass are striving to spell out a message, I am sure.

"The old woods road in the lower corner of the mirror was broadened to a wide thoroughfare that leads to a strange sight: Look closely, and I think you can see the turrets and steeples of a far off city. Sometimes at night I hear strange and awful sounds coming from the mirror, and when I look the faces are all watching me. Then the letters flash and change and the noises grow louder, louder, until it seems that the message must come.

"It is almost ready, I know. My dear wife will send it soon. Would that she could call me now."—New York Sun.

A VERY IMPORTANT CALL HIS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY, N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Orthodoxy at the Confessional.

The extracts from a sermon of Rev. Ford Fisher, an orthodox Congregational divine, delivered before his church in Cleveland, Ohio, show how far the church has drifted toward rational thought, and what a wonderful influence the doctrines of Spiritualism are exerting on all religious organizations. The Rev. Fisher is a popular preacher, and draws a crowded audience. He has something to say and says it well, yet carried to their logical conclusions his arraignment of orthodox dogmas would sweep not only the dogmas but the foundations on which they rest. It is not often The Progressive Thinker finds an orthodox sermon of sufficient value to quote, except for condemnation. When it does find one in contrast with the vapid, common-place of the pulpit declaimer, it gladly gives it mention.

Ingersoll never said anything about theology more scathing than this from the lips of an orthodox minister, who receives praise therefor and is in no fear of being tried for heresy! What would have been his fate twenty-five years ago! How the dead bones would have rattled, and the mummies jumped from their dust-strewn graves and chattered! The Rev. Fisher would have found every Congregational church door closed against him, only twenty-five years ago! "The world do move." It moves exceedingly fast. The heretic of yesterday is orthodox to-day.

"The Romance of Judo. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Meatless Dishes." Very useful. Price 10 cents.

NEVER BEEN EXCELLED.

To the Editor:—I really would not do without the weekly visits of The Progressive Thinker, with its pages always full of interesting matter to the thinker and the Spiritualist. With an experience of more than fifty years in the cause of Spiritualism, I think I know a good paper when I see it. The Progressive Thinker has never been excelled in its field of thought and work. May the years touch you lightly and your faith and zeal increase as you near the gates of dawn.

MRS. S. E. TAYLOR.

Atlanta, Ga.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

Freedom Strangled!

The Roman Catholic Octopus In Canada.

The Truth Seeker Not Allowed to Circulate In That Benighted Region.

OF VITAL INTEREST.

About the middle of January the firm which mails the Truth Seeker sent to the post-office for what in the business are known as "returns." Among the large bundle received were the issues of the Truth Seeker for January 2, 9, and 16. Inquiry as to the cause of the paper being held without notification to either mailer or publisher was answered by the statement that the paper was prohibited in Canada. January 19 we received a letter from Postmaster Van Cott, to which we have replied, and to which he has officially rejoined. We give the correspondence to date in full:

"Office of the Postmaster, New York, N. Y., January 18, 1904.

"Publishers of The Truth Seeker, 28 Lafayette Place, New York, N. Y.—Gentlemen:—The Post-office Department at Washington is advised by the Canadian Postal Administration that your publication is forbidden circulation in the Canadian mails, and I am directed by the Hon. First Assistant Postmaster-General to bring to your attention the fact that the Canadian authorities have declared the above-named publication to be undeliverable in Canada, and that copies of the same found in the mails in Canada are seized. They are, therefore, 'prohibited articles' and cannot be accepted for transmission to Canada by mail.

"You are hereby notified that any copies addressed to Canada found at this office will be withheld from dispatch and treated as unmailable, and in order to avoid unnecessary expense and labor you are requested to see that no copies addressed to that country are offered for mailing.

"Please acknowledge the receipt of this letter, inclosing your reply in the official envelope herewith, which requires no postage. Very respectfully,

" C. VAN COTT, Postmaster.

"Per E. M. Morgan, Assistant Postmaster."

REPLY.

Office of The Truth Seeker, 28 Lafayette Pl., New York, Jan. 28, 1904.

Mr. C. Van Cott, Postmaster, New York, N. Y.

Dear Sir:—I beg to acknowledge the receipt of yours of the 18th inst., and in response to your request for a reply, would say:

That in 1895 Sir Adolphe Caron, then Postmaster General of Canada, instructed the postmasters of that country to confiscate The Truth Seeker on account of its "blasphemous" character. This was done at the instigation of the Minister of Justice. The Minister of Justice, as I afterwards learned, was instigated by the officials of the Roman Catholic church, to the policy and theology of which The Truth Seeker is opposed. Mr. Caron was in the habit of using his official position for private ends, as was discovered upon his leaving office. It was charged that in the campaign which resulted in the defeat of his party, he violated the international convention between Canada and the United States by withholding the delivery of public documents. On one occasion a quantity of Congressional literature was held because, as Mr. Caron explained in the House of Commons, it contained "bad speeches." On representations being made from Washington the literature was released, but only after the covering envelopes had been torn open.

I refer to this matter to show you the kind of an official the Postmaster-General who originally issued the order excluding the Truth Seeker was alleged to be.

At the time I endeavored to ascertain which issues of the paper were objected to, and received the following reply from the Postmaster-General's secretary:

"Ottawa, Sept. 14, 1895.

"E. M. Macdonald, Esq.—Sir:—I am directed to acknowledge your letter of the 10th inst., in which you make certain inquiries as to the provisions of the law under which the Postmaster-General has lately decided to exclude The Truth Seeker from the Canadian mails, and I am instructed to reply to your inquiries as follows:

"1. The postoffice act does not define the sense in which the words scurrilous and blasphemous are employed therein. The interpretation of these terms, for the purposes of the act, is left to the Postmaster-General.

"2. The Postmaster-General cannot quote the date of the issue of The Truth Seeker to which his attention was called, nor specify the particular article, or articles, which, at the time, seemed to him more especially open to the charge of scurrility or blasphemy. He had no hesitation, however, in deciding—and his opinion was supported by that of the Minister of Justice—that, on account of the character of its contents, the paper was one which, under the law, ought to be excluded from the mails of this country.

"3. As the postoffice act empowers the Postmaster-General to decide on the character of any publication claiming admission to the mails, there is no appeal from his decision.

"I am, Sir, your obedient servant,

"W. D. Le SUEUR."

The Truth Seeker has never been open to the charge of scurrility, and the charge of blasphemy cannot properly lie against it. The Truth Seeker is a journal of Agnosticism, which was and is the philosophy of some of the greatest minds of the past century and of present century.

I do not understand the rule covering prohibited matter to foreign countries to be a law, and there is no Federal statute against blasphemy, and I submit that the officials of this country are exceeding their rightful power in excluding from the mails a journal of Agnosticism, for no other reason than that a public official of another country chose to use his high office to suppress opinions he did not relish.

I then called the attention of one of the most eminent Canadians to the matter, asking him if he could see any reason why my paper should be excluded from Canada. Mr. Goldwin Smith replied as follows:

"The Grange, Toronto, Sept. 30.

"Dear Sir:—You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which cannot maintain themselves by arguments in fair lists against all comers, ought not to be maintained at all.

"In the number of The Truth Seeker which you have sent me there is much to which believers in Christianity will object, as they would to many of the utterances of my late friends, Profs. Huxley and Tyndall. But there is nothing, so far as I can see, to justify or excuse the exclusion of your journal from circulation. Yours faithfully,

"GOLDWIN SMITH.

"To E. M. Macdonald, Editor of The Truth Seeker, "New York."

At the same time the New York Sun expressed its opinion of the matter in these words:

"Mr. E. M. Macdonald, editor of The Truth Seeker, a journal of Freethought and reform, invites us to express our opinion on the act of Postmaster-General Caron of Canada in ordering the exclusion of his paper from the mails of the Dominion, on the ground that it is a scurrilous and blasphemous publication.

"We understand that, under the laws of Canada M. Caron possesses the power of determining the question absolutely. If he holds a publication to be blasphemous, that settles it, and the mails are closed to that publication. The only remedy is a change in the government, or a change in the law.

"The Truth Seeker is undoubtedly an honest and candid paper, but it is not adapted to suit a pious Catholic like M. Caron, or a pious Protestant either. It is what is ordinarily described as an Infidel publication. Christianity and the Bible it rejects, criticises, and assails, not we believe with scurrility and blackguardism, though its arguments are often calculated to shock and startle reverential and simple Christian spirits. Its discussions are otherwise like those of Thomas Paine in the days of Washington, or of Abner Kneeland in Boston forty years ago.

"We hold to liberty, and we revolt at the arbitary act of the Canadian Postmaster-General. But if the Canadian people support him, what remedy is there short of a long agitation, with a doubtful conclusion?

"A similar arbitrary act was performed by the Postmaster-General of the United States when he ordered the exclusion of lottery advertisements from the mails. An act of Congress, subsequently enacted, justified the order, though it was held by eminent lawyers to be clearly unconstitutional. But no attempt has been made to repeal the act or to procure the reversal of the order, because the public sentiment is now very strongly against lotteries. In the same way the majority of the Canadian people are likely to support M. Caron in his crusade against Infidel periodicals, because they are or pretend to be Christians, and are willing to silence all criticism by any means the law may put into their hands. Yet if any political passion should become mixed with the controversy, they may adopt a different policy in a hurry; and engage with zeal in promoting and establishing the very liberty which they now condemn and suppress."

The St. Catharines (Ont.) News put the matter in a nutshell:

"One of the boasts of Canada is that it is a land in which civil and religious liberty is enjoyed to the fullest extent. It is an empty boast, however.

"If religious liberty is to be enjoyed, let it be to the full. A man is the guardian of his own conscience, and no one has the right to dictate to him what he shall believe. There are some subscribers in St. Catharines to a paper published in New York called The Truth Seeker. It is devoted to certain lines of thought which may not be orthodox, in the common sense, and particularly so as regards the Roman Catholic church. These subscribers have been informed by the postmaster here that he has received instructions from Postmaster-General Caron at Ottawa, not to deliver their papers. It would be interesting to know on what grounds such action is taken. At the same time there can be found on the shelves of most of the bookstores of Canada any of the works of noted Infidel writers or religious controversalists, and they are freely sold. Some of them are even to be found in the public libraries. Why is a distinction made?"

You will see from these quotations that the matter was one purely of religious prejudice, and I respectfully submit that the United States government should not be drawn into the controversy between The Truth Seeker and the Canadian government. Very few of the postmasters of the towns in Canada to which the Truth Seeker is sent followed the example of the St. Catharines official. Nearly all of them neglected to obey the order of Mr. Caron. The late Robert C. Adams, a prominent resident of Montreal, notified the postmaster of that city that he (Mr. Adams) subscribed to The Truth Seeker, and proposed to continue his subscription, and invited the postmaster to confiscate his copy of The Truth Seeker at the expense of a lawsuit. The postmaster declined, saying the paper was all right, and he did not propose to be a tool to be used by Mr. Caron and his church.

Several attempts have been made to obtain a rescinding of the excluding order, but the church influence against it has proved too strong.

I have answered you at this length and quoted the opinion of others that you may have ample knowledge of the circumstances connected with the so-called suppression of The Truth Seeker in Canada, and that you may see that the statement that it is a case of religious persecution is true. I am quite willing to contend with the Canadian government, but I am too conscientious a citizen to ignore the rulings of our own officials. I therefore ask you to keep hands of.

And further, I do not see that there is any legal necessity for the United States to interfere. In March, 1896, the Washington Post and Evening Star, the New York Tribune, World, and Life were permanently prohibited by the Turkish Porte from entering that country. In June of last year the same government refused to admit a consignment of Bibles because of the word Macedonia by the writer of Thessalonians 1:7,8. A few years ago the same government refused to admit an edition of Moody and Sankey's songbook because it contained the hymn "Onward Christian Soldiers." In Paul's preaching the Turks saw slander upon Macedonia, and in the hymn "Onward Christian Soldier" they scented danger of a Christian invasion.

In the list of prohibited articles to foreign countries in the Postal Guide (pp. 1016-1019) I do not find the above-mentioned publications listed as prohibited to Turkey, and Turkey is a member of the Universal Postal Union as well as Canada. This shows on the face of it that prohibition from our own mails rests with our own officials. I therefore ask you to rescind your order forbidding me the mails to Canada and permit that country alone to soil her hands by religious prescription.

That you may see that there is nothing in The Truth Seeker obnoxious to any law or postal regulation of the United States, I enclose for your inspection a copy of the latest issue. I have subscribers in England, Germany, Scotland, Russia, New Zealand, France, India, Burmah, Australia, British, Danish, and Dutch West Indies; Sweden, Switzerland, China, Honduras, Rhodesia, Holland, Argentine Republic, Paraguay, and Mexico, and no country but Canada has objected to the circulation of The Truth Seeker within its borders.

My subscribers in Canada are writing very strenuous letters upon the failure to receive their papers. I quote one of them that you may see that the situation is understood there:

Moncton, January 23, 1904.

"The Truth Seeker Co.—Gentlemen:—Your paper has not come to hand since January 2 and I have received it so regularly in the past that I am at loss whether to attribute its present failure to a drying of the stream at its source or to its being damned by some meddlesome Canadian bigot. Awaiting enlightenment, I remain, gentlemen, yours truly, A. JUDSON LUTZ."

And I further respectfully submit that to prohibit me from depositing The Truth Seeker for mailing to any place in my country is arbitrary interference with my rights as a citizen of this country. I submit that when the postage has been paid upon The Truth Seeker the postoffice is under contract to carry the paper to Canada and allow the officials of that country to do the proscribing. I do not think our postoffice should do that work for them.

And finally, I make a request for the rescinding of the order for these reasons:

That the exclusion by the Canadian officials is solely upon religious grounds, with which the United States have nothing to do. Our National Government is forbidden by the Constitution to make religious discriminations;

That the Canadian law permits no trial of these cases. No hearing at all is allowed. The arbitrary will of the Postmaster-General is the law;

That The Truth Seeker is a clean, loyal, and useful publication, valued highly by many readers, and its circulation should not be interfered with by the United States government;

That there is published in Toronto a periodical of Agnosticism with which the Canadian government does not interfere;

That The Truth Seeker is in no sense in the same class with the papers at present prohibited in Canada (other than itself);

That The Truth Seeker is not open to the charges of scurrility and blasphemy, and that any allegation that it is must necessarily be by prejudiced persons not scrupulous as to methods of expression. The Truth Seeker, as you may see by the copy inclosed, deals with subjects of vital and universal interest in a serious and philosophical manner;

That to deprive me of my Canadian subscribers is to inflict serious financial loss upon me, and is a virtual confiscation of property without redress;

That the ruling of the Canadian Postmaster-General is unjust and arbitrary, so much so that the postmasters of Canada have ignored it;

That to interfere with a newspaper because of its opinions upon religion is against the spirit of the age, is interference with freedom of thought and of the press, is un-American, unconstitutional, and wrong in itself;

And that it is not obligatory upon you to take cognizance of the complaint of the Canadian authorities.

Very respectfully yours,
E. M. MACDONALD,
Publisher of The Truth Seeker.

The following letter shows the status of the case as we go to press:

"Office of the Postmaster, New York, N. Y. January 29, 1904.

"Mr. E. M. Macdonald, Publisher of The Truth Seeker, 28 Lafayette Place, New Yorak, N. Y.—Dear Sir:—I am in receipt of your communication of the 28th instant, regarding the mailing of copies of the above-named publication to Canada, and will transmit the same to the Hon. First Assistant Postmaster-General for his consideration. Upon receipt of any further information in the matter you will be promptly advised; but in the meantime this office must be governed by the instructions from the official named, which are that copies of the publication cannot be accepted for dispatch to Canada.

"Very respectfully,
"C. VAN COTT, Postmaster.

"Per E. M. Morgan, Assistant Postmaster.

TO OUR FRIENDS.

From information obtained, and which we will make public so soon as we hear from the First Assistant Postmaster-General, we believe that the suppression of The Truth Seeker in Canada is a Roman Catholic attack upon us. Our postoffice is being used to do the dirty work of Canadian Roman Catholic officials. There is no reason why our postal authorities should interfere to suppress The Truth Seeker, and we propose to oppose this attack upon us by Canadian officers to the fullest extent possible. We want to find out why Washington is governed by Ottawa in this matter, and if the Postmaster-General of Canada is Postmaster-General of the United States as well. As soon as a reply to our letter is received from the Hon. Robert J. Wynne, of Pennsylvania, First Assistant Postmaster-General, we shall say a great deal more on this subject.

The loss of our Canadian subscribers will be a serious blow to The Truth Seeker. It means hundreds of dollars to us during a year, and those hundreds of dollars The Truth Seeker cannot spare. Neither can we spare the amount necessary to fight this case, and we therefore ask the assistance of our readers in the United States and our former readers in Canada. We ask for help in this fight, which is bound to be long and expensive, however it is managed. If our friends will assist us we will make a fight for freedom of the press in this country against the Roman Catholic element which is seeking to control this government. Send us subscribers, renewals, orders for books, and such other help as you can. Whether the Roman Catholic church is behind all the other petty persecutions of Liberal journals that have been going on during the past year or so we do not know; but we do know that that infamous church is back of this attack upon The Truth Seeker. We intend to show that church up in its Jesuitical methods in connection with our government. If it can run our postoffice it can run other departments, and the liberty of no citizen is safe. We intend to be heard at Washington. We intend that Congress shall know of this subserviency to Canadian Catholic officials on the part of one of our governmental departments, and we intend to maintain our constitutional right to hold and print any religious opinion we please without regard to what foreign officials may think. We require the help of our readers because to do these things will cost a great deal of money, but it will be money well spent. The forces of repression have been too active during the past year. It is time that the forces of progress should be heard. We must have no religious discrimination by our officials.—Truth Seeker.

INDIANA STATE SPIRITUALISTS CONVENTION.

Arrangements have been completed for the state convention to be held at Anderson, Ind., February 26, 27 and 28, 1904.

The speakers and platform test mediums engaged for the occasion are as follows: Speakers—Harrison D. Barrett, president N. S. A., Boston, Mass.; E. W. Sprague, N. S. A. missionary, Jamestown, N. Y.; Mrs. C. A. Sprague, N. S. A. missionary, Jamestown, N. Y.; Dr. Julia M. Walton, Jackson, Mich.; D. A. Herrick, Grand Rapids, Mich.; Rev. Gardner Haines, Anderson, Ind.; Thos. W. Smith, Anderson, Ind.; Dr. Ida A. Griffing, Terre Haute, Ind.

Platform test mediums—Mrs. Josephine Ropp, Indianapolis, Ind.; Mrs. C. A. Sprague, Dr. Julia M. Walton and E. W. Sprague.

Mrs. Flora Russell, of Alliance, Ohio, and other sweet-voiced singers are engaged for this occasion.

The music will be in charge of Prof. J. A. Wirtz, of Anderson, Ind.

Arrangements have been made by the good people of Anderson to entertain the delegates, as far as possible.

Every effort is being made to make this one of the best meetings ever held in the state of Indiana. Let there be a grand rally from every part of the state and from states adjoining.

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries.

NEW BOOK.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. On another page will be found a review of the work by Prof. Singer. Everybody should read this new contribution to our Spiritualistic literature. Price of this large volume, only $1.50 postpaid.

THE TRUTH ABOUT THE BIBLE TELL IT.

JOHN E. REMSBURG'S GREAT WORK

The late R. G. Ingersoll stated in one of his famous lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he lets the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, $1.25, instead of $1, as stated last week.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

LIGHT ON THE WAY.

Mrs. Laura B. Payne Discourses Beautifully on an Important Subject.

THE VOICE WITHIN—THE GUIDE-POST OF THE SOUL—EVERY CREATURE CARRIES ITS OWN LIGHT—A HIGHER AND NOBLER STANDARD OF LIVING POINTED OUT.

Mrs. Laura B. Payne Writes Impressively of the Light Within, Pointing Out Its Admirable Qualities, and Presenting Incentives to Lead to a Higher and Better Life.

Many people are actually walking in the dark. They do not know where they want to go nor what they want to do. Their lives are one continual disappointment from the cradle almost to the grave. They sit before the checker-board of existence wondering what move to make, then finally when, after obtaining the advice of all their friends and relations, they do move, and regret it all their lives and wish they had done differently.

"If I had not done this, or if I had done that, my condition in life would have been so much better," we hear them frequently say.

Now I believe that every creature carries its own light (not always allowed to shine). If it be true that the universe is under intelligent direction, then every atom is aglow with intelligence and is aware of its place in the ONE STUPENDOUS WHOLE. It is well known that creatures on the lowest planes of development manifest self-interest, hence the adage, "Self-preservation is the first law of nature."

The lower animals, by what is termed instinct, are always guided aright, but what is instinct? It must be knowledge, the light within. Does it ever fail them? Never, when not interfered with. Truly the great world of animals lying so close about us, and of which we know so little, have a great hold on the All-Knowledge, and are able at any time to make drafts upon Him.

The wild bird never loses its way or misses in its guess of when it is time to migrate. The horse in the desert, dying of thirst is guided unerringly to the green oasis where the cool spring bubbles up.

Then it would seem that since Mother Nature has given to all these a lamp whereby they shall be guided, that man, the very flower and fruit of creation, should not be so forgotten by her as to be left to grope his way in the dark; but some say, "Man is to be guided by reason." Then, if this be true, nature has still been partial to the lower animals, since with the light she has given them, they never err, while man with his dim little light he calls reason, is often left wandering in the darkness, and frantically calling to everyone in reach to come to his rescue.

Reason is the process by which we arrive at conclusions; the correctness of which depend upon right premises. The best logician in the world, if reasoning from a wrong standpoint would arrive at a wrong conclusion. If certain things be true, then as a matter of fact certain other things must be true. For instance, if God created Adam and Eve as the seed of the human race, placed them in the garden of Eden where a snake decoyed them into disobedience, as a result of which disobedience the whole race was damned, then if God, wishing to undo the wrong and save the race, could do so by bringing forward a sacrifice for sin, a redeemer was born, suffered and died as that sacrifice, thus we might have what is set forth in every church in Christendom—the fall, the scheme of redemption, and plan of salvation. But if Adam and Eve were not the origin of the race and the world has been peopled by some other method, then there was no fall, consequently no need of a redeemer, and the whole fabric of what is known as Christianity comes tumbling to the ground, although millions have hugged and are still hugging the stupendous delusion to their breasts.

So it is plain that the main thing to be sought by all reasoners is a correct premise.

In saying this I do not seek to depreciate reason or reasoners, for I would that the whole world were such, but above and beyond what may be termed reason is a sense, the surest of the sure, the highest of the high. It is the inner light or soul sense. Those who depend upon this sense become very much illuminated, so to speak, and seldom lose their way.

It cannot be designated as sight or by any of the five senses, but may be termed the sixth or soul sense. I hold that this sense, or feeling as it is often called is the TRUE LIGHT by which our feet are to be guided, and may be relied on absolutely. It may be said to correspond to instinct in animals, and is as much to be depended upon. It is claimed by many that it fails them, but where it fails is where it is not cultivated by a full reliance on some.

Have you tried it, that something that awakens you from a deep sleep, at a certain hour of the night if you have asked before going to sleep that it would do so; that swift messenger that goes after a forgotten name, date or incident, at your command, and soon returns, bringing it vividly to your conscious mind; that subtle something that whispers warning in case of impending danger, or fills you with a sweet anticipation of coming joy, although you do not know of its coming?

I have said that this sense may be absolutely relied on if recognized and cultivated, but if any law of nature be broken there is no knowing what the result will be, or where it will end; and thus it is with us when we sin against the law that would guide us unerringly, wilfully or ignorantly, putting out our own light, the result is sure to be disastrous.

"Consult the monitor within," was said by one of the wise ones of old, and if all would strictly heed its voice they would certainly never go astray, for it is the voice of God, and the only voice of God any being will ever hear. Those who have forsaken this God are walking in darkness, and their cry of despair is heard as they wander in the wilderness of doubt where the wild beasts of fear fill them with dread and terror.

SUCH ARE SEEN CALLING ON FORTUNE TELLERS AND ANSWERING THE ADVERTISEMENTS OF EVERY FAKE MEDIUM THAT HAPPENS TO COME ALONG, WHILE THE GENUINE MEDIUM MUST SPEND HER TIME AND WASTE HER POWERS IN TRYING TO DIVINE FOR THEM WHAT THEY SHOULD KNOW FOR THEMSELVES.

These are the questions most often put to mediums: Can you tell me what is best for me to do in this case? Shall I make this or that business transaction? If I make this marriage will it be best? For what avocation in life am I best adapted, etc? Now all these should be already answered by the voice within, and the individual who has lot his light shine and has not put it under a bushel, knows far more concerning himself and what he ought to do than any other person could possibly know. But says one, I followed my inclination and went wrong. If you have followed absolutely the light within, you have not gone wrong.

Don't try to cheat yourself into believing you have followed that light if you have not. It is like telling your conscience it has lied.

A lady once said to the writer: "I had two lovers. One was wealthy and moved in the best circles of society, while the other was poor. My friends desired and advised that I should choose the wealthy one, and my whole mind was settled in the belief that that was the proper course to take I married him, and now after years of troubles and heartaches we are separated."

I said to her: "Supposing there had been no money consideration, no thought of policy regarding position, etc., would you still have made the choice you did?"

"No," she said, "I suppose not, for I really loved the other man, but my better judgment told me that for all concerned and for my future good, it would be best to do as I did."

Here is a case, and there are thousands of parallel ones, not only as regards marriage, but everything pertaining to our material existence, where the real voice of the soul was silenced, the light hidden and the results were those naturally following such a course.

The soul-self listens not to hypocrisy; takes no heed of the whining voice of policy, but moves steadily on aiming at the shining mark of its existence mistaken never.

The ego is not created with the body, but cometh from the eternal past, bent upon adjusting itself to its environment, whatever that may be, by overcoming obstacles and consequently every opposing element, and pushing onward up the shining heights of being, gradually becoming more and more the master and less the slave until all things are overcome and he stands in the courts of glory, a king in the domain of his own being, and upon his brow the crown of life.

Being a product of the universal life, and one with it, the soul vibrates as a matter of course in unison with its fixed principles of right; thus it is natural to do right rather than wrong, and every person, contrary to what has been taught by orthodox theology, naturally inclines towards the good.

The physical body, the instrument through which the soul seeks to express itself on the material plane, is normally healthy and would never know pain if there were nothing to throw it out of tune with the universal life, causing disease (dis-ease), and so it is with the soul-self when it has learned to vibrate in harmony with the All Good happiness is the result.

This is why we wince when we knowingly tell a lie, or do that which we inherently know to be wrong. It causes a discord in the music of our being, and sets up vibrations which jar mightily upon the fine sensibilities of the soul. This being the case, it follows that, as we said in the beginning of this article, the light within, the impulse of the true self, is the only unfailing guide to the feet of mortals.

It may seem to all the world that you have made a mistake, that you are traveling the road to destruction, but they do not feel the promptings of that master self within you, nor do they see the shining goal out yonder, still clothed in the grey mists of futurity, but which to the eye within looms fair and bright, each day bringing its splendid proportions into clearer view.

Neither the glitter of gold nor the glamour of worldly position can bribe the oracle within, and when in the chamber of silence at the close of day you sit in the presence of this stern judge who quickly reviews and passes upon your day's work, you may rest assured that the decision given is just. Don't try to fool yourself, or reason yourself, as some say, into any other conclusion.

Learn then, my fellow mortals, to rely upon this unwavering light. It will light you along the dark corridors of your earthly existence as it has lighted every creature that has come into the world. To do so is to rest in the arms of the Infinite, and he who rests thus cannot fall.

Even in the minutest details of life it will guide you, and you will find yourself one with the Father, as he was who taught his disciples to take no thought for the morrow, as each day, if we walk in the light, will meet all the demands made upon it.

Those who have thrown themselves unreservedly upon this power, many of them, have believed that God cared for them, and the poet has expressed the thought in these beautiful lines:

"I know not where His islands lift
Through trackless fields of air,
I only know I cannot drift
Beyond His love and care."

So let us, when in doubt as to our way, consult the Guide Post of the Soul. When tempest-tossed look for the beacon light that shines forever upon the shore of our existence.

The hand that guides the wild bird
Through thrackless fields of air,
To fields in sunny South lands,
With matchless love and care,
I know will lead my footsteps
In paths that are the best—
In the only royal highway
To regions of the blest.

LAURA B. PAYNE.

San Antonio, Texas.

HOW SHORT THE SPACE.

How short the space! How much to do!
How few and brief the days of men!
So much to learn of false and true—
And only three-score years and ten!

So little time to do things well,
So much, so very much to know;
And while we labor in our cell
The years do not forget to go.

So many things that we might learn,
If only time would stay its tide,
And once again our youth return
To keep the shadow from our side.

But, ah! what can not be can not,
We'll do the little that we may,
And in some time-ignoring spot
Perhaps find what we lose to-day.

—Frank H. Sweet.

A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made $815.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $80.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. C.

DR. CONGER HAS THE FLOOR

And he expresses himself freely as to the Tendencies at the Close of the Old Year, 1903, and the beginning of the New Year, 1904. As the Doctor is hale and hearty as an Octogenarian, he has lost none of his youthful intellectual fire; on the contrary, as age advances his brain capacity increases, and he feels the vibrations of thoughtful minds on the spirit side of life.

The new year just ushered in bids fair to ripen up the new era that is rapidly approaching; it will come upon electric wings and bring a light and power that will uplift humanity.

We are on the threshold of a great change, physically, mentally and spiritually. The past half century has been both revolutionary and evolutionary.

Marvelous progress has been made in all material things and Spiritual expressions.

Modern Spiritualism has rent the veil between the seen and unseen world of humanity, and has found the sheep and goats upon the same plane in the unseen, as in the present visible and material world.

Every scheme and effort possible to be conceived of has been put forth to suppress, blot out and destroy this most far reaching and glorious truth.

Those who live and fatten upon the ignorance and struggles of the subjugated classes are fearful of the plain demonstrated truth that spirits live and communicate.

Spiritualism as an agitator along all ethical lines has occupied a prominent position; it has not built as much as it has sifted and questioned; it has dared to question every dogma, myth, mystery book and form, profane or sacred.

The manifestations of spirits through mediums have been tested by the brightest, clearest minds of this age, and an honest verdict declared; this verdict has been taken up to the highest spiritual courts and sustained.

The experience of Spiritualists during the past forty years has unfolded their lives, opened their spiritual vision to see both sides of all questions.

There is no compromise, excuse or pardon known in universal law, although exact justice ever attends infinite law and spiritual expressions.

Punishment for the transgressor should ever be limited by justice; joy and happiness can only be continuous by right living; right living signifies more than selfish gratification, ambition or notoriety; service is one of the most essential expressions of the unfolded spiritual life; to do something, to labor, to serve, to heal, to lead without the use of the subjugating influence, to serve because your soul cries out and will have expression, is to grow and unfold a strong, healthy spiritual life; there is no other life worth living when comparisons are made; the independent individual life is a life of freedom, a life of loving service without selfish motive.

Spiritualism is a universal expression, freedom is its chief corner-stone; there can be but little growth or progress except upon universal lines; if not all-inclusive it becomes a limitation, a restriction; restrictions and limitations are methods of our waning churches; they can never serve universal Spiritualism.

Without exploiting, limiting and subjugating influences, churches and close communion societies could not exist; they are all beggars, and not in any sense a necessity for the advancement of the truth of Spiritual communion, or a demonstration of continued life. The skepticism of the world at the beginning of the new era, demands a clear positive demonstration of continued life, it's the demonstration that turns the scale and opens the vision to the new life.

Authority, (religious, political and medical) has developed hypnotic conditions so has business. All organizations are results of hypnotic influences. Mesmeric influences and relations existed before Mesmer. Objective and subjective conditions and expressions are common to all nations and people.

The positive and negative temperaments are the hypnotizer and the hypnotized, the subjector and the subject.

Jesus as a medium—inspired teacher—was a dangerous man (not a god); as a Jew he was dangerous—because he let go of the old forms and dogmas of a dead and decaying church—and the story says he was tried, condemned and executed.

His followers (those labeled Christian, christian nations), have continued to execute the old Jewish law upon religious reformers, infidels and skeptics for nearly two thousand years; strange as it may look and seem, quite a number of ambitious assumed leaders of organized Spiritualism are aping the old harlot, the church, and doing their best to induce their followers to lean up against some newly hatched spiritual church for a rest and support; subjugation is the object of those assumed leaders; of course it's the cause that they are so anxious about, but blind, selfish individuals are at the front and rear of all church causes; it's the old old story and I hope so old it may soon be cremated.

At this writing our great city of Chicago is shocked from center to circumference caused by a terrible destruction of life. Chicago has been several times shocked in the past thirty-five years; the conflagration in 1871, the hanging of anarchists in 1886, and the railroad strike in 1894 shocked Chicago, but it was material things, not human life that was the cause, that was most seriously affected, only a few lives were lost, comparatively. The previous shocks were manipulated and in time pronounced to have been of material advantage to the city. But what can be said of this terrible destruction of physical life, of love, of home, of parents, and a wholesale slaughter of children?

Under the old regime it is declared there is nothing impossible with God. In the light of the present spiritual illumination all is order, all expressions in nature or by humanity are normal and legitimate, perfectly in harmony with the cause that produces them.

There are no accidents in our philosophy; our God is infinite in order and execution of what we call law; cause and result are continuous, unchangeable, therefore the theater horror was a legitimate result of infinite law and order, no more an accident than rain and sunshine. The shock is great because of the circumstances, the environments and the large number of human lives involved. Tragedies of a shocking nature occur every day in our large cities. Our steam railways and street conveyances kill and mangle men, women and children daily, about four hundred a year killed and hundreds injured; these every-day slaughters fail to shock the city officials or the people into a realizing sense of the value of life or what life signifies.

Life, health and happiness are on the market bought and sold cheap. The new era now in sight will change things, let us be hopeful, for the so-called dead have only changed their old garments for bright shining robes, they now have spiritual perception, clear hearing and will improve every opportunity to lead us into relations and conditions where our vision and hearing will become so intensified that a guide will be ever present with us. This is only a glimpse, a breath of the new era, and signifies a changed life here on earth which will be no greater in comparison than the occurring changes in the memory of the writer.

Life will be worth living when we are forced into a right and just conception of its value and significance; shocks are in order and will continue and increase; when the seed is sown results must follow.

Revolution will follow our present intense evolutionary condition; belief and faith will be succeeded by knowledge and demonstration; let go, or go under, or go to the rear is the (infinite) order of spiritual and material conditions under the new regime.

In the discussion of "The Great Psychological Crime" we find Spiritualists do not agree; discussion—agitation—open eyes and ears, doors of our mental and spiritual lives; the more we differ the more we grow; growth counts in any world relation or condition.

The independent growing Spiritualist will never be a follower or a subject of the subjugator. The subjugated are born to be led, they do not think, they don't read spiritual papers and magazines and are good subjects for monopoly doctors, orthodox preachers and spiritual missionaries.

In reflecting upon the incidents of the old year and contemplating the possibilities of the new, I desire to be honest, impersonal and true to the past and future. The outlook for the spiritual was never better, but if judged by the external expressions, material conditions, the prospects are neither flattering in a material or spiritual sense; crime is on the increase and has been for fifty years; how are Spiritualists to account for the rapid increase of crime—a fearful increase of suicides—and of a rapid increase of Spiritualism at the same time?

Can we account for the fact in harmony with the eternal law and order of spiritual and material expressions?

Certainly we can; fear has held the subjugated in restraint; Spiritualism has in a measure destroyed fear by destroying an angry god, a roaring devil, a brimstone hell, and a book full of myths, mysteries and dogmas; reaction is the result and freedom from priestly fear and subjugation—spiritual slavery—the cause; there is but little increase of crime among Spiritualists, if any.

If the N. S. A. will now explain how their belief in "Infinite Intelligence," which they profess to believe in and endorse as a primary principle in the N. S. A., effected the Iroqouis Theater horror an Dec. 30, 1903, I feel sure they will confer a favor upon the readers of The Progressive Thinker. Was Infinite Intelligence powerless? Was the Christian and Jewish Gods also dumb?

As we understand language infinite intelligence filled that theater; could said intelligence save any lives? The lives of the many children? If not, why not? Intelligence is an active principle, expression, thought or emotion. Was infinite intelligence limited in desire, power, or conditions? If active as defined, (infinitely active) why were not all those pleasure-seekers saved? If the orthodox God, and the N. S. A. "Infinite Intelligence" are powerless to change, act, or modify in such extremes, what do all the prayers, forms and ceremonies of churches and the N. S. A. societies signify? If belief in infinite intelligence signifies anything, what would be the natural expression in a burning theater filled with women, children and men, mostly women and children? Save them if God, or infinite intelligence has the power.

What is or can be the object of church organizations among Spiritualists? The tendency is in that direction in the N. S. A. organization at this date? Who will respond?

Let us examine; there must be an object, what is it? Is it educational, social, for health, dress reform, freedom for women and children, labor reform, and the greater work of uplifting the race, individualizing every woman, man and child? Giving them character, personality, and independence of thought and action?

Are the old forms of priestcraft of the past, now being suggested and adopted by our assumed leaders, conducive to the best interests of the plain facts of Spiritualism? Do Spiritualists desire to be subjugated by ambitious Spiritual leaders in the future as in the past? Do those leaders recognize the change that is pressing for recognition? Or are they as stolid and blind as the clergy they are aping? Can any organization exist without the subjugating methods and influences? Have the unseen spiritual teachers, or inspiration, ever approved of priestly subjugation in any form? Where do we stand as Spiritualists, as representatives of the one truth now demonstrated; the one truth deep enough, high enough and broad enough to solve the great problem of human life? Did the founder of Christianity favor priestcraft and their subjugating methods, or did he condemn them? Where do the N. S. A. leaders stand, isn't it well to inquire?

If Christianity must be the standard for Spiritualists, why not adopt the teachings of the lord and master as he has been designated? Who is ready for the go-and-sin-no-more doctrine? Why should Spiritualists add anything to a dead and decaying system, known as the Christian church? Does organized Spiritualism desire more hypocrisy, more deception to popularize and damn it in the eyes and sympathy of every individualized independent thinker? Where do we stand and what are the tendencies?

Shocks will increase in frequency until the mighty evolution now on will force a revolution, that will change our political, spiritual, social and business conditions and relations.

The Mosaic law and order of vengeance will pass away, and the go-and-sin-no-more order will gradually take its place. An eye for an eye and a tooth for a tooth has failed; love and a brotherly recognition will supplant the present criminal law expressions, labeled justice.

It should not be forgotten that in the great and rapid changes from the private limited school system, to our present free schools, that criminal classes are educated as well as the non-criminal, and unless society provides opportunities of labor and business, the criminally inclined will become highway robbers, following the examples of Wall street millionaires. The more intelligent the less fear, and the more fearless the more dangerous. Criminals will multiply until society and business is revolutionized.

The bravest and best soldiers are always the best informed; education destroys fears. Our nation must do more than furnish a technical education; it must limit and restrain the power of money in the hands of the notorious public thieves and robbers.

The air is loaded with vibrations of a marked change in every phase and department of life, if not attuned to catch those vibrations you may stumble. Wireless telegraphy is a practical fact and a human instrument if in tune will be able to read their titles clear to coming events, the shadows will be cast upon the air vibrations. Individual development—growth, independence, character, and fearlessness are essential qualifications for the new era now rapidly approaching. Let go and shake off the packs and spiritual darkness, if you desire a change—the new life.

Spiritualism occupies the front ranks and is the only safe, fearless, universal guide. All is well at the commencement of the new year, and new era with independent Spiritualists.

DR. M. E. CONGER.

Chicago, Ill

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He Allows Anyone to Sit in the Cabinet and Place Their Feet on His Prostrate Body While the Materialized Forms Appear—Just the Man to Capture Mr. Hale's One Thousand Dollars.

Knowing there is a general interest in the phenomena of our philosophy, and the all too frequent cry of "fraud," we wish to give a meager account of a seance held by the only materializing medium who has visited our city, and proven beyond any doubt, the genuineness of the demonstration, in many years.

On Monday evening, Feb. 1, at the home of Mr. and Mrs. Louis Duhl, a committee of professional and prominent business men saw him dress himself preparatory to entering the seance room; others investigating the cabinet meanwhile and satisfying themselves there was nothing prepared and no way for trickery to be used.

Upon entering the cabinet, at his personal request, one of the city officials present sat in the cabinet with feet and hands upon him, he lying prostrate upon the floor, during the entire seance.

For two hours forms plainly visible to those present and recognized by those to whom they came, gave proof to doubters and skeptics the undeniable fact that the so-called dead can return.

Strong men wept at the meeting of a mother with her son, for whom she had mourned.

Facts are stubborn things, proving the truth, and we are pleased to give this tribute to our friend and Brother Nichols. LOUISE E. ZIMMERMAN,

Elmira, N. Y. Secretary.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

Spiritualism That Spiritualizes.

A Lecturette by Hudson Tuttle.

Spiritualism absorbs truth from the Zend Avesta, the bible of those whose sacred fires blazed from the watchtowers of Babylon; it has gathered the inspired passages from the Shastra, read by priests in the rock-hewn temples of the Ganges; it has culled texts from the Book of the Dead, chanted by anointed ones when the pyramids were young, and the lips of Memnon welcomed the sun, Lord of Day, rising from the red vapors of the desert; it has drawn deeply from the Hebrew books, as explained by Levites standing in the parted curtains of the Holy of Holies, and from the recorded words of him at whose birth, it is said shepherds of the Syrian plains heard the angels of heaven sing wondrous carols of joy. It has taken the words of the humble camel-driver whose soul was filled with angel-presence, and by this power rose to the leadership of the Moslem world. It stretches across the ages and embraces all religions. Even the false which is in them all, it takes as stepping stones to higher grounds; essential in the evolution of the truth.

It is all of these and measurelessly more. These are content with belief; content to stand on this side of the door of spirit-life and conjecture is on the other. Spiritualism gives knowledge for belief; opens wide the door and presents a new and boundless field for investigation.

And what are we who dare to claim the title to this exalted name? Immortal spirits for whom this universe was framed; spirits now in these garments of flesh; setting out on an endless evolution, which when this earth fades away, the sun no longer shines in the heavens, and the stars break in dust on the coast line of time, will have only begun.

What are we? Beings capable of understanding all; having infinite possibilities in our organism. How is the mathematician able to compute the size, relations and revolutions of worlds; the place they should occupy; the velocity of their motions; their weight in the balance swung out from their central suns? How can he analyze the substance of stars across abysses of space so vast that light, swiftest messenger of nature, is ten thousand years in traversing? Because the laws of the universe are expressed in his organization. He comprehends the mysteries of life, the wonders of mind, the subtilty of spirit, because he is a spirit in whom every force and element of the physical and spiritual world are blended.

Immortality is not a reward for belief, but our common heritage. There will be no boasting of the accident which made us Methodists, Presbyterians or Agnostics when we reach the heavenly highlands. All pass through the same gate and come to an understanding of what it means to be immortal.

If religion be aspiration for righteousness, then this is the religion of religions. It uplifts our souls from the darksome bogs of fear and doubt, into the pure atmosphere of the highlands of a more perfect life. We are a part of all, affected by all, and our duty is to assist all. As we pass but once this way, we should not let a chance go by of carrying out the principles of this philosophy.

We are instruments which become transmitters or receivers as we receive or send out thought waves. All the forces of the universe, and the thoughts of other minds impinge as on a central vortex. We receive and understand those to which we are attuned. If the chords of our being are made tense by selfishness and passion, they vibrate to corresponding waves in the spirit ether. Thus hate intensifies hate, sensuality is stimulated by sensuality.

If we cultivate our minds in the ways of charity, self-devotion, and the broad and noble fraternity which places the good of others before our own, then we become responsive to all that is uplifting and as harps under the touch of angel hands.

To help ourselves we must help others. We cannot run away from a lagging world; we must carry the world with us. The pain and suffering, the errors and blindness of the world, strike discord on our responsive spirits, nor can we escape, however we may strive, their jarring influence as long as they exist. We cannot so isolate ourselves that the shiverings of the famished, ill-clad, ill-sheltered do not touch us with unrest. We cannot so isolate ourselves that the dark shadows of prison walls do not fall on our innermost spirits.

What are we? To-day incarnate spirits with capabilities for the realization of our most ardent dreams of perfection. The silent warder, Death, is the usher to a new state of existence where the aspirations of this will be attained.

We face two worlds, the physical and the spiritual, and thus every thought and act has a double relation; to the present and the future, and only as they contribute to the perfection of the latter, are they "treasures laid up in heaven."

Spiritualism combines science and philosophy in its explanation of the phenomena of the material and spiritual universe. It is the first and only attempt to place all phenomena, even those of moral consciousness, and spiritual life, under the rule of unchanging law.

Those who accept it must be students and not devotees. Simply to believe that spirit friends return and communicate, does not make a Spiritualist, any more than learning the alphabet makes a scholar. It is a short step in that direction. Can we claim to be Spiritualists while our souls are distracted by discords; our minds shadowed by the black clouds of selfishness; our thoughts distracted by the winds of passion? If angelic perfection be our ideal of excellence, can we be Spiritualists without conforming our lives to that exalted ideal?

We may fail; we may stumble and fall. The man who does not, the perfect man may never be seen in this life, yet is it not an obligation we owe to ourselves and our spirit friends, to make every effort for its attainment?

Oh, Spiritualism, divinely fair and eloquent of speech, you have brought to famished souls the bread of eternal life, and to the thirsty sparkling waters from the fountains of immortality!

You have bound up the broken heart of grief, and restored the lost ones who disappeared in the shadows.

You have made life worth the living, and wreathed the couch of death with immortelles.

You hold aloft the highest ideal and assure us it is attainable by the humblest soul.

You have brought the courts of heaven to earth and shown us the way to eliminate the powers of hell.

You have for the old religion of self-depreciation and of pain, brought the religion of joy. For the rule of miracle, you have given the reign of law.

Man instead of being a "debased worm of the dust," becomes the highest evolutionary product of nature.

You have given us the most exalted views of the conduct of life, and transformed the sepulchre to a glorious archway, leading to immortal life.

A Knife Carried Many Miles by Spirit Power.

Having heretofore been a stern believer and a strong advocate of only hard, cold facts, I now feel it my duty to relate to your readers an incident which recently occurred, and which has proved beyond all doubt that some things are possible which few of us can understand or explain.

Feb. 1, 1904, I left home for a town some five miles east. Before leaving, I placed my knife on a book case in my bed room, at the same time wishing I could carry it with me, but could not as it was so large and unhandy in my pocket.

I remained away from home over night, returning the next day. I stopped a few moments at home, and then started away again—this time for a place 20 miles to the northwest.

I reached my destination at dark, and while working at something where I needed a knife, I thought of my own at home, the first time since leaving it on the book case the day before.

I regretted having left it, and wished sincerely that I had managed to bring it with me. The next thing I knew I found myself working with my knife. I could hardly believe my eyes, but I knew something extraordinary had taken place, for there was my knife, one which on account of its peculiar construction and individual markings, could not be mistaken for another. I felt a queer sensation and looking up, said to my wife: "Well, if this don't beat me. Here is my knife which has come to me all the way from home. This must be a materialization, if there is such a thing," and that is the only possible explanation I can find for such a thing.

My wife only laughed at me as I had always done when others told me of similar circumstances.

When I confidently and earnestly told her there must surely be something in Spiritualism, she thought I was joking or insane. I then saw this mystic knowledge must be fathomed by each one before comprehending in the least.

From this fact I know that my letter will convince no one who does not already believe in these wonderful spiritual things, yet I write in hopes that it may strengthen and encourage those already in the path, and I would be more than pleased to hear from anyone who has had a similar experience of any kind, or who can explain the mystic power which transported my knife 20 miles across the country to me.

GEORGE R. JEFFREY.

Naponee, Neb.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. ID929 Walnut Street, Kansas City, Mo.



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Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well-attested manifestations; the "exposures," etc. Handsomely bound in cloth. But few copies remaining. Publishers' price, $1.50. We will send the book postpaid for $1.40.

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This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, $1.50. For sale at this office.

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BY M. H. MANGASARIAN.

This is a new "Catechism" in the full sense of the word. There has as yet appeared in the world of liberal literature nothing like this most wonderful little book or reason. E. P. Powell, the well-known author, the reviewer and critic, says: "The remarkable thing about this 'Catechism' is that it tells the truth." It deals with the questions of God, Immortality—the Creeds, the Clergy, the Church, Prayer and Salvation, Jesus and his Teaching, the Growth of the Christian Scriptures, and many other philosophical, scientific and ethical questions with the utmost candor, courage and clearness. 188 pages. Cloth 75c; paper, 50c

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In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

THE TO-MORROW OF DEATH,

Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved the fact of communication between superhumans and the inhabitants of earth." Price, $1.50.

LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

On Sunday, Feb. 7, Oscar A. Edgerly began a two months' engagement with the First Spiritualist Church of Elmira, N. Y. At present Mr. Edgerly has no engagement for April and May, as he expects to visit England in April. He will be pleased to hear from societies in that part of the country who may desire to employ a trance speaker and test medium. Address during February and March, 313 Columbia street, Elmira, N. Y.

Louise E. Zimmerman writes from Elmira, N. Y.: "The work here is going on with renewed interest. The treat promised us by our sister, Mrs. Clara L. Stewart while here, upon learning that Rev. Oscar A. Edgerly was to succeed her, has already been realized in part, and we are looking forward to a re-awakening and more united effort among our workers through his ministrations. Sunday, Feb. 7, was his first appearance in our city, and he was greeted by good audiences, both afternoon and evening, holding in rapt attention all who were present. Thursday evening is our message meeting services, Sunday being devoted entirely to the philosophy, in response to the request of many friends. May the good work go on, that the two worlds may come more and more closely in touch and humanity become more alive to its blessings by the influx of love from the upper spheres."

Magicians of Old India comprehended, just as well as do modern physicians, that much of the benefit of their treatment lay in the success of their suggestions to their patients that their medicines were all right and would certainly cure. It was not necessary for them to employ drugs in order to effect marvelous cures, any more than do the faith healers of to-day. The fact that the patient believed in the promised cure, helped matters materially, and aided by nature in the way of rest, produced the desired result. Some of their cures were brought about by strange methods. If a man was suffering from a fever, the magician at once gave him an object lesson on the subject of the cure of fevers. Heating an ax until it was red hot, the magician would show it to his patient, then plunge it into a vessel of water, explaining to him that the condition of the ax was similar to his own, burning with fever, that the water cooled and cured the feverish ax, and that to drink this water would as surely cure him. This remedy was combined with mumbling prayers and incantations and was usually very effective. Why? Because the water was really good for the patient, and because he believed.

The fangs of the Roman Catholics are constantly protruding, under various forms, in their efforts to crush the public schools. Here is the latest from the New York Times: "Delegations from forty German Catholic parishes in Greater New York met yesterday afternoon in the basement of St. Nicholas's Church, on Second street, under the auspices of the State Federation of German Catholic Societies, to take action upon the proposed bill of Senator Lewis tooking toward the unification of the state school system. John B. Seitz of the Executive Committee of the Federation opened the meeting, and Andrew Mangold of St. Nicholas Council, Catholic Benevolent Legion, was chairman. The Rev. Father John B. Mayer, pastor, and the Rev. Rudolph Mantel, assistant of St. Nicholas parish, made addresses of welcome, and were followed by Alphonse G. Koelble, chairman of the Law Committee of the American Federation of Catholic Societies, who spoke upon the school question. Mr. Koelble maintained that the Catholics, instead of being opposed to the public school system, favored the schools for the masses, but that as Catholics they believed the public schools are incomplete, inasmuch as they fail to TEACH RELIGION." See what a jumble the Catholics would make, each religious sect clamoring for money to TEACH RELIGION!

G. H. Brooks is now located at No. 204 York street, Buffalo, N. Y. He has March and April still open for engagements with societies. He will respond to calls for funerals and week-night meetings while in Buffalo. Send all telegrams and mail matter to the above number.

We have received two beautiful pieces of music by Mme. H. C. Cayson, president Spiritual Society, Philadelphia, "Angel Mother" and "Five Years Ago." The words are tender and sweet, and the music attractive. Altogether they are of a high spiritual order, and should be welcomed by those desiring such selections.

Lena Wolf, alleged by the police to be a fortune teller and found guilty of being such in the police court, was yesterday discharged by the circuit court, the circuit judges holding that the evidence against her was not sufficient to prove her guilty of the charge. The Wolf case was founght bitterly in police court and was contested up to the circuit court. The defendant was arrested by the police some months ago and charged with being a fortune teller. Her arrest was made in the midst of a very determined, though spasmodic crusade against professional clairvoyants which the police were industriously prosecuting. She was given a hearing in police court, and after a sensational episode caused by her exhibition on the witness stand, the police judge found her guilty. A fine was imposed, but the defendant was determined not to submit to it. The police court case was carried up to the common pleas court on error. The common pleas court affirmed the decision of the lower court. Still the case was not dropped. A petition in error was again filed and the case was eventually heard in the circuit court, where Mrs. Wolf was yesterday vindicated and set at liberty. It is not probable that the state will carry the matter any further. Judge Marvin announced the decision of the court. He said, in brief, that there was nothing in the evidence to show that the plaintiff in error was a fortune teller. The common pleas court was, therefore, reversed.—Cleveland Plain Dealer.

Mrs. Allie Zuhtand writes from Indianapolis, Ind.: "I have been very busy all this winter in a private way, furthering our grand cause here. For a long time every evening was occupied as well as part of the day, but now I see an opening for more extended labor with societies, and will be glad to hear from any society that may need a speaker and organizer. To those who might wish to know something about me, I would refer to B. F. Schmid, corner Georgia and Missouri streets, president of the First Spiritual Society of this city. My address is No. 1224 N. Senate street."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

An interesting and profitable society, Spiritualist Truth Seekers Society, met on the evening of Jan. 26, Terre Haute, Ind., at the home of Mr. and Mrs. Rudolph Stuckwish, 722 South Seventeenth street. An invitation was extended to all believers and honest investigators of religion and science. The society is of long standing, but of late is being revived. President and teacher, Ida A Griffing; vice-president, Mrs. C. Shumaker; treasurer, Mrs. Rose Stuckwish; secretary, Mrs. Julia Auld; board of trustees, J. S. Neely, Rudolph Stuckwish, Wiley Auld. Deaconess Griffing is not a full-fledged Spiritualist and was chosen president and teacher for her scholarly attainments and for her wonderful power of adaptation, being able to impart so well what she studies. The S. T. S. S. is about the same as Chautauqua Literary Society, and takes up religion and sciences, any study which will unfold and develop character. Any person male or female, wishing to study with the society, may send name and reference as to character to the president, Deaconess Griffing, 609 Poplar street. Subject Tuesday evening is found in Corinthians, "Are Spiritual Gifts Possessed by Humanity?" A course of talks will be given soon on Biblical Spiritualism as found in the pentateuch (first five books of the Bible) by Mrs. Griffing.—Gazette.

Dr. Beverly writes: "The regular monthly party of the Spiritual Science Society, at Lakeside Hall, corner Thirty-first street and Indiana avenue, will be held Saturday evening, Feb. 27. This will be a masquerade Ball, with fine music, many valuable prizes, booths for mediums, palmists and psychics. All are invited to spend a merry time together. These occasions are to bring the people together and get into a better vibration, and lose sight of troubles and sorrows. Next Sunday evening, Mrs. Dr. Viroqua, a real Mohawk Indian princess, will lecture, and Feb. 28, Walter DeVoe will lecture on the Wonders of the Astral World. Mrs. Murtha is still with us and draws a fine class of people who want to know the truth about these wonderful psychic phenomena."

Mrs. A. Sexsmith writes: "The Rising Sun Spiritualist Mission, which meets every Sunday at Star Lodge Hall, 378 So. Western avenue, Chicago, is progressing very nicely. We are taking in new members at every meeting, and now have a membership of nearly 70. The attendance contiues to increase at each meeting, as our speakers and mediums are working hard in demonstrating the philosophy and phenomena of spirit return. Mr. S. T. Warner will be our speaker Sunday evening, Feb. 14, and Dr. Randall on Feb. 21. The finances of the mission are in excellent shape, and will be materially increased by the package party which will be held on Feb. 22, at p. m., at Sister G. W. Greene's home, 770 W. Van Buren street. Special preparations are being made for our mask ball on Saturday, March 19, at our hall. Fifty prizes will be given. The mission members from the president to the last enlisted member, are all good workers for the cause, and are seeing the result of their labors in the increase of membership and in attendance. We always have a number of good mediums at our meetings, also fine singing. Seates are free and all are made welcome.

Virginie Barrett writes: "I served the West Side Church, of Columbus, Ohio, last month, and found a noble band of workers in its officers and members, whose untiring efforts bring forth the best of results and assured success. Mrs. H. J. Webster is an inspirational poet of highest unfoldment, and her loving and kindly personality makes her labors a pleasure and success. May she long remain with us. Mr. H. E. Boestler, its president, is in full sympathy with the church over which he presides with effective results. I will answer calls from societies, to serve on reasonable terms. I would like a few engagements for camps. Address me at 1915 Broadway, Indianapolis, Ind."

W. F. Schumacher writes: "Sunday evening, Feb. 21, Dr. G. B. Warne, president of the I. S. S. A., and Secretary Mrs. Bloom, will be present at the Society Students of Nature, 1565 Milwaukee avenue. The Doctor will will make a public presentment of honor upon this society, of which Mrs. M. Schumacher is pastor. We extend a cordial invitation. Feb. 7, Dr. J. H. Randall gave a most interesting discourse which held the audience spell bound. The Doctor was followed by Sister Stillman and other mediums. A piano solo and song was rendered by Master F. Rasmussen; Master Koniger, The Opened Gates of Heaven. The pastor closed, pronouncing the benediction."

Ella M. Gross writes from Weiser, Idaho: "Although a new subscriber, and over 2,000 miles from Chicago, in my new home, in the banner state of Idaho, your excellent paper has been a most welcome visitor every week, and eagerly read by myself and son. We scarcely realize we have had any winter here, the sun shines so warm and the mountain air is so pure and balmy, the coldest day being but 6 above zero. We have not met many Spiritualists yet, but hope to later on. May The Progressive Thinker continue to prosper until it has the largest circulation of any paper in Chicago."

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

Mrs. L. D. Exerett writes from Milwaukee, Wis.: "William Fitch Ruffle of Chicago, 839 N. Clark street, officiated at 134 Grand avenue, this city, under auspices of the First Golden Rule Spiritualist Society, Sunday afternoon and evening, Feb. 7. An intelligent audience of cultured people was greatly pleased with lecture and tests given from articles laid on the table while Mr. Ruffle absented himself from the hall, returning to take them up one by one, and securing tests for all present, who cared to have articles read. During the afternoon he was surprised by having handed to him a written communication from Mrs. Dr. Dixon of Forty-third street church, Chicago, which spoke in glowing terms of the esteem in which Mr. Ruffle was held in his own city and congratulated Milwaukee upon having secured for the occasion the services of so able a speaker and test medium. He remains here until Wednesday, when upon request he will return to Racine. There he was entertained and held a circle on his way to Milwaukee, to return by request, and will leave in time to take up his usual duties in Chicago on Sunday, Feb. 14."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. Isa A. Cross writes: "Mr. W. C. Wright will lecture for the Hyde Park Occult Society on Sunday, February 21. Services at 7:45 p. m., at 323 East 55th street. Brother Wright is one of our members, and has been giving his attention to magnetic treatment, etc., and I presume he can tell us a great many things which will make us think. Mrs. Kline will give messages as usual. The card party on the 11th was a grand success in every way, both socially and financially. We will have another progressive euchre party on the afternoon of February 23 at the Lowden Club Room, 474 East 55th street, game to begin promptly at 2; so please be on hand a little earlier. Score cards will be 25 cents. Three beautiful hand painted china pieces will be given as prizes. Come and win some of them. Bring a friend and have a good time. There is lots of room."

C. W. Beak writes about what seems to have been a spirit vision: "Several years ago while I was talking in church a vision appeared to me. I went to the Baptist church Sunday-school. My wife was school superintendent. I had been working in the field several Sundays instead of going to church. I knew our church society was weak. I thought I could help, so I learned a piece called 'Beautiful Star,' to recite. I asked the privilege to talk. It was given me. I got about half through my piece. There were perhaps 30 people present, all in the back seats. All at once, without any warning, I saw the church crowded with people just as I had seen years before. All the old members seemed to have come back; every seat was full. They looked just the same as they did in life. Some had been dead several years; others had moved. It looked good to see the old people, and so curious to happen as it did. It broke my speech. I could not go on. I shed tears of joy to see such a beautiful sight. I could not explain the mystery before me. To me it seemed like a dream in broad daylight, with my eyes open and my senses all right."

Other forerunners of more modern methods practiced by the old magicians of India, were the laying on of hands, and massaging the body, always in a downward direction, whereby the magician explained to the patient, he forced the disease down into the ground, a most logical explanation, which could not help but make an impression upon the patient. Then, partly as a result of the massage, partly because of the faith of the sufferer and his unconscious efforts toward recovery, the sickness very often did disappear. But the magicians of India also looked into the future and predicted coming events, always using the same simple and logical way of reasoning. Emile Faguet, a member of the French academy, in a recent article on this subject, tells how the magicians of old India used to utilize superstitions in times of danger. He says: They would watch the flight of birds or eat sacred chic'ens on the eve of a battle, simply because the tendency of human beings in the moment of danger, when it was necessary to make a decision then as nowadays, wanted to relieve the suspense and uncertainty and took recourse to fate, as we to-day shake dice or let a decision depend on the toss of a coin. The magicians of old India also dealt in good luck. Not satisfying with predicting luck, it created it by incantations, by solicitations and prayers to the gods, just as we christians of to-day pray, with the difference only that the prayers of christians are more submissive, more ideal and less egotistic. The magic was half religion, half science. It was rudimentary science, resting upon incomplete and crude observation. It was religion in this, that it presupposed the existence of supernatural beings of a mysterious character and nature whom you tried to appease or combat. It has entered, enters and always will enter as a factor in all religions, even the most ideal.

B. Vaughn writes: "The Christian Spiritual Union Church has removed from Temperance Hall, 330 W. 63rd street, to Becker Hall, on State and Forty-fourth streets; entrance or Forty-fourth street. We have Mrs. Lucille Deloux, who will render the best of music and platform tests; also Mrs. L. J. Vaughn as test medium, and a speaker who is engaged for the society for the season. We expect to make our meetings very interesting."

The Boston Record has the following: "The newest style of New Thought with which Boston women are concerned has to do with vibrations. It is an offshoot of the gospel quite successfully planted by a handsome and fascinating Chicago woman. First they had to learn that 'the inaudible tones which come from evil thoughts are as harmful as those from the spoken word,' that 'love, light and joy come sweetly in the vibrations of the sincere.' Her general theory of practice is somewhat difficult to define, though clear enough to one personally acquainted with the basic principle: 'Prayer and mediation excite at the base of the spinal column a vibratory force of the highest potentiality for the health of the brain cells.' The great adept from Chicago declares that any mind may register its vibrations and communicate with any other mind, wherever located, which sets itself in tune. Possibilities of telepathy great and unplumbed are recognized freely and in 'The Life Radiant,' lately published Lilian Whiting forecasts a time when speech will become obsolete and written communications superfluous, for spirit may call to spirit across any void when man lays hold upon knowledge that he is a creature of the spirit rather than flesh."

H. F. Coates writes: "Sunday evening, Feb. 7, H. F. Arnold lectured for us at Kenwood Hall, his subject was 'Muddy Cups, Living Waters.' A large and appreciative audience greeted him. His subject for Feb. 21 will be 'Development.' All Spiritualists are interested in this subject, so come and listen, and perhaps some thought will be obtained which will be of benefit. Mediums are invited to come to our meetings and take a part. Our afternoon meeting is so well adapted for the bringing out of young mediums that too much encouragement cannot be given to them to attend. Come one, come all; you will be welcome."

Vine H. Hickox writes: "I have been much interested in reading the various opinions of masterly minds on the subject of mediumship, and The Great Psychological Crime. I never saw or read the book, but I got a good idea of the contents by reading the correspondence between Lyman C. Howe and Mrs. Florence Huntley. It seems to me that the author of the book swings the club at the wrong party in this matter. I think that the Great Psychological Crime should rest on the heads of the orthodox ministry of all denominations of the past as well as the present. All liberal-minded people who have come out fearlessly from the orthodox church and laid aside priestcraft as a faith, know it to be a fact that orthdoxy uses a subterfuge to mislead the children of men, and by their clever oratory, they hypnotize and make proselytes of their hearers, through fear of an angry God and endless torment hereafter; this is a great psychological crime! It is true, that the so-called Christian church has moderated wonderfully at the present time. Ever since the advent of Modern Spiritualism people have become more intelligent, and we hear less of the terrible destruction of the sinner after death."

Mrs. Ted Smith has been doing a most excellent work in the cause of Spiritualism at Bemidji, Minn. She is a fearless advocate of the grand truths underlying our cause.

C. J. Barnes goes to Walnut and Mt. Vernon Ill., next. Mr. Barnes has held some very fine trumpet seances while he has been stopping with his sister, Mrs. Hamilton Gill.

Harry J. Moore closed his engagement with the Battle Creek society, Sunday, Feb. 7. He goes to Alliance, Ohio, for the rest of February and the first two Sundays of March Mr. Moore's address for the next four weeks will be 322 W. Main street, Alliance, Ohio.

Charles A. Kiehl writes from Williamsport, Pa.: "Spiritualists of this city have not been very active this winter in presenting the phenomena of Spiritualism. Profitable seances can be held, and we would like to hear from talented mediums, especially those who give trumpet seances. An able public speaker and test medium may secure engagement for the months of March and April. The Williamsport society continues to advance steadily. Its repeated gains encourage our local workers to greater efforts. Letters of inquiry relative to the above will receive prompt attention if address to Chas. A. Kiehl, Williamsport, Pa."

Thos. S. Kizer, of Decatur, Ill., sends a large club of subscribers to this office. Thanks, brother.

Dr. H. E. Ballard writes: "Our church now holds its meetings in Illinois Hall, 35th street, and Indiana avenue, every Sunday afternoon at 3; evening at 8; children's progressive lyceum meets at 2; parents should avail themselves of this great privilege and send their children, that their young minds may be trained to see and understand the truth. Give them the scepter of power, which is knowledge; they will need it to battle with life's conditions. The stepping-stone to gain spiritual knowledge is The Progressive Thinker; if you are not a subscriber lose no time in placing it in the hands of your children. Sunday, Feb. 14, Walter DeVoe, editor of Vitality, will speak for us, this being the second Sunday of the month. We shall give our promised program service, consisting of music, speaking and tests. The Ladies' Auxiliary give their tenth social to-morrow night at the residence of Mr. and Mrs. Aitken."

Bibee writes that he would like to have wise spirits inform him in reference to the effects of socialism: "What effect would socialism (as it is outlined by the socialist of to-day) have on this country if it were carried into effect? Will the so-called socialist party here ever carry into effect its political ideas; if so, would they be good or bad?"

Georgia Gladys Cooley writes from Denver, Colo.: "AN APPEAL TO THE SPIRITUALIST—The many friends of Dr. Benson Elliott, of California will no doubt be aroused to sympathy as well as indignation on learning of his arrest for healing the sick, which took place Feb. 11, in the city of Denver, Colo. The doctor was treated badly, and given no opportunity of an impartial defense. The judge on the bench manifested his personal prejudice by several remarks quite unbecoming such a position, among them, 'I believe you a fake.' Our brother was not brought before the judge to have the latter give his private opinions and belief, but as he thought to receive justice, which was not meted out to him, as he was fined fifty dollars. The fine has been paid and the Doctor released from jail. He has taken steps to have the case appealed, but like most of the earnest and honest workers in our cause, he is without funds. Will not the Spiritualists at large and the many whom the doctor has treated often without charge, manifest their interest in his case by sending him any amount they can spare? If we want our cause to grow and Spiritualism to be defended we must stand together in such cases as this for we all know the Doctor has always been a worthy and self sacrificing worker. Address all mail to Dr. Benson Elliott, Room 4, 311 Sixteenth street, Denver, Colo."

Paul S. Gillette writes from Oakland, Cal.: "On January 24, my wife and I went to San Jose to hold a meeting for the Spiritual Union: The society is in quite a progressive condition. The congregation that attended the services was intelligent and appreciative. I delivered an address on 'The Needs of Spiritualists To-day.' Mrs. Gillette followed with tests for about an hour. She gave family relations, the names of the departed with remarkable accuracy, and practical advice of great merit. The president of the Spiritual Union, W. D. J. Hambly, is a very energetic and bright man. It is to his efforts and that of the active local workers that the permanent growth of the Union owes its impetus. Allen Franklin Brown and wife, official organizers of the California State Spiritualists Association, were at San Jose one month, last December, and gave the movement a boost, adding some members as the result of many Sunday and week-day meetings. They have now purchased a ranch near Los Gatos and intend to settle thereon and do occasional spiritual work in spare time. There is a very bright young medium of foreign birth, who has lately made her appearance on the California Spiritual rostrum. I refer to Mrs. Holmes who has lately been doing work at San Jose, and has now gone to Stockton. If she is treated fairly she will make a successful future."

Mrs. Sarah Charles writes from Newport, Ky.: "As I write you at this time for the purpose of renewing my subscription to The Progressive Thinker, I take occasion to send you a short notice of the good work being accomplished by the First Temple Society of Spiritualists in this vicinity. For two months Mr. Oscar A. Edgerly was our speaker. During January in addition to the regular evening service at our Temple in Newport we held afternoon meetings at Douglass Hall, Cincinnati, at which Mr. Edgerly gave the lecture and Mrs. Ella Moloney, a fine medium and a member of our society, gave the spirit messages. Mr. Edgerly and Mrs. Moloney both did excellent work, and fully merited the approbation of the people, which was evidenced by the financial success of the meetings. During the month of January we held several entertainments which proved financially successful, netting us nearly $100. Mr. Edgerly left us with the best wishes of our members, and we hope at some future time to have him with us again."

Martin Burnham writes: "I have been wondering why some medium does not take up the challenge of the $1,000 to produce a genuine spirit body, as it seems to me I have good evidence that it can be done. I will in confirmation of this give a little experience I had one evening in Chicago about two and one-half years ago. I and my grandson went to a seance held by Miss Chenowith. There were eight or ten people present, all strangers to me excepting my grandson. In the course of the evening a voice came from the cabinet, saying: 'There is an old man trying to make up in here.' Soon I was called to the cabinet, and there stood my older brother who passed over about two and a half years before, every feature just as perfect as when I last saw him twelve years before. No one in the room but myself knew anything of him. I was very much surprised as I went up to the cabinet, expecting to see my father. My brother had not even been in my thoughts that evening. I saw several materialized forms that evening, among them my wife, but none quite so perfect as my brother."

"MY KINGDOM FOR A"—MATERIALIZED SPIRIT.

"Now, Mr. Hale, if you want the truth about materialization, come to Washington City, D. C., and you can get it and it won't cost you a thousand dollars. RUFUS SUMERLIN."

Look on that picture, then on this:

The editor of The Progressive Thinker of the issue 740, says: "One thousand dollars for ONE GENUINE SPIRIT MATERIALIZATION. This is a splendid chance to settle this great question and gain the everlasting praise of all true Spiritualists."

So it is—a splendid chance. When it is demonstrated that "one genuine spirit materialization" is a fact, the whole world should shout its joy to all true Spiritualists. The medium, the "instrument," will justly earn world-wide fame and fortune.

Who is the man?—or woman? Says Editor Francis: "Will not some medium for this phase, WHO KNOWS HE OR SHE IS GENUINE, accept this offer and confer a favor upon our cause?"

Which virtually amounts to "No others need apply."

Mrs. Fairchilds, of Denver, is spoken of by John T. McClure in glowing terms as a materializing medium. In her presence "thirty-five forms were completed so as to speak to us." One full form would secure that thousand dollars. The practical J. R. Francis says: "Mrs. Fairchilds must be a wonderful medium. We suggest that she start at once for Los Angeles, Cal., and capture the ONE THOUSAND DOLLARS offered by Robert Hale, 831 Wall street, of that city."

The first medium, "who knows he or she is genuine," that lands in Los Angeles, will capture the prize. It is a fat fee. Don't be bashful. Do not "hedge." Do not ask Mr. Hale, an honorable gentleman, to take a journey to Washington. He offers a fine inducement for any reliable medium to visit him. Why not do so? W. F. JAMIESON.

Pentwater, Mich.

P. S.—"Felix." Had I known your address would have written. Many thanks. The N. S. A. is doing a good work.

LONG DISTANCE HEALER GUILTY.

Jacksonville, Fla., Feb. 10.—Mrs. Post, the famous "long distance" mental science healer, against whom the government issued a fraud order, was found guilty in the United States District Court yesterday evening.—Chicago American.

LIFE—WHAT IS IT?

A filmy drawn thread, tangled at either end,
And drawn across the dial of the years
By that old Spider, Time, who heeds nor hears
The murmur of the moments as they blend
Their melody with wailing hearts that rend,
And hopes that snap beneath the weight of tears;
And ere the swarthy spinner disappears,
He breaks the magic thread that none can mend,
Leaving our startled eyes enwrapt in mist,
Our fingers palsied, and our blanched lips mute,
And busy grave-worms nibbling at the fruit
Which Death has plucked and dangled at his wrist.
Nor doth the subtle weaver come again
To tie the fibre and complete the skein.

Death—What Is It?

It is a peaceful end of all desire,
An end of dreaming, and an end of song—
A happy winding up of right and wrong,
A quiet quenching of the vital fire;
A shadow lying on the broken lyre—
A beggar's holiday—a twilight long,
A landing place where weary pilgrims throng,
A tranquil terminus of ways that tire.
Death is a respite from each vain regret,
It drops the curtain, it concludes the play,
It turns the lights out, and it leads the way,
When o'er the housetops all the stars have set;
Death is the epilogue to which we list,
Just as the tired audience is dismissed.

—J. N. Matthews.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Frank Bradly Lee Fancher, infant son of Mr. and Mrs. F. B. Fancher, of this city, passed away at Nichols Memorial Hospital, Battle Creek, Mich., Feb. 5, after an earthly existence of only a few hours. Saturday afternoon sympathetic friends of the bereaved parents assembled in one of the parlors of the institution, where, surrounded by flowers, the little form lay. Brief but appropriate services were conducted by Mrs. A. E. Sheets, of Grand Ledge.

On Feb. 2, 1904, after an illness of several months, Mr. Arnold Graf, entered into the life triumphant from his home near Naponee, Neb. The deceased was an earnest worker in the cause of Spiritualism, and although in his 62d year and totally blind, he was always ready and willing to do what he could to help his fellow-men on in the way of light. His remains were laid to rest in the Naponee cemetery.

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A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.



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—OR—

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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The Author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

The Mecca says: "Psychic Poems."

That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

Will Carlton: "I have read with great interest."

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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This is one of Carlyle Petersilea's most interesting works. It is purely a Psychical Romance such as the author is noted for producing. You need it in your library for the purpose of leading your romance-loving children out into the light of occultism. Price, cloth cover, 60 cts. For sale at this office.

The Romance of Jude A story of the Life and Times of "The Nazarine" and of his people. Given Through the mediumship of MRS. M. T. LONGLEY, to Ira C. Fuller, and by him dedicated to humanity. It is enough to know this work came through this excellent medium to recommend it. 174 pages of interesting reading. Price, cloth, 50 cents.

JIM, or The Touch of An Angel Mother.
BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

Molecular Hypothesis of Nature; The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper. 24 cents.

An Infamous Conspiracy A pamphlet of 32 pages, compiled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to overthrow our free government. Price, 15 cents

THE DESCENT OF MAN.

By Charles Darwin. Cloth, gilt top, 75 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. C. Moore: Q. When did Ernest Renan die? How many years did he pass in Palestine?

A. Joseph Ernest Renan was born in 1823, at Treguier, on the coast of Brittany. He went to Paris at the age of 16 to prepare himself for the church. He won the Volney medal in 1847, and held various positions, until sent to Syria on a scientific mission in 1860, returning in 1862. He thus passed two years in that country. It was of value to him in giving local tone and coloring to his Origines du Christianisme, his best known work, and popular for its glowing style, but as superficial and delusive as a novel. His Life of Jesus met with censorship, and cost him his place as Professor of Hebrew in the College de France. His style is pleasing, but he is unreliable in his history, overdraws in description, superficial, and appears to have been wholly wanting in that discriminating power, essential to distinguish truth from falsehood. He died at Paris, October 2, 1892.

Judge Delevan Bates: Q. Please give sketch of Annie Besant, and tell how she came to take Madam Blavatsky's place in the Theosophical Society?

A. Annie Besant, born at London, October 1, 1847, daughter of W. P. Wood. Married Rev. Frank Besant in 1867, but obtained a legal separation in 1873. Joined the National Secular Society in 1874; worked in the Free Thought movement led by Charles Bradlaugh, M. P., and in 1883 became deeply interested in Socialism; also took part in the Trades Union movement among unskilled laborers. Was a member of the London School Board, 1887-90, and in 1889 joined the Theosophical Society, becoming a pupil of Madam Blavatsky.

She has lectured on Theosophy in India and the United States, and has written many works and papers on the subject. As pupil of the Madam, because of her distinguished position, and devotion to Theosophy she was the one and only choice as successor to that aggressive leader.

Mrs. Besant is more talented than her predecessor, infinitely more honest, and unselfish. Her course shows how recklessly she disregards precedents and past beliefs, and her readiness to accept the new. She is a most remarkable woman, personally and intellectually. A strong, calm, clear and eloquent speaker of the style of Wendell Phillips. It is a strange anomaly that one so gifted with reason should fall into the belief in a doctrine that is absolutely devoid of reason, and shows how superstition holds by heredity the activity and conclusions of the mind.

V. R. 3: Q. Is it conclusive proof that a materializing medium is a fraud when he refuses to be handcuffed with cuffs not his own, but produced by some one in the circle stating that it may be impossible for them to get anything on account of these cuffs but his own working all right?

(2) What effect (if any) have such cuffs never before worn by the medium on these manifestations?

A. (1) It may not be conclusive evidence of fraud, but such refusal casts suspicion on the medium. There is nothing "magnetic" in one pair of handcuffs more or less than in another, and the only reason against using another pair would be that the new pair could not be worked, as easily as "his own."

(2) The "effect" of such new cuffs on such a medium would probably be the absence of all "manifestations." A sleight-of-hand performer, allowed his own "conditions," cannot be detected in his tricks.

Katharine Bates: If you hold seances at appointed seasons and with the earnest desire that your spirit friends only shall approach you, and hold in your minds that none other shall do so, you will have no further trouble by spirits coming you do not want. You have by sitting at any and all times, prevented your friends from holding steadfast, and allowed others to come in. You have also made the common mistake, of being anxious for some astonishing phenomena, and have not awaited patiently what may come to you. This anxiety of mind, and holding seances at such times as inclination or convenience suggests, is the ready way to open the door to all comers.

G. W. Woodman: Q. If the spirit world is a counterpart of this, with its actors all passing on from this life unchanged, why do spirits "obsess" mortals to gratify desires? Does it appear reasonable when they have a home of their own?

A. The questioner has by the wording of his questions given them answer. We have always believed, we may say known, that a great deal of this talk about "obsession" and influence of evil spirits," has come from mediums who have thus attempted to account for their own failures and derelictions by throwing the blame on this readily received scape-goat.

Cases of nervous prostration and clearly defined brain derangement have been flippantly explained by this ready theory, and spirit communion converted from angel intercourse to a terrible demonology. The crisis has been recently reached, and the logical conclusions toward which these crass theories and explanations tend, forced with terrible earnestness upon us. If there are "obsessions," the obsessing spirit comes because the door is opened for its coming. Whatever the obsessed may do they would do of their own accord were restraint removed. They do as they do because they are like the obsessing influence. Hence it is no palliation of the offense that they are under the control of an influence they say they cannot resist. Would any one dare to assert that an angel could be controlled by an evil spirit and dragged into sensuality and crime? As there is a possible state of health which is immune from the most virulent germs of disease, there is a spiritual state immune from any and every perverting influence. Nor is this an ideal or unattainable state, but simply a self-fortified attitude of well-balanced self-control. Neither is it antagonistic, but rather promotive of the most perfect sensitiveness, and invitive of the best spiritual influence. To acknowledge that one is helpless under the stress of an "obsessing" spirit, is disreputable, even admitting the whole contention, of the power of low and degraded spirits, and no shield against censure. It is time Spiritualism was freed from this blighting doctrine which tends to a revival of the absurd superstitions about witchcraft prevalent centuries ago, which have no place in the present.

Ninety-nine hundredths of all the cases of pretended "obsession," are caused by nervous prostration, more or less marked insanity, misunderstanding of the control, ignorance on the part of the control or deception on the part of medium. Failure in giving correct messages, contradictions, and moral delinquencies all meet with ready explanation by the claim that the medium is "obsessed" by evil spirits.

THOMAS LEES.

The ascension to a higher life of this noble man, has been already mentioned in The Progressive Thinker, and high tribute in his praise eloquently given by Mrs. I. W. Pope, but I would add my humble voice in the symposium of his friends. The more do I desire this, because it was impossible for me to redeem my promise, made many years ago, to speak the final parting words over the casket wherein reposed his mortality.

A friend of forty years, a true, generous, helpful friend; a man of splendid executive abilities, with his whole soul in the cause of truth, and it may be said that for twenty-five years he carried Spiritualism by his own devotion and self-sacrifice. The Progressive Lyceum was sustained and vigorous under his long conductorship, and the members were loyal in his assistance.

In all his efforts to build up the lyceum and sustain lecturers, his sister Tillie has nobly sustained him. As leader in the "Good Samaritans," she has been a sister of mercy to the distressed of her adopted city, and many a suffering child, and destitute mother has blessed her name. The sudden departure of her brother must, even with the sustaining power of the spiritual philosophy, be overwhelming to her sensitive nature. May good angels sustain and comfort her.

HUDSON TUTTLE.

Morris Pratt School Library.

Although we have had but little time as yet to arrange our school library, and have said very little about it through the papers, we have the foundation laid for a good library. Mrs. Susie C. Clarke, that indefatigable worker, of Cambridge, Mass., has presented the school all of her works; the Librarian of the War Department of Congress has sent us several sacks full of fine books. Capt. Milan C. Edson, of Washington, D. C., has sent us several copies of his "Solaris Farm." Somebody has sent us the Banner of Light from its first issue up to very nearly the present time. I think there are possibly not more than a half-dozen copies missing. Last, though not least, Dr. D. R. Higbee, of West Branch, Mich., has sent to us his entire medical library. The Dr. is now near ninety years old, and he very sensibly wishes to dispose of all his worldly possessions before he passes to the hither side of life, so he sent us the fine donation of books above mentioned.

Mr. Warren, a retired merchant, a man who has been a lively member of the Baptist church until, I think, within a year, is now a student in our school. This gentleman puts in all his spare time in building book-cases for us.

We confidently hope that by the time our Wisconsin State Spiritualist Convention in the Institute comes off on the third Tuesday and three following days in April, to have a good and well-arranged library in our library hall. There is yet room for those who wish to donate books to send them on. We would be highly pleased to have all of the works of that old veteran reformer, Dr. Andrew Jackson Davis. We would like any or all the works of Emmanuel Swedenborg. Encyclopedias are all acceptable. The school will have a full assortment of my books. That grand old man, Dr. J. M. Peebles, it is hoped will remember the young men and women who are trying in the Institute to fit themselves for usefulness and will let them have the privilege of gleaning pearls of wisdom from his writings.

We hope to be able soon to show the citizens of Whitewater a library of which we need not be ashamed.

MOSES HULL.

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Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 156 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

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Angel of Light.

Humanitarian Work Should Be a Prominent Factor in Spiritualism.

IT IS WELL TO KEEP BEFORE THE PEOPLE THOSE ANGELS OF LIGHT WHO ARE CONSTANTLY BRIGHTENING THE HEARTS OF THE SICK AND POVERTY-STRICKEN, AND SOWING SEEDS OF KINDNESS BROADCAST AMONG THOSE WHOSE LOT IN LIFE HAS NOT BEEN CAST IN PLEASANT PLACES.

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THE LITTLE CONVERSATION THAT STARTED IT ALL.

She—Every rich girl ought to make some sacrifice for charity's sake.

He—Well, what sacrifice are you going to make?..I should like to know; it would interest me.

She—Do you know I am thinking of cutting down my millinery bills—hats are so outrageously expensive.

He—Why don't you try to get along, then, without any at all?

..She (as if in deep thought—Quite true; I might do that.

He—I should like to bet you couldn't; not for a week, nor a month, let alone a year!

She—What'll you bet?

He (nonchalantly)—Oh, anything you say.

She—Now, look here, I'm perfectly serious; honestly, I am. I'll bet you one thousand dollars I won't wear a hat of any kind for a year.

He—Really, ah—h—, honest? Bet accepted. I'll put it in writing. But you won't, you know.

She—One thousand dollars I'll win on the bet, and one thousand dollars I'll save on my millinery bills. (With a quick computation of her fingers). This will be two thousand dollars for our poor little sick children (with quick, instinctive thought). I'll sign the wager, quick—and I'LL WIN OUT. I'LL WIN OUT. I'LL WIN OUT.

He—Good. It's a go (sotto voce) Only she won't, don't you know. It's a woman's dare. Fancy one of our set going without one new hat for a year! I'm a thousand to the good.

Miss Madeline Cutting, of New York and Pittsfield, Mass., a member of New York's "Four Hundred," young, fair to look at and heiress to a goodly fortune, has not been known to wear a hat in the picturesque and famous Massachusetts town where she lives most of the time, nor in New York, nor in any of the Southern resorts she has visited for the fashionable Spring jaunt for over one whole year.

This tale of a hat—or rather no hat at all—is one of the prettiest little stories that has crept out about New York's "Four Hundred" in a long time. But it is so familiar to the people of the little Berkshire town in Massachusetts, where it comes from, that they look upon it now as one of the town's traditions. They have ceased to gaze in wonderment at the tall, fair girl who almost daily, in rain or in shine, under hot summer skies or in one of the quick snow storms that sweep down from the hills, may be seen walking or driving, in the shops or on the streets, bareheaded and with no covering whatever, save the aureole of waving hair with which nature has crowned her—for charity's sake.

Miss Cutting is a daughter of Colonel Walter Cutting and grand-daughter of Robert L. Cutting, long one of the solid bankers of New York. She is related to the R. Fulton Cuttings and the Livingston and the Bayard and the Brockholst and all the other Cuttings, and made her debut in New York society like all the daughters of the extremely rich and fashionable Cuttings.

For the greater part of each year, since then, she has lived in Pittsfield, where Colonel Cutting has a fine summer residence, known as Meadow Farm.

The dialogue which your eye catches immediately in looking at this page, took place at Meadow Farm, and gives the key note to the story and why Miss Madeline Cutting never wears a hat. Miss Cutting is not a bit eccentric, and dreads publicity so much that she has tried by every hook and crook to destroy all pictures of her—this one on this page escaped her keen notice—but after she made the bet of $1,000 that she wouldn't wear a hat for one year, to have it to spend among the poor, she snapped her fingers at public opinion and replied to her father, who gently admonished her:

"I've heard of people catching cold coming home from church, but not going. And I don't give a rap, papa, what people say. I've laid the wager and I'm going to win it."

"Go ahead, then, little girl," said Papa Cutting, who in his inmost heart admired her high-hearted spunk. "Only don't get sick, dear."

The Dare to Miss Madeline Cutting.

This wager has now come to be one of the fascinating tales to travelers among the Berkshires, and people on the street corners, especially in Pittsfield, like to tell it to strangers in town, who inquire who the pretty girl without a hat may be. This is what they will tell you:

"She? Why, that is Miss Madeline Cutting. She is the richest heiress in town, but there is not a poor person here who does not love her. They are ready, one and all, to go down on their knees to her. How about the hat?

"Oh, you see, Madeline—they call her Madeline in Pittsfield and round about—was always thinking of ways to make people happy. Last winter, when there was so much distress, some friend of hers—a young man, of course—laid a wager with her that she would not have the courage to go for a year without a hat—for a year, mind you—even for the sake of having a thousand dollars to give away to the poor.

Miss Cutting Snaps Up the Wager.

Madeline snapped up the wager, and she has won it.

"And a good many poor people of Pittsfield have now been made comfortable through that thousand dollar bet. Since then she hasn't cared to wear a hat. At church, during the year she was winning the wager, she used to wear a sort of veil over her head, but it has come to be such a habit for her to wear nothing that we should be quite surprised to ever see her with a hat on again—even a 'going away' hat. She's a spunky, determined girl."

So, here's the story of how Miss Madeline Cutting began going without a hat. But it only is suggestive of the quiet good she is doing every day. A Pittsfield friend who is close to her is authority for the statement that she has spent over $50,000 in charity during the last six years.

When she was a young girl—just budding into womanhood—she became interested in a society called the Union for Work. It was then she learned the joy of helping others and learned the full beauty of the saying, "it is more blessed to give than to receive."

Helpfulness has now become the idea of her young life. She gives not only her "millinery" money, but a heart of sympathy and kindliness.

She doesn't "care a rap" if remarks are made about her because she goes hatless. And yet there is nothing in the slightest degree pronounced or eccentric about her. In spite of her good-comradeship with every one (and all her men friends call her "a good fellow"), she has the fine manners and the fine reserve of a high-bred American aristocrat. Frequently her charitable work is carried on in co-operation with Mayor Sisson, of Pittsfield, and with Mr. J. M. Fitzgerald, who holds the quite unique office of "City Almoner." Appeals for aid are made to her literally by the hundreds. She knows the uselessness of indiscriminate charity, and when she is in doubt of the worth of an applicant, she consults with Mr. Fitzgerald.

How She Works Among the Poor.

But there are many cases which are brought to her notice where she acts on her own swift, sure intuition. She does not wait for a family to die of hunger and thirst and cold before she holds out a helping hand. Sometimes mothers with unruly boys ask Miss Madeline to try her influence. There are several boys in Pittsfield who remember well, during the last year or two, the horse-sense dose of her plain talk, kindly, yet unsparingly frank, which Miss Madeline gave them—for advice.

The aged poor in the city almshouse are Miss Cutting's fondest admirers. Every Friday when she is in town she drives out there to have a cheery little chat with the old women and, perhaps, a game of cards with the old men. She carries candy and snuff for the women and tobacco for the men.

Then there are the forlorn, forsaken women of the Old Ladies' Home. They know and really love "Miss Madeline." There are not words enough in their vocabulary to express their admiration for her nor pet phrases enough to tell of their affection.

And not only in Pittsfield are Miss Cutting's good deeds to be told. Bellevue Hospital could tell of five children from Pittsfield brought to its shelter last year to ask for its skill and treatment. They were little friends of Miss Cutting who needed surgical treatment. She carried them all the way to New York, paid the expenses of transportation and medical service, and when they were cured brought them back home.

Doesn't Care a Rap How She Looks.

In Boston, at the Perkins' Institute for the Blind, is a young girl, Cora Crocker by name, who is another of Miss Cutting's proteges. Deaf, speechless and sightless, pitiful life was hers until "the angel of Pittsfield" heard of her and took her away from her sad surroundings to be healed, like Laura Bridgman or Helen Keller.

Miss Cutting, who is so admired by the people of Pittsfield, has frank, honest eyes, that look straight into your own, a peculiarly winsome smile, a happy laugh in her voice—and for all this and her manifold good deeds they call her the Angel of Pittsfield. "No, she doesn't care how she looks," to use the voice of the town. Her favorite street costume for the winter is a short square-cut black coat, lined with sheep's wool; in severest weather a long fur coat.

Winning Her Bet Bareheaded in a Blizzard.

She wears them swung open. To have seen her in a Berkshire blizzard, straight and lithe, with the snow playing hide and seek in her crown of fluffy hair and the wind tossing it this way and that, with her long-fleece-lined coat flung open as if no cold or sleet had power to chill her warm heart underneath, one almost feels that he had seen a vision of Eternal Youth.

Miss Cutting loves her Pittsfield friends so well that she does not like to leave them for long. Now and then she makes a flying trip to her New York home or to Boston. Often these trips are undertaken in behalf of some sick friend or of little Cora Crocker. In summer, when Pittsfield is gay with visitors, when the cottages at Lenox and Stockbridge and Great Barrington are open and en fete, all of Miss Cutting's leisure hours are claimed by her New York friends who summer in the Berkshires. But even then she never neglects her weekly visits to the old men and the old women, and doesn't forget to buy her weekly contribution of snuff and tobacco and soap and other simple little luxuries, which make life brighter for the dwellers in the twilight of old age.

North or South, Wears no Hat.

In the heart of winter, she sometimes takes a journey south, generally with her sister Juliana, who is more given to the "ways of the world." Last winter it was to Palm Beach, where Miss Madeline's beauty attracted much admiration. Still, there in the land of sunshine, she wore no hat. But very fair she looked when wrapped in the fleecy scarfs of mousseline and tulle, and the soft frou-frous that go with winter summering in the south.

Miss Cutting's beauty comes to her by inheritance. Her mother was a beauty when as "Pinkie" Pomeroy, the daughter of a rich Pittsburg (Pa.) man, she was one of the belles of the town. Her mother's sister, Miss Belle Pomeroy, who married into the English gentry, still is, by tradition, the handsomest bride that the sun ever shone on in Pittsfield.

Gems From Thomas Paine's Writings.

"The belief in a cruel God makes a cruel man."

"The word of God is the creation which we behold."

"Of all the tyrants that afflict mankind, tyranny in religion is the worst."

"Any system of religion that shocks the mind of a child cannot be a true system."

"It is with a pious fraud as with a bad action—it begets a calamitous necessity of going on."

"The man does not exist who can say I have persecuted him, or that I have, in any case, returned evil for evil."

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow-creatures happy."

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LAKE HELEN CAMP, FLA.

Opening Day at the Sounthern Cassadaga Camp.

February 7, the opening day of camp, has been an ideal one. With the thermometer at 82, of course it was warm, but no one seemed to mind it very much.

The auditorium was very beautifully decorated, as has been the dancing pavilion, under the direction of Mrs. E. H. Thompson, of Lily Dale. A profusion of flowers adorned the platform.

Roses that would have been very dear in the North were donated by some who do not claim to be Spiritualists, while another purchased dozens of them because she wanted to make the place beautiful. Palms and pines were freely used, while of the long twining stems full of yellow bell-like blossoms of the jasmine there was no stint.

The flags of all countries invited the visitors to study them, and "Old Glory" served as a drapery in the rear of the platform.

The hard cement floor is covered in the aisles with heavy carpeting and had it not been for two circumstances there would have been no shadow over our hearts save for those who have been promoted from our number to the higher life.

We were all disappointed that Bro. Homer Altemus, who has served this association faithfully for two years, could not be with us, on account of illness. Mr. Altemus has many friends here who miss him and who pray he may soon be restored to health. Another we missed was our sweet singer, Miss Grace Hawtin, the niece of Prof. W. F. Peck, who is detained at home by the serious illness of her mother. We wish she could bring her mother into this balmy air. It would bring to her a healing power that would, we believe, banish disease. All send best wishes to Miss Grace.

In her absence, Miss Whitney and Miss Salinas of Brooklyn, assisted by Prof Peck, gave us very good music. The Isles of the Bye and Bye, sung as a solo by Mr. Peck, in which the ladies joined in the chorus, was particularly beautiful. The ladies expect to give some concerts before they return to the North.

President Bond made the opening address of the morning and then introduced Prof. Peck, who was followed by the writer. Vice-president Hilligoss then spoke. W. J. Colville was the last speaker of the morning and closed with an inspirational poem. Mr. Colville is not a stranger here. Nine years ago he was here—the year of the great freeze; he was then given the subject for a poem, "Our frozen orange trees." It was given again to-day and he changed from the sad strain of that time to the hopeful thought of the present.

Mr. Colville's subject for the afternoon was the Science of Being and the Harmony of Existence. Speaking in reference to The Psychological Crime, he said there was also Psychological Virtue. Mr. Colville as well as his guides, are optimistic and see good in everything.

Mr. Colville will give classes every week-day for the benefit of the association.

To let you see we are busy people here I will give you the program for the week. Monday afternoon, conference, and in the evening a card party.

Tuesday afternoon, lecture by Prof. Peck, and in the evening there will be a dance in the pavilion.

Every Wednesday afternoon and evening is devoted to the Ladies' Auxiliary. This week Mrs. Bartholomew will be the medium for the afternoon seance, and in the evening there will be an entertainment in the auditorium. Prof. Peck and Miss Carrigue, vice-president of the Ladies' Auxiliary, have charge of the evening entertainments.

Thursday afternoon the writer will speak and in the evening there will be a Dixie Gingerbread Social at the pavilion.

Friday afternoon, conference, and dance in the evening.

Saturday, lecture by Prof. Peck.

There are still rooms in the hotel and in Brigham hall for people who desire rooms upon the grounds, and good food at the dining-rooms and at Mrs. Spencer's.

Because of some unthought-of changes there are still rooms in the Apartment House and a few in cottages.

Thanks to those who have remembered the bazaar; Vermont, Michigan, New York, Pennsylvania and Ohio have been heard from.

I was wondering if everyone who reads of the Southern Cassadaga at Lake Helen, should send us ten cents, how much we would get. I know it would cost 12 cents, and a little paper to get it here, but how it would help this "winter child" of the South that we want made more and more beautiful, and also desire to have placed upon a strong financial basis.

Mrs. Sarah C. Brigham, of Fitchburg, Mass., is now in her cottage. She was kept at home by a very serious illness. We hope to see the beautiful story, The Light Among the Hills, in book form soon.

The writer has had a picture sent from her home at Westfield, N. Y., where a snow drift is eight feet high, completely covering the dining-room windows. We hear they set the table in the kitchen now.

CARRIE E. S. TWING.

How to Enjoy Breakfast.

"Just a roll and coffee, is all I ever eat for breakfast." How often you hear this statement, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of the day. It is needed to get up steam for the body and nerves for the daily toil. When a person doesn't enjoy breakfast, there's something wrong with the stomach. In the majority of cases it is tired out and weak in the morning from working overtime trying to digest things which should never have been put into it and in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by weird dreams, some of them frightful in nature. Result—mental and physical exhaustion in the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are troubled with catarrh, if you are bilious, if you are constipated, if your kidneys do not act properly and if you are generally run down, you need Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Ony one dose a day is required. Take it on going to bed. You will have perfect rest at night, a good appetite for breakfast and enjoy all your other meals. You can get it at all drug stores. If you want a free sample bottle, to try before you buy, send us your name and address. It will be sent promptly, postpaid. Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y.

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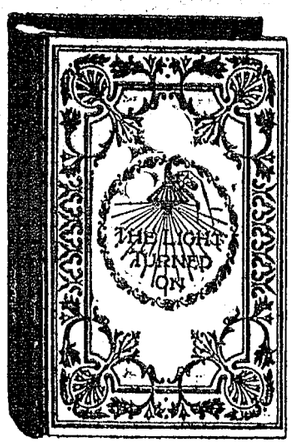
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LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo. Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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THE ONE THOUSAND DOLLARS

To the Editor:—Dear Sir, We have received many letters from different parts of the country as to the communication published in The Progressive Thinker, Jan. 23. We will say we cannot answer all of these letters, and take this means of saying, the one thousand dollars is for all contestants; none are debarred, no matter of what color or sex. If anyone can have one spirit materialized, we will hand to him or her the cash. Up to this writing no medium has answered the letter.

ROBT. HALE, 831 Wall St.,
GUY A. CHERRY, 833 Wall St.,
Los Angeles, Cal.

MATERIALIZATION.

Some Reflections Thereon by a Prominent Lecturer.

Will you allow me to make a few remarks for "the good of the order" anent the discussion concerning spirit materialization?

Those who know me best will bear witness that I am no friend to bogus mediumship, and they also know that I would expose the nearest relative I have if I should find them enacting the role of fake. In view of this fact, and the years of experience I have had, my opinion ought to be entitled to some consideration.

In the first place, experience and observation have convinced me that the general public, and at least one-half of the Spiritualists are not ready for the phase of manifestation known as materialization. The reason for this, as stated by me in a former article, is because this class persistently refuse to acquaint themselves with the underlying principles governing mediumship in general and this phase in particular.

Every now and then we see a great furore about the "exposure" of some medium, like that of Mrs. Reynolds, in California, recently published in The Progressive Thinker, wherein a great bluff is sent out by one Mr. Hale that he will give $1,000 for a genuine materialization. Of course this means, being interpreted, that Mr. Hale would at once wish to hedge his thousand dollars about with conditions that would not only prevent spirit materialization, but would stop a stone mason from spreading mortar on a wall.

I know a medium who is perhaps the best materializing medium now living, who holds this phase so sacred that she will not give it for a money consideration. The test condition which she invariably demands, is for a committee of ladies to disrobe her, place her in a close-fitting black suit, with a black wrapper and slippers, with not even a white handkerchief about her. Under these conditions I have again and again seen from ten to twenty-five full-form spirits of both sexes and all ages, emerge from the cabinet, and be fully recognized by their friends. I have seen my own wife stand in the center of the room and talk to me until the force gave way and her form melted into thin air without returning to the cabinet. And all of those forms were clad in dazzling white robes.

I am fully satisfied that this phase of mediumship includes four departments, viz., materialization, etherealization, transfiguration, and personation. And it is the latter phase which, through the careless of managers or the spirits themselves has led to all the so-called exposures of innocent mediums.

That the spirits can take the body of an unconscious medium out of a cabinet and personate with it, I think is a fully established fact. But when they do this they should always explain it in advance, and guides that will not do so are responsible for all such difficulties.

But the best preventive would be for Spiritualists to use common sense and quit demanding that medium shall be scapegoats for their own ignorance and greed. For some there are who are who are never satisfied, and if their own father materialized and stayed with them twenty-four hours, in both sun and gas light, they would be after another test the next day! A genuine medium's life is a hard one at best, and it is certainly not made more endurable by the ignorant demands of phenomena fiends and fraud hunters.

The ignorant public, and not mediums, is responsible for what truth there is in The Great Psychological Crime.

J. Harvey Mott, whom I positively know to have been a wonderful materializing medium was driven to desperation again and again by fools and knaves, who persisted in violating the conditions and laws which governed his manifestations.

There is not a practical scientist on earth who could succeed with his demonstrations if some one persisted in placing adverse conditions upon him.

Yours for justice to mediums,
C. W. STEWART.

Letter From Investigator.

As one who has investigated Spiritualism for many years, and who knows all the "ins" and "outs" of materializations, and who is a firm believer in all the phenomena, I feel thankful that the recent exposure of Mrs. Elsie Reynold's methods was made. I know that Mr. Hale and Mr. Cherry are gentlemen in every sense of the word, and will give better conditions by far for a materialization test than can be found in any promiscuous circle, hastily coming together, and in which marvelous manifestations occur. How often do we hear of excellent results where nine-tenths of the circle are unmitigated skeptics. Now a medium can make One Thousand Dollars under conditions exceptionally FAVORABLE FOR A GENUINE SPIRIT MANIFESTATION, but unfavorable for fake work. In case of disrobing a medium, that has not been found a good test, for there are a dozen ways where material can be furnished, and detection avoided. The only test that materializing mediums will not submit to was invented by S. S. Jones and consists in confining the medium by placing a mosquito bar over him (or her) and tacking the same to the floor. INVESTIGATOR.

Los Angeles, Cal.

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HOME CIRCLE STUDY.

(Continued from page 1.)

Degree would fill a book as large as "Rending the Vail."

Spirit Vincent Chase, father of one of our mediums, is the spirit recorder of all the proceedings, and maybe some day it will be arranged through a mortal and given to the world.

Jesus of Nazareth has controlled many times at our circles, and given us grand truths. On one occasion he said, "I am the God of this planet. My Father gave it to me, and I gave my life for it."

He speaks of "The Father"—sometimes "My Father." He says the orthodox do not preach the word right, nor do they pray correctly. He does not say anything about his precious blood, nor of the atonement, nor of hell fire, nor of "Infinite Intelligence." Henry Ward Beecher, Charles Spurgeon and Dwight L. Moody meet with us and address the "spirits in prison."

The prophet Daniel says: "War is coming—the most bloody and cruel ever yet realized by man; but for the elect's sake, those days shall be shortened," and that is why we are enlightening Catholic spirits. My next will be a chapter on Gods.

FRANK COLLINS.

Edinboro, Pa.

Our Ascended Brother, Thomas Lees.

One by one the columns of the Spiritual Temple on its mortal side are falling prostrate in the persons of its prominent and old time defenders, and the strain of its support grows the tenser upon those who remain—still we recognize the fact that the world of causes is still powerful in this world of effects, and feel to bid our co-laborers in the earthly vineyard to continue to discharge their duties boldly and patiently and await the actions of the higher powers, certain that while our gifted workers in the mortal are stricken down others will be raised by the Invisible Intelligences to carry on to completion the work they here so nobly advanced during their day.

Whereas, in the fullness of time, by the edict of Nature, our spiritual brother and lyceum co-worker, Thomas Lees, has passed on to the higher life and left behind many who will sorrow for his seeming loss, therefore be it, by the Boston Spiritualist Lyceum resolved,

That, as we are enjoined to "weep with those who weep" we tender our fraternal sympathy and heartfelt condolence to all his kindred and friends who miss his genial companionship, and we hope they may be comforted by the knowledge that made him a victor over death ere his transition.

Resolved, That, as we are also enjoined to "rejoice with those who rejoice," we congratulate our ascended brother that he has finished his laborious earthly career, has passed the gateway of mortality, and is now enjoying the fruits of his well spent life. We trust that he will often revisit his coworkers on earth, and inspire them with the fidelity, zeal and courage which ever characterized his lyceum labors.

Resolved, That we congratulate the spirit denizens of the sphere to which he has migrated, that so worthy a companion has come to abide and co-operate with them. And especially do we congratulate the lyceums of the Summerland, that they have received so valuable an accession to their ranks, and may peace and joy ever attend his upward progress. Committee:

ALONZO DANFORTH.
DEAN CLARKE.
CARRIE L. HATCH.

DUG DISCOVERS GOLD MINE.

Common Mongrel Leads Master to Ledge of Ore.

Thinking their dog was chasing a mountain lion or some other wild beast, H. Roth and A. E. Montmorency, two miners from Nye county, Nevada, seized their guns and followed until they saw the dog come to a stop on the top of a great bowlder. The animal was making no attempt to discover the lost trail, but was standing rigid on the rock, with his nose pointing in the air. As soon as his masters arrived he wagged his tail, barked once or twice, and disappeared in the underbrush.

Surprised by the strange behavior of the animal, the men began an investigation, and soon discovered that the rock was the outcropping of a rich ledge of ore containing gold and silver. Measurements of the body was taken, and it was learned that the mine was 42 feet wide, and extended in a visible line for over 2,250 feet. An assay of the ore was made, and it was found to run from $8 to $126 per ton.

The ledge is located in Nye county, seventy-five miles from Tonopah and twenty-five miles east of Downieville, the famous old mining camp, which employed hundreds of men in the days of the pioneers. It is a well-traveled part of the country, and many old miners have prospected in that region, but it remained for a dog to discover the hidden gold.

The animal is a common mongrel, without a pedigree, and is a cross between a collie and a half-breed bird dog. He was given to the men by a sheep herder whom they knew. Mr. Roth says he is not for sale.

Roth and his partner have been prospecting together for some time, and have a small claim near Tonopah. Roth was formerly a jeweler, and it was he who paid the expenses of the two, as Montmorency was entirely without funds. Their outfit consists of a few blankets, a tent, cooking utensils, provisions, a burro, and a dog. The men say a dog is an absolute necessity, as without him one cannot hope to discover a golden ledge.—Chicago Inter Ocean.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 372 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

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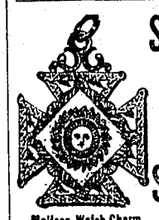
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The Progressive Thinker.

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The Father Delivers the Funeral Discourse

Maj. C. H. Mathews Delivers a Funeral Discourse Over the Remains of His Daughter, Miss Sarah Agnes Mathews, at New Philadelphia, Ohio.

My friends, on this solemn occasion, it may seem an innovation for a man to make an address at the funeral of a member of his own family. But, my friends, we must look for many social changes in the 20th century. The great world of to-day is on the qui vive for the reception of new ideas.

"The world is waking from its phantom dreams,
To make out that which is, from that which seems;
And in the light of day shall blush to find
What things of night had power enough to blind
Its vision; what thin walls of musty gray
As if of granite, stopped its onward way."

One of the great—in fact the greatest question of the ages, has been and still is: "If a man die, shall he live again?" I am glad to be able, from the testimony of arisen personal friends and relatives, in whom I have the utmost confidence, to assert the continuity of life in that great future that awaits the whole human family.

Spiritualism, (of which the world knows more to-day than it has ever known before), asserts with the greatest assurance the continuity of life, and settles the vexed question of the ages explicitly, and with the great German author, Kotzebue, says. "There is another and a better world!"

This, notwithstanding some notable orthodox Christian clergy, in their wisdom, assert: "We do not yet know that death does not end all."—Bishop Foster.

Sarah Agnes Mathews, my dear daughter, who was bereft of a mother's tender care in 1857, was born March 4, 1853, and would be 51 years old on the 4th of March, 1904. She was of a peculiarly mild and gentle disposition and, for one afflicted as she has been for nearly a score of years, exhibited remarkable fortitude of endurance that was the wonder of her many relatives and friends. She has known for many years past that she could not possibly endure for her allotted time on earth, and having an abiding confidence in the future state, she was fully prepared for the great reality of that condition.

"To trace each feature of departed worth,
Distinguished excellence in fitting terms
Portray, and virtues eminent proclaim;
How vain the task! Alone then let the hand
Of gratitude inscribe this simple truth
Beloved of all she lived, by all lamented died."

When she was scarce three years of age, she was adopted and cared for by Mr. and Mrs. James A. Thompson, her uncle and aunt, who have cared for her and her younger sister; Mrs. Thompson survives at the ripe age of 86 years. Her invaluable motherly, tender care has been fully appreciated.

Spiritualism, (of which it is my privilege, briefly, to speak to-day), positively affirms the continuity of conscious existence of the soul of man, in a spiritual body, after physical death; it teaches us that the soul, through a vast variety of phenomena, can and does demonstrate that continued existence to those still in the mortal body. These "manifestations," now so common, are the common heritage of humanity, and though sometimes simulated, nevertheless furnish a residuum of evidence which defies all solution upon any other hypothesis than that they are the doings of disembodied spirits. To this conclusion every unbiased investigator has come. In fact, no person of sound mind and memory ever did investigate sincerely and honestly, with an earnest desire to investigate and learn the great truths of Spiritualism but became converted. These investigators, I am proud to be able to assert, to-day include the brainiest galaxy of men and women—and the rulers of two continents—who thoroughly investigated the Spiritualistic science, and placed themselves on record as knowing its truthfulness.

But, my friends, however inopportune it may be considered by Mother Grundy to discourse on this subject to-day, I have a carte blanch from the Great Ruler of the Universe, who is all and in all, to go forth and give these truths to the world.

Some one asks the question: "What do Spiritualists believe?" It can hardly be termed a "belief." We claim it to be a knowledge that transcends all mere belief, and is founded upon great spiritual truths that have been revealed to mankind from the earliest years of recorded history. It is, therefore, difficult to make a statement applicable to all. Hudson Tuttle, of Berlin Heights, who has devoted his whole life to the elucidation of the philosophy of Spiritualism, says:

1.—"Man is a dual being—a physical structure and a spirit. The spirit is an organized form, evolved by and out of a physical body, having corresponding form and development.

2.—"This spiritual being is immortal.

3.—"Death is the separation of this duality, and does not affect the spirit morally or intellectually.

4.—"The spirit holds the same relations to the spirit world that man holds to physical nature.

THIRTY EIGHT FEB 15

5.—"The spirit there, as here, works out its own salvation, receiving the reward of well doing, and suffering for wrong actions.

6.—"The knowledge, attainment and experience of the earth-life, form the basis of the spirit life, which is hence a continuance of the same existence.

7.—"Spiritual bodies are evolved by, and eliminated from physical bodies. They differ in grades of morality and intelligence, as men differ on earth.

8.—"These departed spirits, retaining all their love and affection, can and do return and communicate with those in this life. Their capability of so doing does not depend on their intelligence or morality.

9.—"Mediumship rests on sensitiveness, which is not dependent on culture or morals, though elevated and controlled thereby.

10.—Individualized spirit is the reality and the highest type of creative energy. In this sense man is divine, and endowed with infinite capabilities, and united in brotherhood, having common origin, purpose and destiny."

Having thus given you a glance of the spiritual philosophy, I should like to cite you to the many distinguished men and women, and journalists that have accepted its truths and placed themselves on record in its defense during the last 56 years. But this would occupy too much time and perhaps weary your patience. I am sorry to say, but candor compels the admission that, during all these 56 years, since Spiritualism has been given to the world of thought, the church has persistently ignored these manifesting spirits, investigators have been denounced as lunatics and victims of delusion. But I am glad to say that people are beginning to do their own thinking, and a new era of religious thought is destined to permeate the civilized world.

My dear friends, this theme is so exhaustive, that you will excuse me for feeling interested on this mournful occasion. It is unnecessary for me to eulogize my daughter, you all knew her. I will close my remarks by a few lines from memory:

"First, find thou truth; and then, although she strays
From beaten paths of men, to untrod ways,
Her leading follow straight, and abide the fate,
And whether scorn or smiles thy passing greet,
Or find'st thou thorns or flowers beneath thy feet,
Fare on, nor fear thy fate at heaven's gate."

"May the peace of God, which passeth all understanding, be and abide with you all now and forevermore. Amen!"

FOR TEMPERANCE DAY.

Mark that poor, degraded creature,
Lost to honor, sense and shame,
With vice stamped on every feature,
Scarce he's worthy of man's name.
To him no noble deeds are traced,
A trackless waste he's trod;
Each day and hour he has debased
The image of his God.

An outcast self-doomed does he roam,
With naught to make life bright,
No holy ties bind him to home—
O'er home he casts a blight.
His kindred tears may fall in vain
And angels plead for peace,
Unheeded clanks vile passion's chain—
Unheeded scorn—disgrace.

How swiftly speeds his dark career;
Perhaps a felon's doom
Shadows the hidden path that's near,
Leading him to the tomb;
Or on a pallet lowly lying,
In some gloomy prison cell,
Or in some pauper home he's dying,
Waiting for the final knell.

When Death has his victim numbered,
And the die of life is cast,
Conscience awakes, though long it slumbered,
And unveils the bitter past;
For the draught that once enchanted
Now he drains of Sorrow's cup—
By dark specters he is haunted,
Which remorse has conjured up.

Death's icy chill now o'er him steals,
And lips unused to prayer
To heaven shriek his wild appeals,
Half mingled with despair.
Unmourned he fills an early grave
In some neglected spot,
His name sinks in oblivion's wave,
The drunkard is forgot.

—Fannie Geraldine O'Grady.

WHEN THE TIME SHALL COME.

When the time shall come, shall I rejoice
To lay earth's burdens calmly by,
And turn to list the summoning voice
With joyful pulse and happy sigh?

When the time shall come, will all the care
Of life and sorrow roll aside
And be no more, while longing prayer
For loved ones gone be satisfied?

When the time shall come, will all my strife
And battle for the right be won,
And glancing backward, will my life
Seem but a dream, scarce yet begun?

When the time shall come, will there be one
To grieve that I'm not at her side,
Or will she pass before my sun
Has set—a-near the waiting tide?

When the time shall come, how, when or where?
The laws of life and death ne'er fail.
Shipwrecked I can not be; their care
Will see me "safe within the veil."

Keen, N. H. EVA A. AMES.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

LETTER NUMBER THREE.

Now, friends, I want you to be patient with me, for I shall tell you nothing but the truth.

My father bore me upward for a space, and then threw me from him. "Learn to help yourself," he said sententiously; and I fell, and floundered, and rose and fell, and floated, and floundered. I felt almost precisely as I did when a boy and learning to swim. I caught at my father; he would sustain me for a little, and then throw me from him again.

"Now, Carlyle," he said, "concentrate your mind. Call together your will-power and be a man once more. You will find it easy enough to stand upright, and move about, without assistance, if you do so."

I knew very well that he was speaking the truth; but I had been partially helpless for two or three months, leaning upon, and being sustained by my precious wife—for I would let no other person come near or touch me.

"Oh! how selfish," I hear you say. Perhaps so. But in my helpless condition she was the world to me, and all there was in it. But I obeyed my father, as I had been accustomed to when a child; and I gathered myself together and exerted my will-power to the utmost; and, soon, I found myself moving along by my father's side quite easily; a few pitches to the right and left, sinking down a little occasionally, but on the whole gaining strength every moment.

"Now," said my father, "we will take a seat here in this arbor, and you can rest and look out for a while."

We approached a beautiful arbor, covered by trailing vines and the sweetest and most fragrant of flowers. I sunk down into what seemed a most restful seat and looked forth. O, my God! what a world of beauty lay stretched out peacefully before me. Peace—peace! my soul cried—rest and peace. My life, as a musician, had not been peaceful. It had been one great struggle since my early boyhood. I had known neither rest nor peace; but here was rest and peace at last. "No—no! Not so. My wife—my wife! What would she do? How be able to live without me? O, my poor wife!" and I groaned aloud. My father's watchful eyes were upon me.

"Carlyle," he said, "gather yourself together, rest and be at peace. Exert your will-power and you will be able to help your wife, otherwise you cannot do so."

That was wise—that was sensible; and I knew it. So I gathered in this rest, this peace. I was immortal, and this was eternity. Why, eternity lay stretched out before me, and my past struggles rose up as foolish and futile. I had always been obliged to work on time, and never had time enough. Oh! how it now rolled in upon my soul that there was no end to time—that I could take all the time I wanted for everything or anything; and I drew a great sigh of restful relief. Rest! I felt as though I could rest forever, and peace lay spread out before me most invitingly.

The landscape was not so very different from that of earth, except that it was exceedingly more beautiful. I could see a vast spiritual ocean, and hear the soft and restful murmur of the vibrating waves. I could see hills and dales, mountains and meadows. I could see sparkling rivers and brooks, and placid ponds and lakes. It seemed as though my sight was eternal—not limited as on earth. My eyes seemed to take in a vast area, as though I were looking over thousands and thousands of miles, where, on earth, I could see but a short distance. This was a joy in itself, and those vibrating waves of eternity, how peacefully they rolled; and while my soul was drinking in joy and rest and peace, I involuntarily turned my eyes toward the entrance to the arbor. A lady stood there—a lady so transcendently beautiful that I caught my breath in a kind of rapture.

Friends, it is impossible for me to describe to you her beauty. No painting or work of art that the earth holds can compare with it. The most beautiful woman that ever lived on the earth is but a suggestion of this greater, more ethereal, exalted and heavenly beauty. Her great, dewy, blue eyes were looking directly into my own. Her long, golden hair, partly concealed her form like a vail, and actually trailed among the flowers at her feet. Her gauzy, flowing robes were palely golden. Her face transparent and softly rounded like that of a beautiful cherub. Her age—well, age could not count with such a being as stood there before me. She might have been a thousand years old, so I thought, if age means beauty in spirit life. I trembled at her gaze but dared not speak. Who was she? Who could it be? Dear reader, for the moment it never entered my mind who she could be.

She stretched out those beautiful, perfect arms toward me; but I simply stared at her in the most stupid manner. She covered her eyes with her perfect hand—a hand that made me think of blush roses and lilies and sweet heavenly passages in Mozart's music—as though a wave of sorrow swept through and agitated her lovely form.

"Carlyle," she said; and her voice was low and sweet as the breeze sighing through trees filled with scented blossoms—"Carlyle" and still I stupidly stared at her.

"Mary," said my father, "how can you expect to be recognized by the child you left so many years ago on earth—the child who cannot even remember his mother—the child who never knew a mother's care?"

I trembled at these words, and my breath came pantingly. I tried to rise but could not.

"Mother—mother! Do we meet at last?" She approached and folded me in her arms.

"My boy—my little Carlyle that was—my little cherub that I wanted so much to take with me—at last, at last you have come!" and she fondled and kissed me as though I were still her little boy of three years that she left fifty-six years ago on the earth, while she was exploring the heavenly spheres.

"We are all here now," she said. "You are the last to come."

I groaned aloud. "No—oh, no!" I said; "not the last. My wife—my wife! She is not here. She is left, all, all alone, down in the cold and cruel world, stunned, and nearly crazed with grief. Mother, if indeed you are my mother, help me to help her. You, in your beauty and holiness, are happy; but she, who has been to me everything that life holds dear, is in sorrow and darkness, beset by grief and cares that are too heavy for her failing strength. Help me to help her, oh, my father—oh, my mother! I love her more than myself; she is far dearer to me than my own life, or my own happiness. I can never be happy, even here in this beautiful world, while she has a grief or a care."

"And have you not in your heart, the least little bit of love for me?" asked this angelic being—my mother.

I looked at her, as I tried to analyze my own feelings. I was given to analysis. What musician is not? Did I love this perfect, this holy, this exquisitely beautiful angelic being—this mother whom I could not remember—this mother who was to me as a stranger whom I had never seen? Yes; my soul intuitively loved and worshiped her. A feeling, something as we are supposed to have toward God, filled my being; but my love and anxiety for my wife, bore down, and overshadowed all other love, and I was impatient to return to her again. My mother's heavenly altitude was too far removed from my own; my father's, even, was nearer to me than hers. My soul cried out in her presence, "holy, holy, holy!" but I was not holy—still of the earth earthy.

"Let us go back," I said. "I long to be with my wife. I want to comfort her. She has comforted me for many years; assuaged my grief and sorrow, poured healing balm into my wounds, and opened my vision to the gates of Eternal Life; and, now, the brightest angel in the heavens, be it who it may, shall not beguile me from her side—for, mother, she has comforted, shielded, supported and cared for me in my sickness, weakness and helplessness, and I will not stay, even in heaven among the angels, away from her."

"Carlyle is right," said my father. "He is obeying the true law of his being; but, my son, you cannot help her until you get a little more strength yourself. You have been gathering love and beauty, rest and peace, but you still need wisdom and strength. These are of slow growth. You cannot be strong while your wife is so weak. You cannot be wise while her mind is so clouded by grief. She is the other half of yourself, consequently you must grow together or not at all. The cord that binds you to her is stretched but not severed."

"Thank you, my father, for saying that; and it shall never be severed."

"Never," answered my father.

"Never," reiterated the gentle voice of my mother. Never! never! never! came the echoes again and again.

Now this gave me courage and strength, and I arose with the intention of returning at once.

"It is not necessary that we go back for some hours yet," said my father. "Time is different here from earthly time. Your wife is still sitting in the same chair as when you left. Our life is higher and its vibrations finer and more rapid than those of earth. They are there still, just as we left them. You can do nothing more just now. Wait until the evening falls upon the earth; then we will return; and while we wait, let us improve the time allowed me to impart to you a little more wisdom, and with wisdom comes strength.

(To be continued.)

JESUS A COLORED MAN.

Rev. Webb Says He Was, and Gives Bible Facts.

Jesus Christ was a black man, says the pastor of a church at Seattle, Wash. It was only a few days ago when Elder J. M. Webb of the Church of God, quoted chapter and verse from the Bible in a recent sermon to prove that Jesus Christ was a black man and that his features and form were not pretty. Elder Webb is a negro, and he seems convinced that the Savior belonged to the same race as himself.

The elder said that Solomon was a black man and that wise men told the daughters of Jerusalem not to look upon him because he was black.

Elder Webb starts in by saying that Christ was born out of the tribe of Judah, and to trace his genealogy he goes back to Abraham's time, and says that after the death of Sarah, Abraham married an Ethiopian wife named Keturah, who bore him six sons. It is from this stock the elder claims that Jesus Christ sprung.

In his sermon Elder Webb traced the journey of Jacob and his sons down into Egypt and said that two of the sons had Canaanite wives. He said that the Canaanites and Egyptians are all descended from Ham, who is the father of the Ethiopian race. The Israelites remained in Egypt several hundred years and married and intermarried with Ethiopian blood.

Moses, too, married an Ethiopian woman, and Aaron and his wife did not like her because her skin was black. Aaron's wife was stricken with leprosy later on, so she ceased to talk against her black sister-in-law.

The elder claims that just before Moses died the great prophet and lawyer said that God would raise up a prophet who would come out of Israel, from the line of the black generation that Abraham, Simon, Judah and Moses had brought into Israel by intermarrying with Ethiopian women.

Coming down to David's time, Elder Webb says that the psalmist married the wife of Uriah, who was a Hittite, all of whom were descendants of Ham, and that it was from his mother that Solomon got his black skin.

From David the Elder traced the family right down to the birth of Jesus Christ, nearly two thousand years ago, and quoted Isaiah that when the Savior should come to judge the world "His hair will be like wool and not straight."—Ex.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Soft is the music that would charm forever.—Wordsworth.

Premonitions.

A majority of women have premonitions, says the New York Press. One clever matron, speaking of the Chicago holocaust, said: "I have been in three theaters that burned down, and on each occasion had a forewarning of what was to happen. There was something in the air. A cold breath, as if a draught had suddenly been created, indicated to me that there was approaching danger. I quietly withdrew long before there was any suggestion of flames. My mother was often influenced in the same way. Some people call it 'a rabbit running over one's grave.' It is an uncanny feeling. Whenever mother felt it she would tell us that some one was about to die—some friend or acquaintance. I never knew her to be wrong."

That Mysterious Wind.

Most of us have experienced that mysterious wind. God was in it, perhaps, when the "still small voice" spoke to Elijah on Mount Horeb. It does not blow, however. The lightest feather is not disturbed by it. Yet we feel it. A chill sensation creeps over us, much like that which one feels on entering a cold-storage vault, except that it seems to affect the mind, heart, soul and all the senses as well as the outer cuticle. If there are spirits in the air it may be their aura which affects us. At sight of ghosts we feel the same identical sensation—whether they be nightmares or some fantastic vision of a disordered brain. There is unquestionably a psychic influence; something not exactly definable, but mesmeric, clairvoyant, hypnotic and somnambulistic.

At the Brooklyn Fire.

At the time of the Brooklyn horror, the Kate Claxton Two Orphans' hecatomb, the first man to leave the theatre remained outside. "What's the matter?" said an acquaintance. "Don't like the piece?" "Very much," was the reply, "but somehow or other can't feel comfortable. I feel like a haunted house. If I were superstitious I'd believe something bad is going to happen around here—an explosion, a railroad disaster, a shipwreck or that sort of thing." He must have felt the speaking wind that never blows, but always forewarns.

In a Panic.

I have been in panics and felt the same sensation of cold and mystery before the outburst of reason. Once in a railroad train I felt it. The "rabbit ran over my grave," and my hair almost stood on end following the imaginary beast's aura. "Something is about to happen," I whispered, anticipating a collision. Almost before the words were out of my mouth, and before we had time to think of preparing for an accident, passengers in the rear began piling over us in a wild delirium of fear, yelling, crying, gasping. Some crowded pell mell through the forward end of the car. Others dived through windows, husbands pulling their wives after them. In a trice the car was empty of all except myself and my companion, who had been pinned between seats. As we arose and looked back the headlight of a following engine drew close up to the rear of the train and stopped. The incident happened a short time after a horrible butchery on the same road, and the nerves of passengers were unstrung.

Education Needed.

Our schools have a fire drill that teaches children what to do in the event of flames breaking out. Our theatres have printed in their programme the exits "to be used in case of fire." Some have these possible loopholes of escape designated by red lights. But who sees exits when dread panic has taken possession of the audience and paralyzed the senses? Who is to tell what he would do in such an emergency? I believe that the roof of every theatre should be an immense reservoir, the flood gates of which would be opened automatically when fire breaks out. The management might then megaphone from the foyer: "Everybody remain seated! It is better to be drowned than burnet alive!" What we need first is a fire proof theatre; secondly—education in the art of escaping.

A DREAM OF LONG AGO.

I stand in the land of the Long Ago,
And my heart is light and my mind is free,
And the breezes are soft as the winds that blow
O'er the isles of the old Aegean Sea.
It is only a dream—would I never could wake
To the throb and to yearn for the youth-time gone;
Would it could last; for the heart must ache
When the Real comes back and the Dream has flown.

I lie by the river of Long Ago,
In the golden time of the golden June.
Oh, the grass is sweet, and the river's flow
Is whispering over the dear old tune
That I hear with a passionate content,
Tho' my heart's ablaze and my pulse aglow;
But I never dream that this life was meant
To hold such a pain as this Long-Ago.

Only a dreamer, and only a dream;
But was there ever a dream like this?
Of lilac and roses, and the gleam
Of a girl's warm eyes, and the clinging kiss
Of a boy's first love—had it been the last,
As I swore in my fervor it should be so!
Perhaps there would be no sting to the past
Or pain in this dream of the Long Ago.

—C. G. Rogers.

Man alone is and shall be our god.—Feuerbach.

Honest error is to be pitied, nor ridiculed.—Chesterfield.

All Agree That the Soul Is Immortal.

There has been a great deal of opposition to Spiritualism by the churches and religious sects of the world and in so doing they have, in effect, condemned all of their own doctrines which are worth preserving. For the great central idea of all religions is the immortality of the soul—the continuity of life—without which they "become as sounding brass or a tinkling cymbal."

A great many of the churches inculcate the ridiculous notion that it all depends upon what poor, weak, erring humanity may believe about the attributes of the Unknown God, which the Apostle Paul declared to the Athenians, whether the life beyond is happy or miserable. Cicero said he did not see how one soothsayer could look another in the face without laughing. How one orthodox preacher can look another in the face without a broad smile is not apparent.

The Christian Bible asserts that the ways of God are past finding out, and that His judgments are unsearchable; yet the poor struggling soul is required to know all about God and His laws, and to conform to such laws and love their author, on the pain of being consigned to an eternity of misery after death!

The Christian churches and sects also are quite willing to believe that in good old Bible times the souls of the departed communicated with the souls of the living in dreams and otherwise; and they will tell you in the same breath, because the good book says so, that God is no respecter of persons.

Now if the Lord is no respecter of persons, and it seems that such must be the truth, then He permits the communion of the incarnate soul with the discarnate soul just as much to-day as he ever did, and communion of saints across the narrow line of death can occur just as well in America as in Jerusalem. And miracles may happen quite as well to-day as at any former period in the history of the world.

But aside from these and other minor things which the churches and religious cults believe that they believe, they are solid on the main question of the continuity.

The Alpha and Omega of Spiritualistic teachings is that the individual soul can never die; that its course is onward and upward and never backward and downward; that life after what we call death is progressive and continuous; that in proportion that we are intelligent and virtuous in this life, so will be our status when we reach the next stage of life. As we sow so shall we reap; that good deeds and not professions make up the character of the individual soul, and that if real success is reached it must be by well directed effort. There is no sleight-of-hand by which a brutal nature, by the wand of conversion, can be transformed into a saint! CARL C. POPE.

Black River Falls, Wis.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

JOHN RUSKIN.

The English Artist and Eloquent Writer.

To the Editor:—John Ruskin, an English artist and eloquent writer on art and nature, and who preceded your correspondent on the earth plane only nine months, was born in London in February, 1819, while your subscriber was born in Bristol, 120 miles distant.

At the age of 51, some of Ruskin's writings were published in Philadelphia, Pa., in which he says: "I had been educated in the doctrines of a narrow sect." It was at Oxford and in the Episcopal, "Established" Church of England. Little wonder that he should so honestly utter the confession above quoted. Aside from the morality inculcated in his lectures, it is observed that he was one of the pioneers in the "Higher Criticism" of the Bible.

Here is a sample of Ruskin's deadly thrusts at the church, as late as 1871:

"The dramatic Christianity of the organ and aisle, of dawn service and twilight revival. * * * This gas-lighted and gas-inspired Christianity we are triumphant in, and draw back the hem of our robes from the touch of the heretics who dispute it. * * * Your wealth, your amusement, your pride, would all be alike impossible, but for those whom you scorn or forget. * * * It is difficult to estimate the true significance of these things. * * * We permit or cause thousands of deaths daily, but we mean no harm; we set fire to houses and ravage peasants' fields, yet we should be sorry to find we had injured anybody. * * * Thomas Chalmers, an eminent Scottish divine (says Ruskin) at the end of his long life, having had much power with the public, uttered the impatient exclamation, 'The public is just a great baby!' * * * The more I see of our national faults or miseries, the more they resolve themselves into conditions of childish illiterateness and want of education." * * * How much like one of our millionaires was that remabrk, "The public be d—d!"

Ruskin, it will be observed, had not then the knowledge possessed by the world to-day in regard to the continuity of life and the ability of our arisen friends to return to earth and tell us of the realities of the life beyond the grave, else he would not have used words like these:

"Is our life forever to be without profit, without possession? Shall the strength of its generation be as barren as death, or cast away their labor as the wild fig tree casts her untimely figs? Is it all a dream, then, the desire of the eyes and the pride of life? or, if it be, might we not live in a nobler dream than this? The poets and prophets, the wise men and the scribes, though they have told us nothing about a life to come, have told us much about the life that is now. * * * Is this what has come of our worldly wisdom, tried against their folly? This our mightiest possible, against their impotent ideal? or have we only wandered among the spectra of a baser felicity, and chased phantoms of the tombs, instead of visions of the Almighty; and walked after the imagination of our evil hearts, instead of after the counsels of Eternity, until our lives—not in the likeness of the clouds of heaven, but of the smoke of hell—have become "as a vapor, that appeareth for a little time, and then vanisheth away?"

"Does it vanish, then? Are you sure of that—sure that the nothingness of the grave will be a rest from this troubled nothingness; and that the coiling shadow, which disquiets itself in vain, cannot change into the smoke of the torment that ascends forever?"

As these lectures were published thirty-two years ago, let us hope the great philanthropist, John Ruskin, has had fuller evidence of a life beyond the grave, which his inadequate religious experience did not furnish.

One of our great American authors, more than seventy years ago, (before the era of Spiritualism) wrote as follows:

"It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up from the ocean of Eternity to float a moment upon the waves and then sink into darkness and nothingness? Else, why is it that the aspirations which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass away and leave us to muse upon their faded loveliness? We are born for a higher destiny than that of earth! There is a realm where the rainbow never fades; where the stars shall be spread out before us like islands that slumber in the ocean, and where the beautiful beings that here pass before us like shadows, stay in our presence forever!"

I make this quotation, as it was stored away in memory's garret, nearly seventy years ago. It is substantially as the great author penned it. A thing of beauty is a joy forever!

C. H. MATHEWS

New Philadelphia, Ohio.

LIFE AFTER DEATH.

Some say that when, with aching heart,
We bend the cold, pale face above;
And softly on the pulseless breast,
Fold the still hands of those we love
That is the end. There is no morn
After the deep, dark night of death;
We are but matter, mind and soul,
All perish with the passing breath.

It cannot be, for oftentimes,
Within the long year since he died;
A presence, that I know full well,
Comes back to me at eventide.
I see the same kind, patient face,
Except devoid of pain and care;
And feel the well-remembered touch
Fall tenderly on brow and hair.

In vain materialists may seek
We are immortal to disprove,
Since from across the silent grave,
Dear hands reach out to us in love.
And tender eyes they meet our own,
With the glad look they had of yore;
And fond lips tell us that they live
Upon a brighter, fairer shore.

ALICE M. WARREN.

Proctorsville, Vt.

The United Hosts of Soul-Land Are With Us in This Great Spiritual Movement.

Many of our Mediums and Lecturers are now becoming Infirm and Needy, and MUST BE CARED FOR. See the CALL on the Second Page of this Paper, by Mrs. Longley, Sec. N. S. A., and as you love the cause and its untiring laborers, heed the call by making a donation consistent with your ability and in full conception of the importance of the demand. This is a movement that must appeal to the loyalty and generosity of all TRUE SPIRITUALISTS.

The Progressive Thinker.

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The Father Delivers the Funeral Discourse

Maj. C. H. Mathews Delivers a Funeral Discourse Over the Remains of His Daughter, Miss Sarah Agnes Mathews, at New Philadelphia, Ohio.

My friends, on this solemn occasion, it may seem an innovation for a man to make an address at the funeral of a member of his own family. But, my friends, we must look for many social changes in the 20th century. The great world of to-day is on the qui vive for the reception of new ideas.

"The world is waking from its phantom dreams,
To make out that which is, from that which seems;
And in the light of day shall blush to find
What things of night had power enough to blind
Its vision; what thin walls of musty gray
As if of granite, stopped its onward way."

One of the great—in fact the greatest question of the ages, has been and still is: "If a man die, shall he live again?" I am glad to be able, from the testimony of arisen personal friends and relatives, in whom I have the utmost confidence, to assert the continuity of life in that great future that awaits the whole human family.

Spiritualism, (of which the world knows more to-day than it has ever known before), asserts with the greatest assurance the continuity of life, and settles the vexed question of the ages explicitly, and with the great German author, Kotzebue, says. "There is another and a better world!"

This, notwithstanding some notable orthodox Christian clergy, in their wisdom, assert: "We do not yet know that death does not end all."—Bishop Foster.

Sarah Agnes Mathews, my dear daughter, who was bereft of a mother's tender care in 1857, was born March 4, 1853, and would be 51 years old on the 4th of March, 1904. She was of a peculiarly mild and gentle disposition and, for one afflicted as she has been for nearly a score of years, exhibited remarkable fortitude of endurance that was the wonder of her many relatives and friends. She has known for many years past that she could not possibly endure for her allotted time on earth, and having an abiding confidence in the future state, she was fully prepared for the great reality of that condition.

"To trace each feature of departed worth,
Distinguished excellence in fitting terms
Portray, and virtues eminent proclaim;
How vain the task! Alone then let the hand
Of gratitude inscribe this simple truth
Beloved of all she lived, by all lamented died."

When she was scarce three years of age, she was adopted and cared for by Mr. and Mrs. James A. Thompson, her uncle and aunt, who have cared for her and her younger sister; Mrs. Thompson survives at the ripe age of 86 years. Her invaluable motherly, tender care has been fully appreciated.

Spiritualism, (of which it is my privilege, briefly, to speak to-day), positively affirms the continuity of conscious existence of the soul of man, in a spiritual body, after physical death; it teaches us that the soul, through a vast variety of phenomena, can and does demonstrate that continued existence to those still in the mortal body. These "manifestations," now so common, are the common heritage of humanity, and though sometimes simulated, nevertheless furnish a residuum of evidence which defies all solution upon any other hypothesis than that they are the doings of disembodied spirits. To this conclusion every unbiased investigator has come. In fact, no person of sound mind and memory ever did investigate sincerely and honestly, with an earnest desire to investigate and learn the great truths of Spiritualism but became converted. These investigators, I am proud to be able to assert, to-day include the brainiest galaxy of men and women—and the rulers of two continents—who thoroughly investigated the Spiritualistic science, and placed themselves on record as knowing its truthfulness.

But, my friends, however inopportune it may be considered by Mother Grundy to discourse on this subject to-day, I have a carte blanch from the Great Ruler of the Universe, who is all and in all, to go forth and give these truths to the world.

Some one asks the question: "What do Spiritualists believe?" It can hardly be termed a "belief." We claim it to be a knowledge that transcends all mere belief, and is founded upon great spiritual truths that have been revealed to mankind from the earliest years of recorded history. It is, therefore, difficult to make a statement applicable to all. Hudson Tuttle, of Berlin Heights, who has devoted his whole life to the elucidation of the philosophy of Spiritualism, says:

1.—"Man is a dual being—a physical structure and a spirit. The spirit is an organized form, evolved by and out of a physical body, having corresponding form and development.

2.—"This spiritual being is immortal.

3.—"Death is the separation of this duality, and does not affect the spirit morally or intellectually.

4.—"The spirit holds the same relations to the spirit world that man holds to physical nature.

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5.—"The spirit there, as here, works out its own salvation, receiving the reward of well doing, and suffering for wrong actions.

6.—"The knowledge, attainment and experience of the earth-life, form the basis of the spirit life, which is hence a continuance of the same existence.

7.—"Spiritual bodies are evolved by, and eliminated from physical bodies. They differ in grades of morality and intelligence, as men differ on earth.

8.—"These departed spirits, retaining all their love and affection, can and do return and communicate with those in this life. Their capability of so doing does not depend on their intelligence or morality.

9.—"Mediumship rests on sensitiveness, which is not dependent on culture or morals, though elevated and controlled thereby.

10.—Individualized spirit is the reality and the highest type of creative energy. In this sense man is divine, and endowed with infinite capabilities, and united in brotherhood, having common origin, purpose and destiny."

Having thus given you a glance of the spiritual philosophy, I should like to cite you to the many distinguished men and women, and journalists that have accepted its truths and placed themselves on record in its defense during the last 56 years. But this would occupy too much time and perhaps weary your patience. I am sorry to say, but candor compels the admission that, during all these 56 years, since Spiritualism has been given to the world of thought, the church has persistently ignored these manifesting spirits, investigators have been denounced as lunatics and victims of delusion. But I am glad to say that people are beginning to do their own thinking, and a new era of religious thought is destined to permeate the civilized world.

My dear friends, this theme is so exhaustive, that you will excuse me for feeling interested on this mournful occasion. It is unnecessary for me to eulogize my daughter, you all knew her. I will close my remarks by a few lines from memory:

"First, find thou truth; and then, although she strays
From beaten paths of men, to untrod ways,
Her leading follow straight, and abide the fate,
And whether scorn or smiles thy passing greet,
Or find'st thou thorns or flowers beneath thy feet,
Fare on, nor fear thy fate at heaven's gate."

"May the peace of God, which passeth all understanding, be and abide with you all now and forevermore. Amen!"

FOR TEMPERANCE DAY.

Mark that poor, degraded creature,
Lost to honor, sense and shame,
With vice stamped on every feature,
Scarce he's worthy of man's name.
To him no noble deeds are traced,
A trackless waste he's trod;
Each day and hour he has debased
The image of his God.

An outcast self-doomed does he roam,
With naught to make life bright,
No holy ties bind him to home—
O'er home he casts a blight.
His kindred tears may fall in vain
And angels plead for peace,
Unheeded clanks vile passion's chain—
Unheeded scorn—disgrace.

How swiftly speeds his dark career;
Perhaps a felon's doom
Shadows the hidden path that's near,
Leading him to the tomb;
Or on a pallet lowly lying,
In some gloomy prison cell,
Or in some pauper home he's dying,
Waiting for the final knell.

When Death has his victim numbered,
And the die of life is cast,
Conscience awakes, though long it slumbered,
And unveils the bitter past;
For the draught that once enchanted
Now he drains of Sorrow's cup—
By dark specters he is haunted,
Which remorse has conjured up.

Death's icy chill now o'er him steals,
And lips unused to prayer
To heaven shriek his wild appeals,
Half mingled with despair.
Unmourned he fills an early grave
In some neglected spot,
His name sinks in oblivion's wave,
The drunkard is forgot.

—Fannie Geraldine O'Grady.

WHEN THE TIME SHALL COME.

When the time shall come, shall I rejoice
To lay earth's burdens calmly by,
And turn to list the summoning voice
With joyful pulse and happy sigh?

When the time shall come, will all the care
Of life and sorrow roll aside
And be no more, while longing prayer
For loved ones gone be satisfied?

When the time shall come, will all my strife
And battle for the right be won,
And glancing backward, will my life
Seem but a dream, scarce yet begun?

When the time shall come, will there be one
To grieve that I'm not at her side,
Or will she pass before my sun
Has set—a-near the waiting tide?

When the time shall come, how, when or where?
The laws of life and death ne'er fail.
Shipwrecked I can not be; their care
Will see me "safe within the veil."
Keen, N. H. EVA A. AMES.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

LETTER NUMBER THREE.

Now, friends, I want you to be patient with me, for I shall tell you nothing but the truth.

My father bore me upward for a space, and then threw me from him. "Learn to help yourself," he said sententiously; and I fell, and floundered, and rose and fell, and floated, and floundered. I felt almost precisely as I did when a boy and learning to swim. I caught at my father; he would sustain me for a little, and then throw me from him again.

"Now, Carlyle," he said, "concentrate your mind. Call together your willpower and be a man once more. You will find it easy enough to stand upright, and move about, without assistance, if you do so."

I knew very well that he was speaking the truth; but I had been partially helpless for two or three months, leaning upon, and being sustained by my precious wife—for I would let no other person come near or touch me.

"Oh! how selfish," I hear you say. Perhaps so. But in my helpless condition she was the world to me, and all there was in it. But I obeyed my father, as I had been accustomed to when a child; and I gathered myself together and exerted my will-power to the utmost; and, soon, I found myself moving along by my father's side quite easily; a few pitches to the right and left, sinking down a little occasionally, but on the whole gaining strength every moment.

"Now," said my father, "we will take a seat here in this arbor, and you can rest and look out for a while."

We approached a beautiful arbor, covered by trailing vines and the sweetest and most fragrant of flowers. I sunk down into what seemed a most restful seat and looked forth. O, my God! what a world of beauty lay stretched out peacefully before me. Peace—peace! my soul cried—rest and peace. My life, as a musician, had not been peaceful. It had been one great struggle since my early boyhood. I had known neither rest nor peace; but here was rest and peace at last. "No—no! Not so. My wife—my wife! What would she do? How be able to live without me? O, my poor wife!" and I groaned aloud. My father's watchful eyes were upon me.

"Carlyle," he said, "gather yourself together, rest and be at peace. Exert your will-power and you will be able to help your wife, otherwise you cannot do so."

That was wise—that was sensible; and I knew it. So I gathered in this rest, this peace. I was immortal, and this was eternity. Why, eternity lay stretched out before me, and my past struggles rose up as foolish and futile. I had always been obliged to work on time, and never had time enough. Oh! how it now rolled in upon my soul that there was no end to time—that I could take all the time I wanted for everything or anything; and I drew a great sigh of restful relief. Rest! I felt as though I could rest forever, and peace lay spread out before me most invitingly.

The landscape was not so very different from that of earth, except that it was exceedingly more beautiful. I could see a vast spiritual ocean, and hear the soft and restful murmur of the vibrating waves. I could see hills and dales, mountains and meadows. I could see sparkling rivers and brooks, and placid ponds and lakes. It seemed as though my sight was eternal—not limited as on earth. My eyes seemed to take in a vast area, as though I were looking over thousands and thousands of miles, where, on earth, I could see but a short distance. This was a joy in itself, and those vibrating waves of eternity, how peacefully they rolled; and while my soul was drinking in joy and rest and peace, I involuntarily turned my eyes toward the entrance to the arbor. A lady stood there—a lady so transcendently beautiful that I caught my breath in a kind of rapture.

Friends, it is impossible for me to describe to you her beauty. No painting or work of art that the earth holds can compare with it. The most beautiful woman that ever lived on the earth is but a suggestion of this greater, more ethereal, exalted and heavenly beauty. Her great, dewy, blue eyes were looking directly into my own. Her long, golden hair, partly concealed her form like a vail, and actually trailed among the flowers at her feet. Her gauzy, flowing robes were palely golden. Her face transparent and softly rounded like that of a beautiful cherub. Her age—well, age could not count with such a being as stood there before me. She might have been a thousand years old, so I thought, if age means beauty in spirit life. I trembled at her gaze but dared not speak. Who was she? Who could it be? Dear reader, for the moment it never entered my mind who she could be.

She stretched out those beautiful, perfect arms toward me; but I simply stared at her in the most stupid manner. She covered her eyes with her perfect hand—a hand that made me think of blush roses and lilies and sweet heavenly passages in Mozart's music—as though a wave of sorrow swept through and agitated her lovely form.

"Carlyle," she said; and her voice was low and sweet as the breeze sighing through trees filled with scented blossoms—"Carlyle" and still I stupidly stared at her.

"Mary," said my father, "how can you expect to be recognized by the child you left so many years ago on earth—the child who cannot even remember his mother—the child who never knew a mother's care?"

I trembled at these words, and my breath came pantingly. I tried to rise but could not.

"Mother—mother! Do we meet at last?" She approached and folded me in her arms.

"My boy—my little Carlyle that was—my little cherub that I wanted so much to take with me—at last, at last you have come!" and she fondled and kissed me as though I were still her little boy of three years that she left fifty-six years ago on the earth, while she was exploring the heavenly spheres.

"We are all here now," she said. "You are the last to come."

I groaned aloud. "No—oh, no!" I said; "not the last. My wife—my wife! She is not here. She is left, all, all alone, down in the cold and cruel world, stunned, and nearly crazed with grief. Mother, if indeed you are my mother, help me to help her. You, in your beauty and holiness, are happy; but she, who has been to me everything that life holds dear, is in sorrow and darkness, beset by grief and cares that are too heavy for her failing strength. Help me to help her, oh, my father—oh, my mother! I love her more than myself; she is far dearer to me than my own life, or my own happiness. I can never be happy, even here in this beautiful world, while she has a grief or a care."

"And have you not in your heart, the least little bit of love for me?" asked this angelic being—my mother.

I looked at her, as I tried to analyze my own feelings. I was given to analysis. What musician is not? Did I love this perfect, this holy, this exquisitely beautiful angelic being—this mother whom I could not remember—this mother who was to me as a stranger whom I had never seen? Yes; my soul intuitively loved and worshiped her. A feeling, something as we are supposed to have toward God, filled my being; but my love and anxiety for my wife, bore down, and overshadowed all other love, and I was impatient to return to her again. My mother's heavenly altitude was too far removed from my own; my father's, even, was nearer to me than hers. My soul cried out in her presence, "holy, holy, holy!" but I was not holy—still of the earth earthy.

"Let us go back," I said. "I long to be with my wife. I want to comfort her. She has comforted me for many years; assuaged my grief and sorrow, poured healing balm into my wounds, and opened my vision to the gates of Eternal Life; and, now, the brightest angel in the heavens, be it who it may, shall not beguile me from her side—for, mother, she has comforted, shielded, supported and cared for me in my sickness, weakness and helplessness, and I will not stay, even in heaven among the angels, away from her."

"Carlyle is right," said my father. "He is obeying the true law of his being; but, my son, you cannot help her until you get a little more strength yourself. You have been gathering love and beauty, rest and peace, but you still need wisdom and strength. These are of slow growth. You cannot be strong while your wife is so weak. You cannot be wise while her mind is so clouded by grief. She is the other half of yourself, consequently you must grow together or not at all. The cord that binds you to her is stretched but not severed."

"Thank you, my father, for saying that; and it shall never be severed."

"Never," answered my father.

"Never," reiterated the gentle voice of my mother. Never! never! never! came the echoes again and again.

Now this gave me courage and strength, and I arose with the intention of returning at once.

"It is not necessary that we go back for some hours yet," said my father. "Time is different here from earthly time. Your wife is still sitting in the same chair as when you left. Our life is higher and its vibrations finer and more rapid than those of earth. They are there still, just as we left them. You can do nothing more just now. Wait until the evening falls upon the earth; then we will return; and while we wait, let us improve the time allowed me to impart to you a little more wisdom, and with wisdom comes strength.

(To be continued.)

JESUS A COLORED MAN.

Rev. Webb Says He Was, and Gives Bible Facts.

Jesus Christ was a black man, says the pastor of a church at Seattle, Wash. It was only a few days ago when Elder J. M. Webb of the Church of God, quoted chapter and verse from the Bible in a recent sermon to prove that Jesus Christ was a black man and that his features and form were not pretty. Elder Webb is a negro, and he seems convinced that the Savior belonged to the same race as himself.

The elder said that Solomon was a black man and that wise men told the daughters of Jerusalem not to look upon him because he was black.

Elder Webb starts in by saying that Christ was born out of the tribe of Judah, and to trace his genealogy he goes back to Abraham's time, and says that after the death of Sarah, Abraham married an Ethiopian wife named Keturah, who bore him six sons. It is from this stock the elder claims that Jesus Christ sprung.

In his sermon Elder Webb traced the journey of Jacob and his sons down into Egypt and said that two of the sons had Canaanite wives. He said that the Canaanites and Egyptians are all descended from Ham, who is the father of the Ethiopian race. The Israelites remained in Egypt several hundred years and married and intermarried with Ethiopian blood.

Moses, too, married an Ethiopian woman, and Aaron and his wife did not like her because her skin was black. Aaron's wife was stricken with leprosy later on, so she ceased to talk against her black sister-in-law.

The elder claims that just before Moses died the great prophet and lawyer said that God would raise up a prophet who would come out of Israel, from the line of the black generation that Abraham, Simon, Judah and Moses had brought into Israel by intermarrying with Ethiopian women.

Coming down to David's time, Elder Webb says that the psalmist married the wife of Uriah, who was a Hittite, all of whom were descendants of Ham, and that it was from his mother that Solomon got his black skin.

From David the Elder traced the family right down to the birth of Jesus Christ, nearly two thousand years ago, and quoted Isaiah that when the Savior should come to judge the world "His hair will be like wool and not straight."—Ex.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Soft is the music that would charm forever.—Wordsworth.

Premonitions.

A majority of women have premonitions, says the New York Press. One clever matron, speaking of the Chicago holocaust, said: "I have been in three theaters that burned down, and on each occasion had a forewarning of what was to happen. There was something in the air. A cold breath, as if a draught had suddenly been created, indicated to me that there was approaching danger. I quietly withdrew long before there was any suggestion of flames. My mother was often influenced in the same way. Some people call it 'a rabbit running over one's grave.' It is an uncanny feeling. Whenever mother felt it she would tell us that some one was about to die—some friend or acquaintance. I never knew her to be wrong."

That Mysterious Wind.

Most of us have experienced that mysterious wind. God was in it, perhaps, when the "still small voice" spoke to Elijah on Mount Horeb. It does not blow, however. The lightest feather is not disturbed by it. Yet we feel it. A chill sensation creeps over us, much like that which one feels on entering a cold-storage vault, except that it seems to affect the mind, heart, soul and all the senses as well as the outer cuticle. If there are spirits in the air it may be their aura which affects us. At sight of ghosts we feel the same identical sensation—whether they be nightmares or some fantastic vision of a disordered brain. There is unquestionably a psychic influence; something not exactly definable, but mesmeric, clairvoyant, hypnotic and somnambulistic.

At the Brooklyn Fire.

At the time of the Brooklyn horror, the Kate Claxton Two Orphans' hecatomb, the first man to leave the theatre remained outside. "What's the matter?" said an acquaintance. "Don't like the piece?" "Very much," was the reply, "but somehow or other can't feel comfortable. I feel like a haunted house. If I were superstitious I'd believe something bad is going to happen around here—an explosion, a railroad disaster, a shipwreck or that sort of thing." He must have felt the sneaking wind that never blows, but always forewarns.

In a Panic.

I have been in panics and felt the same sensation of cold and mystery before the outburst of reason. Once in a railroad train I felt it. The rabbit ran over my grave," and my hair almost stood on end following the imaginary beast's aura. "Something is about to happen," I whispered, anticipating a collision. Almost before the words were out of my mouth, and before we had time to think of preparing for an accident, passengers in the rear began piling over us in a wild delirium of fear, yelling, crying, gasping. Some crowded pell mell through the forward end of the car. Others dived through windows, husbands pulling their wives after them. In a trice the car was empty of all except myself and my companion, who had been pinned between seats. As we arose and looked back the headlight of a following engine drew close up to the rear of the train and stopped. The incident happened a short time after a horrible butchery on the same road, and the nerves of passengers were unstrung.

Education Needed.

Our schools have a fire drill that teaches children what to do in the event of flames breaking out. Our theatres have printed in their programme the exits "to be used in case of fire." Some have these possible loopholes of escape designated by red lights. But who sees exits when dread panic has taken possession of the audience and paralyzed the senses? Who is to tell what he would do in such an emergency? I believe that the roof of every theatre should be an immense reservoir, the flood gates of which would be opened automatically when fire breaks out. The management might then megaphone from the foyer: "Everybody remain seated! It is better to be drowned than burnet alive!" What we need first is a fire proof theatre; secondly—education in the art of escaping.

A DREAM OF LONG AGO.

I stand in the land of the Long Ago,
And my heart is light and my mind is free,
And the breezes are soft as the winds that blow
O'er the isles of the old Aegean Sea.
It is only a dream—would I never could wake
To the throb and to yearn for the youth-time gone;
Would it could last; for the heart must ache
When the Real comes back and the Dream has flown.

I lie by the river of Long Ago,
In the golden time of the golden June.
Oh, the grass is sweet, and the river's flow
Is whispering over the dear old tune
That I hear with a passionate content,
Tho' my heart's ablaze and my pulse aglow;
But I never dream that this life was meant
To hold such a pain as this Long Ago.

Only a dreamer, and only a dream;
But was there ever a dream like this?
Of lilac and roses, and the gleam
Of a girl's warm eyes, and the clinging kiss
Of a boy's first love—had it been the last,
As I swore in my fervor it should be so!
Perhaps there would be no sting to the past
Or pain in this dream of the Long Ago.

—C. G. Rogers.

Man alone is and shall be our god.—Feuerbach.

Honest error is to be pitied, nor ridiculed.—Chesterfield.

All Agree That the Soul Is Immortal.

There has been a great deal of opposition to Spiritualism by the churches and religious sects of the world and in so doing they have, in effect, condemned all of their own doctrines which are worth preserving. For the great central idea of all religions is the immortality of the soul—the continuity of life—without which they "become as sounding brass or a tinkling cymbal."

A great many of the churches inculcate the ridiculous notion that it all depends upon what poor, weak, erring humanity may believe about the attributes of the Unknown God, which the Apostle Paul declared to the Athenians, whether the life beyond is happy or miserable. Cicero said he did not see how one soothsayer could look another in the face without laughing. How one orthodox preacher can look another in the face without a broad smile is not apparent.

The Christian Bible asserts that the ways of God are past finding out, and that His judgments are unsearchable; yet the poor struggling soul is required to know all about God and His laws, and to conform to such laws and love their author, on the pain of being consigned to an eternity of misery after death!

The Christian churches and sects also are quite willing to believe that in good old Bible times the souls of the departed communicated with the souls of the living in dreams and otherwise; and they will tell you in the same breath, because the good book says so, that God is no respecter of persons.

Now if the Lord is no respecter of persons, and it seems that such must be the truth, then He permits the communion of the incarnate soul with the discarnate soul just as much to-day as he ever did, and communion of saints across the narrow line of death can occur just as well in America as in Jerusalem. And miracles may happen quite as well to-day as at any former period in the history of the world.

But aside from these and other minor things which the churches and religious cults believe that they believe, they are solid on the main question of the continuity.

The Alpha and Omega of Spiritualistic teachings is that the individual soul can never die; that its course is onward and upward and never backward and downward; that life after what we call death is progressive and continuous; that in proportion that we are intelligent and virtuous in this life, so will be our status when we reach the next stage of life. As we sow so shall we reap; that good deeds and not professions make up the character of the individual soul, and that if real success is reached it must be by well directed effort. There is no sleight-of-hand by which a brutal nature, by the wand of conversion, can be transformed into a saint! CARL C. POPE.

Black River Falls, Wis.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

JOHN RUSKIN.

The English Artist and Eloquent Writer.

To the Editor:—John Ruskin, an English artist and eloquent writer on art and nature, and who preceded your correspondent on the earth plane only nine months, was born in London in February, 1819, while your subscriber was born in Bristol, 120 miles distant.

At the age of 51, some of Ruskin's writings were published in Philadelphia, Pa., in which he says: "I had been educated in the doctrines of a narrow sect." It was at Oxford and in the Episcopal, "Established" Church of England. Little wonder that he should so honestly utter the confession above quoted. Aside from the morality inculcated in his lectures, it is observed that he was one of the pioneers in the "Higher Criticism" of the Bible.

Here is a sample of Ruskin's deadly thrusts at the church, as late as 1871:

"The dramatic Christianity of the organ and aisle, of dawn service and twilight revival. * * * This gas-lighted and gas-inspired Christianity we are triumphant in, and draw back the hem of our robes from the touch of the heretics who dispute it. * * * Your wealth, your amusement, your pride, would all be alike impossible, but for those whom you scorn or forget. * * * It is difficult to estimate the true significance of these things. * * * We permit or cause thousands of deaths daily, but we mean no harm; we set fire to houses and ravage peasants' fields, yet we should be sorry to find we had injured anybody. * * * Thomas Chalmers, an eminent Scottish divine (says Ruskin) at the end of his long life, having had much power with the public, uttered the impatient exclamation, 'The public is just a great baby!' * * * The more I see of our national faults or miseries, the more they resolve themselves into conditions of childish illiterateness and want of education." * * * How much like one of our millionaires was that remabrk, "The public be d—d!"

Ruskin, it will be observed, had not then the knowledge possessed by the world to-day in regard to the continuity of life and the ability of our arisen friends to return to earth and tell us of the realities of the life beyond the grave, else he would not have used words like these:

"Is our life forever to be without profit, without possession? Shall the strength of its generation be as barren as death, or cast away their labor as the wild fig tree casts her untimely figs? Is it all a dream, then, the desire of the eyes and the pride of life? or, if it be, might we not live in a nobler dream than this? The poets and prophets, the wise men and the scribes, though they have told us nothing about a life to come, have told us much about the life that is now. * * * Is this what has come of our worldly wisdom, tried against their folly? This our mightiest possible, against their impotent ideal? or have we only wandered among the spectra of a baser felicity, and chased phantoms of the tombs, instead of visions of the Almighty; and walked after the imagination of our evil hearts, instead of after the counsels of Eternity, until our lives—not in the likeness of the clouds of heaven, but of the smoke of hell—have become "as a vapor, that appeareth for a little time, and then vanisheth away?"

"Does it vanish, then? Are you sure of that—sure that the nothingness of the grave will be a rest from this troubled nothingness; and that the coiling shadow, which disquiets itself in vain, cannot change into the smoke of the torment that ascends forever?"

As these lectures were published thirty-two years ago, let us hope the great philanthropist, John Ruskin, has had fuller evidence of a life beyond the grave, which his inadequate religious experience did not furnish.

One of our great American authors, more than seventy years ago, (before the era of Spiritualism) wrote as follows:

"It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up from the ocean of Eternity to float a moment upon the waves and then sink into darkness and nothingness? Else, why is it that the aspirations which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass away and leave us to muse upon their faded loveliness? We are born for a higher destiny than that of earth! There is a realm where the rainbow never fades; where the stars shall be spread out before us like islands that slumber in the ocean, and where the beautiful beings that here pass before us like shadows, stay in our presence forever!"

I make this quotation, as it was stored away in memory's garret, nearly seventy years ago. It is substantially as the great author penned it. A thing of beauty is a joy forever!

C. H. MATHEWS

New Philadelphia, Ohio.

LIFE AFTER DEATH.

Some say that when, with aching heart,
We bend the cold, pale face above;
And softly on the pulseless breast,
Fold the still hands of those we love
That is the end. There is no morn
After the deep, dark night of death;
We are but matter, mind and soul,
All perish with the passing breath.

It cannot be, for oftentimes,
Within the long year since he died;
A presence, that I know full well,
Comes back to me at eventide.
I see the same kind, patient face,
Except devoid of pain and care;
And feel the well-remembered touch
Fall tenderly on brow and hair.

In vain materialists may seek
We are immortal to disprove,
Since from across the silent grave,
Dear hands reach out to us in love,
And tender eyes they meet our own,
With the glad look they had of yore;
And fond lips tell us that they live
Upon a brighter, fairer shore.

ALICE M. WARREN.

Proctorsville, Vt.

A Trenchant, Well Reasoned Philosophical Criticism.

"MIND FROM MATTER."

In the San Francisco Examiner, of January 15, Professor Larkin, of Lowe Observatory, writes under the above heading, claiming substantially that matter is transmuted into mind. Had the article been written by a layman, it would have received the ridicule of the general public. For while the assertions in support of his proposition are numerous, his evidence is most conspicuous by its total absence.

He says: "The division of matter into particles so infinitesimal that human minds cannot think of them, by means employed by J. J. Thompson, is one example." But he fails to intimate, even, how matter, though divided into infinitesimal particles can be transmuted—"raised up"—into mind. He makes no assertion in that direction which appeals to the approval of the trained intellect.

How does matter, infinitely divided or otherwise, become transformed into consciousness, or other recognized attributes of mind? A bald assertion is no proof. Imagine a right line drawn tangent to the earth's surface at Mount Lowe, extending through space. Professor Larkin could not by the aid of his telescope locate the termination of such line, or a point beyond which no space exists. He might, were it possible, use a million telescopes, one after the other, each having a magnifying power a million fold of its immediate predecessor, and at each sweep of the heavens with his successive telescopes, new worlds, before unknown, would meet his astonished gaze, but no terminal point of the tangential line could be discovered. He might through endless ages continue the process, and at each sweep of a superior telescope, new worlds, new systems, and amazing wonders of the most thrilling interest would meet his most astonished gaze, but no terminus to the tangential line, no point would be discovered beyond which space does not exist.

Now let him reverse the process, with microscopes of varying powers. Had he lived before the invention of the microscope he would have believed with the philosophers of that day, that the elements of which the earth is builded are four: Earth, air, fire and water. But with the microscope, and improved instruments for investigation and research, he peers into the infinitesimal constituents of matter, and finds that what were considered atoms, or elements, at one observation, prove, with the aid of better and more powerful instruments, to be composed of similar atoms and elements. And could each successive observation be made with microscopes of higher magnifying power and more delicate instruments, the process might continue through countless ages without discovering a particle of matter so small as to be without weight, length, breadth and thickness—so small as to be incapable of being broken into fragments still infinitely smaller. Now, at what point along the tangential line of observation and research, either in the region of the infinite, or in that of the infinitesimal, does a particle of matter become transmuted—"raised up"—into mind—into the conscious, thinking, intelligent ego? Is there any evidence in support of his proposition, or must we—poor laymen—be content with the naked assertion?

Again he says: "The dissipation of all matter now existing in the sun and bodies composing the solar system is another." Science has established the fact that all matter in the universe is in motion, from the immensity of worlds rolling through endless space, to the most infinitesimal particles swimming in the ocean of ether that fills up all the inter-atomic spaces. "A lump of matter," says Sir Oliver Lodge, "is as surely composed of atoms as a house is built of bricks." And science admits that no two of these atoms are contiguous. The lump of matter is composed of non-contiguous material particles and non-material spaces, something like the solar system.

And these inter-atomic spaces are filled with a connecting medium designated by scientists as "ether." This all-pervading ether is not composed of atoms or particles, and as Sir Oliver Lodge says:

"It is not matter as we know it"..."It is not matter in the sense we use the term." Again in speaking of ether, he says: "Substance it may be, matter it is not." And in this, all physicists and philosophers agree with Sir Oliver Lodge. From the time of Faraday to the present time, it has been scientifically demonstrated that every atom of matter can have associated with it, a certain definite charge, or quantity, of electricity, to which Dr. Johnstone Stoney gave the name of "Electron." This Electron, so far as known to scientists at present, is, so to speak, the ultimate unit, or atom of electricity. A particle of matter with one or more electrons attached is called an "Ion." An atom with an electron in excess is a "negative Ion," and one with an electron in deficit, is a "positive Ion." These particles of matter are in constant motion, they are hauled through the inter-atomic spaces of ether by the attached electron, and are coming into constant collision. Sir Oliver Lodge says: "The Electron may be compared to a horse, and the particle of matter, to which it is attached to a vehicle, or body to be hauled along."

These particles of matter have been approximately counted, weighed and measured, by Professor J. J. Thompson, Dr. Johnstone Stoney, Loschmidt, Lord Kelvin and others. From these most delicate and astounding experiments, it has been found that sixty hundred million times one hundred millions of them, occupy only about three cubic centimeters, or about as much as could be held in an ordinary thimble.

Some of these are positive and some are negative, the positive traveling in one direction, and the negative in the opposite. Through the experiments of Clerk Maxwell, Schuster, Crookes, J. J. Thompson, and others, it is found that the atom is not ultimate, as formerly supposed, but it is itself a compound composed of thousands of smaller infinitesimal particles. And so far as known, this amazing motion of the particles, atoms and molecules as they swim through ether is due to the dynamic energy of the electric unit, the Electron, to which they are attached. But whether this energy is inherent in the Electron, or whether it, in turn, is acted upon by some other potential energy, is undetermined. But nowhere in this field of research does it appear that a single particle, atom, or molecule of matter was ever transmuted, or "raised up," into mind.

As all material forms are in constant and eternal motion, from worlds and systems rolling through the immensity of infinite space to the infinitesimal particles and molecules that vibrate and swim through the inter-atomic oceans of Ether, "the dissemination of matter existing in the sun, or solar system," the "evaporation of particles of radium," or the refinement of matter into "light, electricity, or radiance," proves only that there is a constant and eternal ebb and flow of all material forms, whether infinitesimal particles, or worlds and systems. It affords no evidence that matter is "raised up" into mind.

Again he says: "Alcoholic and other poisons acting on brain cells can disturb, distort and finally destroy the mind." The assertion is entirely gratuitous.

There is a large class of men, scientists, able men and profound thinkers, whose opinions are worthy of consideration, who hold that mind is distinct from the human organism—the physical, material body—and superior to it. There is a vast accumulation of facts, a large mass of evidence, tending to support this contention, which can not be ruthlessly set aside by a mere empty assertion. Under this contention, the mind is the potential actor, the brain and the physical organism, the instrument. There is another class of able men, scientists and profound thinkers, among whom, I take it, Professor Larkin is numbered, whose opinions are equally deserving of consideration, who contend that the physical organism is the sum total of man.

If, then, one belonging to the first class should enunciate the proposition that the mind is an entity distinct from the organism, and superior to it, it would be only resonable that he should prove his proposition, or, at least, put forward statements that would meet the concurrence of the trained intellect. It will not do to rest upon a flippant assertion. So, also, if one of the second class enunciates the proposition that the physical organism—the brain—is the mind, the conscious, intelligent ego, he must support his proposition by adequate proof. It is now up to Professor Larkin to prove that an injury to the brain or a destruction of it, affects or destroys the mind. If you cut the telephone wire, or injure or destroy the phone, no communication can be transmitted to the other end of the line. But you must not suppose that by destroying the phone you have killed the man behind the phone. So, also, if it be true that the brain is the instrument through which the mind—the ego—communicates with mind, you must not imagine that an injury to the brain, or a destruction of it, injures, or kills the man behind the brain.

Again he says: "Put a galvanometer,"..."in circuit in a nerve in the human body, on its way to the brain, and irritate the nerve,"..."by twisting, pinching, pricking, or tapping, the needle of the apparatus will instantly move. Put the same little detective in a nerve of metal, twist, prick, or tap it, the needle moves over the index.

Put cocaine, chloroform, or other anesthetics on the living nerve, the needle comes to rest; put the same poison in the same quantities on the iron nerve, the needle rests." From this he seems to infer that a bar of iron is a conscious, intelligent, living entity.

If that be so, perhaps a few crowbars ought to be sent to college to prepare them for professorships in our colleges and universities.

These experiments with the galvanometer amount to this, and nothing more. Streams of electricity course along the nerve of the human body, and in like manner electricity flows over bars of iron, or other metallic substances. By tapping the nerve you interrupt and disturb the flow of electricity, and this disturbed condition of the circuit causes the needle to move over the index, and in like manner the disturbed condition of the circuit flowing over iron causes a similar deflection of the needle, so, also, "cocaine, chloroform and anesthetics have the same effect upon the electric current, whether its circuit be over a human nerve or a bar of iron. These experiments only prove the effect of such drugs upon the electric current.

They prove nothing as to life, consciousness, or intelligence, either in the human nerve or the bar of iron. They present no evidence, nor the semblance of evidence, that matter is transmuted—"lifted up"—into mind. Quoting from Hudson's Law of Mental Medicine, he says: "All organic tissue is made up of microscopic cells, each one of which is a living, intelligent, entity. This includes the bones, hair and nails, as well as the muscle and nerve, and all other portions of the organic structure." The cell is a structural unit in the living organism, as much so as a brick is in a building. Each cell has its function to perform in subordination to the power that builds up the organism, whatever that power may be. They are like the rank and file of an invading army, marching to the tap of the drum, in obedience to the power that builds and shapes the human body, positing through fixed and determinate law, each each structural cell at that point in the organism where its special and peculiar function is to be performed. Sir John Tyndall, one of England's ablest scientists, in his life-time, and a hard-headed materialist, after discussing the mechanical growth of the physical organism, said: "Here you have one-half of our dual truth. Let us now glance at the other half.

"Associated with this wonderful mechanism of the animal body, we have phenomena no less certain than those of the physics, but between which and the mechanism of the body, we discover no necessary connection. A man, for example, can say: 'I feel, I think, I love.'

"But how does consciousness infuse itself into the problem? The human brain is said to be the organ of thought and feeling....But the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a certain definite thought, and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which enables us to pass by a process of reasoning, from the one to the other. They appear together, but we do not know why. In affirming that the growth of the body is mechanical, and that thought as exercised by us, has its correlative in the physics of the brain, I think the position of the materialist is stated as far as that position is a tenable one. I do not think he is entitled to say that his molecular groupings and his molecular motions explain everything. In reality they explain nothing. The utmost he can affirm is the association of the two classes of phenomena of whose real bond of union he is in absolute ignorance."

These words have ever remained unchallenged by scientists and materialists the world over. And the problem that "Mind is raised up from matter," remains unproven.

GEO. W. LEWIS, A. M.

San Fransico, Cal.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

SPIRIT TRAVELS WHILE BODY SLEEPS.

BUFFALO WOMAN EIGHTEEN DAYS WITHOUT FOOD—MRS. LIZZIE EVELYN BARR, OF PORTER AVENUE, A PUZZLE TO SCIENTISTS—SHE REMAINS IN CATALEPTIC STATE FOR DAYS AND ACCOMPLISHES "ASTRAL PROJECTION."

The Society for Psychical Research is missing something. Right here in Buffalo is a "case" for one of its investigators and an exceedingly interesting one at that.

The simple statement that a Buffalo woman, for a period of eighteen days, absolutely refused to partake of food, does not on the face of it seem a startling announcement. But when one digs into the history of the person who looks with scorn on blue points, terrapin and other delicacies of the season for almost three weeks and yet remains in good health and spirit, pursuing the even tenor of her way with a calm disregard of the conventional three squares per day, the sensational features of the case crop up thick and plenty.

On Tuesday, January 5, Mrs. Lizzie Evelyn Barr of No. 407 Porter avenue, sat down to a bountifully-spread table in her own home and contented herself with waching the members of her family eat. She could not be persuaded to eat a mouthful and from that day to Friday, the 22d of January, her aversion to food continued.

Puzzle to Physicians.

Mrs. Barr is a Spiritualist and a medium and has a record for strange conditions probably unequaled by any other woman in the United States. During the past fifteen years she has more than once attracted attention through the press on account of the apparently abnormal conditions she exhibited at various times and for which the physicians summoned failed to account to their own satisfaction or to the friends and acquaintances who are deeply perplexed and alarmed concerning her.

Since Mrs. Barr became a believer in Spiritualism she has frequently been unconscious for days at a time, while friends and doctors worked vainly to release her from what seemed to be a state bordering closely on death. She would lie rigid, cold and almost inanimate, all efforts to revive her, such as the application of fomentations and the chafing of her icy limbs, meeting with no response. Nor did powerful electric currents conveying a voltage through her body sufficient to kill a dozen men cause even the quiver of a muscle.

In this condition Mrs. Barr, so 'tis said, was controlled by various "spirits," who assured her distracted relatives that she would in due time awake from her unnatural and prolonged sleep unharmed. The "guides" or "controls" announced that they were subjecting her to such conditions for the purpose of demonstrating their power and to convince unbelievers in the Spiritualistic cult of the truth of spirit return.

Her Kinzua Trance.

One trance in particular which occurred when Mrs. Barr was living in Kinzua, Pa., about thirteen years ago, was made the subject of numerous newspaper articles at the time—New York, Philadelphia and Buffalo dailies sending correspondents to write up the case which presented many sensational features. Of these the most remarkable were the application of scorching heat and strong electric currents without apparent effect.

Not only was she insensible to pain, but the scalding applications, hot irons, etc., left no impression in the form of burns and the tremendous voltage of electricity, no trace whatever.

On this occasion the late Dr. Stranahan, of Warren, Pa., was the physician in charge. He acknowledged at the time that he was completely mystified and unable to account through the known laws of medical science for the distinguishing features of Mrs. Barr's trance. After forty-eight hours of this immobility and insensibility the sleeper awoke as from a peaceful, dreamless slumber, asked for food and expressed the most intense surprise at the solicitude of those around her, declaring that she never felt better in her life and demanding to know "what the fuss was all about."

Astral Projection.

In addition to these prolonged trances some weird stories have appeared in print and have been vouched for by responsible persons, concerning a state of unconsciousness, called stattvolism, with which Mrs. Barr is accredited.

Statuvolism, so far as the writer is able to ascertain, is similar to what is known among theosophists as "projecting the astral body." Plainly stated, it means that the spirit can be separated from the body and appear at a distance with all the semblance of the material presence.

Among the theosophists of the East this is believed to be an absolutely normal condition and one that can be produced at will by those who understand the natural laws governing it.

To Mrs. Barr, however, belongs the distinction of being the first woman on record in this country to assume the statuvolic state.

The following from a paper devoted to psychic phenomena, under date of April 16, 1892, gives a brief account of a statuvolic trance, if it may be termed, as exhibited by Mrs. Barr:

Spirit Spirited to Gotham.

"Her person became rigid and was ostensibly under the control of some unseen power. This continued for half an hour before she returned to consciousness. Upon being questioned concerning herself during that time, she said: 'I have a faint recollection of being carried through space. My control held me by the hand and conveyed me to a large city, New York, he said. A moment later I found myself in a large room or hall containing many persons. At one end was a raised platform on which I saw a beautiful young woman handsomely dressed, who, I afterwards learned, was Miss Clara Parsons, a popular young medium, also controlled by the poet Longfellow. I was pleasantly greeted by her, when I noticed that I was in a handsomely and richly furnished apartment with many ladies present in evening dress. I then felt ashamed of my kitchen costume, but forgot about it soon as Miss Parsons introduced me as her dear friend, Mrs. Lizzie Barr, of Kinzua, Pa. After being cheered, I spoke, but do not remember what I said. I only can recall that I was conscious, and was being controlled by a spirit to speak. When I ceased, Miss Parsons kissed me and next I found myself here again.'

"The writer of this made it his duty as an investigator to obtain the address of Miss Parsons and ask for a description of the seance and, if one was held on that evening.

"The following letter (of which I hold the original) tells the story:

Longfellow a Control.

"New York, March 14, 1892.

"'Mr. T. L. Wilson:

"'Dear Sir:—Yes, we had a very enthusiastic as well as satisfying meeting at my house on the evening of February 1st, about 200 persons being present. Mrs. Lizzie Barr of Kinzua came. She developed splendidly through my control, Mr. Longfellow, who is hers as well, I believe. The last was a splendid one. Mrs. Barr must be a medium of remarkable development, etc.

CLARA PARSONS.

"Yours.

"To my mind this seems conclusive proof, but this is not the only one in confirmation of this statuvolic power or gift. She has also appeared to friends here by prearrangement for experiment's sake."

When asked by a reporter for The Courier what reason she assigned for her prolonged fast, Mrs. Barr said:

Spirit Guides Sustain Her.

"I believe this condition was brought about by a severe tax on my spiritual and mental powers and that my spirit friends and guides sustained me in some way so that I did not need food—digestion and assimilation requiring more vitality than I was at that time able to command through my own physical powers.

"I was not hungry and when urged to partake of food was absolutely unable to retain even so much as a mouthful of milk or an oyster. I had no sensation of taste and, though I have been able to eat a little for a day or so, I might as well chew up a piece of cloth or paper even now as food for all the taste there is in what I eat.

"While my fast continued I was perfectly well, but at times felt a slight weakness or dizziness, which lasted only a few moments at a time.

Have Business Acumen, Too.

"I have the utmost faith in my spirit guides to take care of me, although I had medical advice and was counselled not to eat until I felt that food was desirable.

"For the past four years my guides have controlled me daily to direct the making of an electrical invention which is now nearing completion. Of late the demands on my time and strength have been very arduous and I believe that this peculiar state is designed by my spirit friends to recuperate and afford me strength for the final effort to complete the work with which I have been so long engaged."

When asked to describe the invention to which she referred, Mrs. Barr said she was not permitted to divulge its nature until the work was finished.

Beyond Material Science.

Henry Hanson, an electrical expert, who has been a member of the family for many years, receives and puts into operation the advice of her guides. Numerous complicated drawing were shown the writer from which, it is said, the apparatus constituting the invention was made, and which Mrs. Barr and Mr. Hanson and others declare were not produced by human agency.

Mr. Hanson, while decling to go into details, says that the invention is based on a finer law than is known in the scientific world to-day and which has already been demonstrated satisfactorily to him, but that publicity of any sort at the present time he does not consider desirable.—Buffalo (N. Y.) Sunday Courier.

DISEASE.

Is It Caused by Obsession?—A Curious Experience With Catholic Spirits—They Surround a Man's Bed and Use "Howly Wather."

Having read the experiences of many others in regard to obsession, it is but fair to give the readers of The Progressive Thinker some of my experiences, by way of recompense. It is also a source of study to Spiritualists, are these various experiences.

About twelve years ago, I was staying a few months in Denver, investigating occult phenomena. A friend of mine was a spiritual teacher and healer of some note, and among his patients he was called upon to treat was an old man upwards of 60 years of age, for inflammatory rheumatism. He had been suffering great torments for two or three months and could get no relief from the medical fraternity, and as a last resort, through the agency of an acquaintance, he was persuaded to try this Spiritualist healer.

He was, by the way, a strong Catholic, and it was only to relieve him from extreme torture that he was willing to try almost anything.

I went with the healer to see and hear what I could, as I was an investigator. He gave the old man a magnetic treatment, and when ready to depart he kindly told him he would leave his patient in the hands of good Father Ryan, at one time a Catholic priest when in earth life. He was known to many Spiritualists for his beautiful poetry. He was no longer under the influence of that faith, however. He said also in case he should see spirits during the night not to be frightened as they would not do him harm, but come to his relief.

The next day we called to see how the old gentleman was progressing. To our astonishment his wife met us at the door, and said he did not care to have us come in, alleging as the very strong reason that we were of the devil, and he was afraid of us. But we kindly induced the old lady to let us go in at least and talk with him, assuring her that we would not treat him unless he so desired. She finally consented to allow us to go in to see him, and he related the following experiences he had the previous night:

"About midnight last night, there came about a dozen spirits and stood around me bedside. They set a bowl of wather upon me stomach, and then each of thim washed their hands in the wather. Thin they took some of the wather and sprinkled it over me and the bid. Presently there appeared at the foot of the bid a black divil with tusks in his head an inch long, and leered down at me.

"I knew his was the divil, and I called for me wife to bring the howly wather. She did so, and sprinkled it over me and the bid and to the room, and I defy all the divils in hell to stay where that howly wather is.'

Having received his reason for not wishing further treatment and learned that he had sent for the priest whom he was expecting every soon, we took our leave.

Now the question is, what was it that he saw? The priest used his power and cast out the obsessing spirit that was causing him such excruciating pains and torture; and when he resisted his method, by calling the holy water, did the devil again take possession of him? The man died in less than 10 days from the time of treatment.

Does not this corroborate the teachings set forth by the New Testament, and the healing by casting out of evil spirits? If not, how can it be explained? The facts can be substantiated if you wish them.

E. K. WALBRIDGE.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

HIGHLY COMMENDED.

"Mediumship and Its Laws, Its Conditions and Cultivation."

I have been reading Mr. Hudson Tuttle's book, "Mediumship and Its Laws, Its Conditions and Cultivation, during the past few days, and as it so effectually vindicates mediumship, describing the proper way to form circles and gain the varied forms of mediumship—trance, clairvoyance, psychometry, and also the physical manifestations in their highest and purest forms, I therefore believe that its importance has not been fully understood; that it should have a wider circulation. It is not a book to be read once and laid aside, but one which should be studied until its teachings are fully comprehended.

It is of inestimable value to every Spiritualist or investigator who takes any interest whatever in the phenomenal side of Spiritualism, or who desires to understand the laws governing the return of the departed—and this will include nearly everyone not bereft of those finer influences which actuate humanity, for it teaches so plainly how to avoid the dangers of mediumship, that it is well nigh indispensable to the individual who desires to escape its lower forms and make himself worthy of the presence of a higher class of controls.

Its logic is unassailable, its advice uplifting, and withal it will be of priceless value to all who desire a fund of information with which to combat the charges made by those who think it a "crime" to heed the advice of those who have passed from mortal vision.

I present a few extracts from the book which are particularly applicable at this time, showing the dangers of mediumship and how to avoid them:

"Unless the spirit realm can be approached with unbiased judgment and uncompromising reason it becomes dangerous ground. .... 'Thus saith the Lord' becomes 'thus saith the spirits' with even more disastrous results. Responsible reason yields place to an irresponsible spirit intelligence that impels its blind devotees, not in the course of right, but in the opposite direction."

"The will should always dominate. It is a great injustice to the individual for another to usurp control. The medium thus becomes a mere instrument, and a slave to the will of another. On the contrary the medium should hold himself superior to whatever control may come; should be able to command himself, and thereby the spirits who may or may not enter his sphere."

"When it is found that one is capable of coming into rapport with spiritual influences; that long-desired communion can be held with departed loved ones, the tendency is, in the ecstasy of the moment to yield all other interests to this new-found joy. The paramount laws and conditions of such control are not thought of, and the dangers not regarded. The influences are allowed to usurp the place of the will, and dictate in the most ordinary affairs of life. If only true and trustful friends, the guardian angels, held this control, there would be no danger, although such surrender of personality would be anything but desirable, but by this constant absorption the vital force becomes so weakened, the unsuspecting medium falls into the unresisting state, and passive to any influence, which in the nature of things he cannot know the character of. There are always those who gladly avail themselves of such opportunities, who not to awaken distrust in their instruments, for a time personate the friends who have previously communicated, and thus gain complete control, which they then recklessly use ....Simple purity of thought is not a safeguard, for that may be from ignorance of wrong, and without knowledge a source of danger. It is not absence of inclination, or temptation, but resistance because of wide-knowledge, which holds perfect balance, and all degrading motives and influences in abeyance.... Thinking of the undesired influence, and talking about it with friends, is an exciting cause, and should be discontinued. Those thus sensitive often talk about their troubles until every shadowy whim becomes a reality and fastens on the mind with an energy increasing at every recital. The only advice is that given to those suffering from physical disease: Do not think about it, do not talk about it. Think and talk about things above and beyond."

"The story of Christ and the tempter is instructive. He did not say: 'I am so exquisitely sensitive that the evil as well as the good spirits use me; Satan as well as the prophets.' He exercised the prerogative of developel mediumship and placed the evil spirit beneath his feet."

"Do you want a guide to lead you up to the highlands of spiritual being? Earnestly set your house in order for the reception of a divine guest. Sweep from your door every trace of selfishness, envy, hate, lust, desire, for if you would have the presence of an angel, be as near to the ideal angel as is in your power. Yes, you can choose, but not by simply wishing. The guide who enters your door will be as your innermost spirit.

"If you take a thousand people as they come, and have them write messages, would their communications be superior to those received from spirits? Yet those from the latter source are not from an average, but usually inferior class. Engaged as they are, each in his or her own advancement, it is with greatest sacrifice that elevated spirits come to earth....The lower circles make no such sacrifice....Ever near, they are ready to communicate at all times."

"The wandering fortune-teller represents passivity, while culture of this gift is represented in the sages of the past, as Socrates, Confucius, Mohammed, Lincoln, and hosts of others, who by the concentration of their training became responsive to the thoughts of superior beings."

"There is no use of spirits writing that which has already been demonstrated, to save some indolent medium the trouble of reading it in book or paper. No, learn all you can, from every source available....What has been gained, can only be known by reading the literature of Spiritualism. It is a fountain of new thought, and prepares the mind for receptivity of its own."

"It cannot be denied with truthfulness that excessive use of mediumship impairs the health. It rapidly exhausts the nervous force, just as excessive study or physical labor would do, only more rapidly. But this does not testify against its use, any more than illness often brought on by physical fatigue would show that labor is harmful.... The sweeping assertion, however, that 'all the best' mediums suffer in health or become dissolute, is unsupported by facts."

"All great movements have their dangers, and the brighter the light, the deeper the contrasting darkness."

It is not so much the object of Spiritualism to paint the alluring beauty of the next life as to impress the importance of right living in this."

The quotations given above but faintly outline the immense amount of information contained in this valuable though unostentatious book, and if it was carefully perused, and its advice heeded by every sensitive before attempting to act as mediator between the material and the spiritual worlds, there would be no need for such a book as the one recently discussed at length in your columns. The book, however, speaks better for itself than I am capable of doing and all should try to emulate the high standard set by Mr. Tuttle.

GEO. B. FERRIS.

Grand Rapids, Mich.

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The late R. G. Ingersoll stated in one of his famous lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he lets the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

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This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

The Religions of the East.

CRUEL GODS OF INDIA—DEITIES OF BRAHMIN FAITH RESPONSIBLE FOR VAST MISERY AND WOE—ANIMAL LIFE IS SACRED—WILLIAM E. CURTIS DESCRIBES HOW JAINS AFFORD PROTECTION TO LIVING THINGS.

William E. Curtis, writing from Bombay, India to the Chicago Record-Herald, gives some valuable statistics and facts in reference to that far-away country. He says:

Bombay, January 30.—Of the 300,000,000 people in India 207,000,000 belong to the Hindu or Brahmin faith, 63,000,000 are Mohammedans, 10,000,000 are Buddhists, 3,000,000 are Christians, 2,000,000 are Sikhs and 1,300,000 are Jains. Besides, these are a number of minor sects, the most important and interesting of which are the Parsees. It is difficult to give an accurate idea of Brahminism, but theoretically it is based upon the principles set forth in a series of sacred books known as the Vedas, written 4,000 years ago. Its gods were originally physical forces and phenomena—nature worship, which was once common to all men, the sun, fire, water, light, wind, the procreative and productive energies and the mystery of sex and birth, which impressed with wonder and awe the mind of primitive humanity.

But these deities become more and more vague and indefinite in the popular mind, and the simple, instinctive appeal of the human soul to a Power it could not see or comprehend was gradually debased into what is now known as Brahminism, and the most repugnant, revolting, cruel, obscene and vicious rites ever practiced by savages or barbarians. There is nothing in the Vedas to justify the cruelties of the Hindu gods and the practices of the priests. They do not authorize animal worship, child-marriage, the burning of widows or perpetual widowhood, but the priests have built up a stupendous system of superstition, of which they alone pretend to know the mystic meaning, and their supremacy is established. Thus the religion of the Vedas has disappeared and has given place to terrorism, demon worship and idolatry.

The three great gods of the Hindus are Siva, Vishnu and Brahma, but besides these are innumerable other deities, some 30,000,000 altogether, which have been created from time to time by worshipers of vivid imagination. When we speak of Hinduism as a religion, however, it is only a conventional use of a term, because it is not a religion in the sense that we are accustomed to apply that word. In all other creeds there is an element of ethics; morality, purity, justice and faith in men, but none of these qualities is taught by the Brahmins. With them the fear of unseen powers and the desire to obtain their favor is the only rule of life and the only maxim taught to the people. And it is the foundation upon which the influence and power of the Brahmins depend. The world and all its inhabitants are at the mercy of cruel, fickle and unjust gods; the gods are under the influence of the Brahmins; hence the Brahmins are holy men and must be treated accordingly. No Hindu will offend a Brahmin under any circumstances, lest his curse may call down all forms of misfortune. A Hindu proverb says, "What is in the Brahmin's books, that is in the Brahmin's heart. Neither you nor I knew there was so much evil in the world."

The census of 1901 returned 2,728,812 priests, which is an average of one for every seventy-two members of the Hindu faith, and it is believed that, altogether, there are more than 5,000,000, including religious mendicants of various kinds and attendants employed about the temples who are dependent upon the public for support. A large part of the income of the pious Hindu is devoted to the support of priests and the feeding of pilgrims. Wherever you see it, wherever you meet it, and especially when you come in contact with it as a sight-seer, the Hindu religion excites nothing but pity and abhorrence.

Buddhism is very different, although Buddha lived and died a Hindu, and the members of that sect still claim that he was the greatest, the wisest and the best of all Hindus. But no two religions are so contradictory and incompatible as that taught by Buddha and the modern teachings of the Brahmins. The underlying principles of Buddha's faith are love, charity and unselfishness, universal brotherhood and spiritual and physical purity. He believed in none of the present practices of the Hindu priests.

There is a striking resemblance between the teachings of Buddha and the teachings of Christ. You will find passages in the New Testament, reporting the words of the Savior, that seem like plagiarism from the maxims of Buddha, and, indeed, Buddhist scholars often tell of a myth concerning a young Jew who came from Syria with a caravan under instruction in a Buddhist monastery in Thibet. Thus they account for the silence of the scriptures concerning the doings of Christ between the ages of 12 and 20, and for the similarity between his sermons and those preached by the founder of their religion.

Buddha taught that good actions bring happiness and bad actions misery; that selfishness is the cause of sin, sorrow and suffering, and that the abolition of self, sacrifices for others and the suppression of passions and desires is the only true plan of salvation.

He died 543 years before Jesus was born, and within the next two centuries his teachings were accepted by two-thirds of the people of India, but by the tenth century of our era they had forgotten, and a great transformation had taken place among the Indo-Aryan races, who began to worship demons instead of angels and teach fear instead of hope, until now there are practically no Buddhists in India with the exception of the Burmese, who are almost unanimous in the confession of that faith. It is a singular phenomenon that Buddhism should so disappear from the land of its birth, although 450,000,000 of the human race still turn to its founder with pure affection as the wisest of teachers and the noblest of ideals.

The teachings of Buddha, however, still survive in a sect known as the Jains, founded by Jina, or Mahavira, a Buddhist priest, about a thousand years ago, as a protest against the cruel encroachments of the Hindus. Jina was a Perfect One, who subdued all worldly desires; who lived an unselfish life, practiced the golden rule, harmed no living thing, and attained the highest aim of the soul, right knowledge, right conduct, temperance, sobriety and chastity.

There are now 1, 334, 148 Jains in India, and among them are some of the wealthiest, most highly cultured and most charitable of all people. They carry their love of life to extremes. The true believer will not harm an insect, not even a mosquito or a flea. All Hindus are kind to animals, except when they ill treat them through ignorance, as is often the case. The Brahmins teach that murder, robbery, deception and every other form of crime and vice may be committed with the favor of their gods. They teach that the gods themselves are guilty of the most hideous depravity, and that the sacrifice of wives, children, brothers, sisters and friends to convenience or expediency for selfish ends is justifiable. Indeed, the British government has been compelled to interfere and prohibit the sacrifice of human life to propitiate the Hindu gods; it has suppressed the thugs, who, as you have read, formerly went about the country killing people in order to acquire holiness; it has prohibited the awful processions of the car of Juggernaut, before which hysterical fanatics used to throw their own bodies, and the bodies of their children, to be crushed under the iron wheels, in the hope of pleasing some monster among their deities. The suppression of infanticide, which is still encouraged by the Brahmins, is now receiving the vigilant attention of the authorities.

Every effort has been made during the last fifty years to prevent the awful cruelties to human beings that were common in Hindu worship, but no police intervention has ever been necessary to protect dumb animals; nobody was ever punished for cruelty to them; on the contrary, animal worship is one of the most general of practices among the Hindus, and all cows are sacred. But the Jains go still further and establish hospitals for aged and infirm animals. You can see them in Bombay, in Delhi, Lucknow, Calcutta and other places where the Jains are strong. Behind their walls are hundreds of decrepit horses, diseased cows and bullocks, mangy dogs and cats and every kind of sick, lame and infirm beast. Absurd stories are told strangers concerning the extremes to which this benevolence is carried, and some of them have actually appeared in published narratives of travel in India. One popular story is that when a flea lights upon the body of a Jain he captures it carefully, puts it in a receptacle and sends it to the asylum where fat coolies are hired to sit around all day and night and allow fleas, mosquitoes and other insects to feed upon them. But although untrue, these ridiculous stories are valuable as illustrating the principles in which the Jains believe. They are strict vegetarians. They will not kill an animal or a fish or a bird, or anything that breathes, for any purpose, and everbody can see that they strictly practice what they preach.

King Edward VII, Emperor of India, has more Mohammedans among his subjects than even the Sultan of Turkey, who is the nominal head of that sect. The 60,000,000 Moslems in India are an enterprising, intelligent and determined people. There is a great deal that is good in the teachings of the Koran, although they have been perverted, and a large proportion of those who profess its faith have shown manliness, devotion to duty, temperance and honesty that must be admired. Several officials of the government have told me that Mohammedans make the best officials in the service and can be trusted farther than any other class, but, speaking generally, Islam has been corrupted and debased in India just as it has been evrywhere else.

One of the results of this corruption is the sect known as Sikhs, which numbers about 2,000,000. It thrives best in the northern part of India, and furnishes the most reliable officials and the best soldiers for the native army. The Sikhs retain much that is good among the teachings of Mohammed, and have a Bible of their own, called the Adi-granth, made up of the sermons of Nanak, its founder, who died in the year 1530. It is full of excellent moral precepts; it teaches the brotherhood of man, the equality of the sexes; it rejects caste, and embraces all of the good points in Buddhism, with a pantheism that is very confusing. It would seem that the Sikhs worship all gods who are good to men, and reject the demonology of the Hindus. They believe in one Supreme Being, with attributes similar to the Allah of the Mohammedans, and recognize Mohammed as His prophet and exponent of His will. They have also adopted several Hindu deities in a sort of indirect way, although the Sikhs strictly prohibit idolatry. Their worship is pure and simple. Their temples are houses of prayer, where they meet, sing hymns, repeat a ritual and receive pieces of "karah prasad," a consecrated pastry, which means "the effectual offering." They are tolerant, and not only admit strangers to their worship, but invite them to participate in their communion.

But the most interesting of all the sects in India are the Parsees, the relics of one of the world's greatest creeds, descendants of the disciples of Zoroaster, the Persian fire worshipers, who sought refuge in India from the persecution of the all-conquering Mohammedans about the seventh century. They have not increased in numbers during all that time, but have retained the faith of their fathers undefiled, which has been described as "the most sublime expression of religious purity and thought except the teachings of Christ." It is a curious fact, however, that although the Parsees are the most enterprising people in India and the most highly educated, they have never attempted to propagate or even to make known their faith to the world. It remained for Anquetil Duperron, a young Frenchman, a Persian scholar, to translate the Zend Avesta, which contains the teachings of Zoroaster, and may be called the Parsee bible. And even now the highest authority in Parsee theology and literature is Professor Jackson, who holds the chair of oriental languages in Columbia University, New York. Professor Jackson is now in Persia engaged upon investigations of direct interest to the Parsees, who have the highest regard and affection for him, and great confidence in the accuracy of his treatment of their theology.

The Parsees have undoubtedly made more stir in the world in proportion to their population than any other race. They are a small community, and number only 94,000 altogether, of whom 76,000 reside in Bombay. They are without exception industrious and prosperous, nearly all being engaged in trade and manufacturing, and to them the City of Bombay owes the greatest part of its wealth and commercial influence.

WILLIAM E. CURTIS.

W. T. STEAD'S REMARKABLE SEANCE WITH A PARISIAN SEERESS.

CRISIS IN THE FAR EAST WAS PREDICTED—RUSSO-JAPANESE WAR THE FIRST ACT IN UNIVERSAL CONFLICT.

In lieu of the Russo-Japanese war just opened, it is interesting to recall Mr. Wm. T. Stead's remarkable seance with the famous seeress of modern Europe, Mme. Mongruel. The seance was held in the compartments of Mme. Mongruel, at No. 6 Rue Chaussee d'Antin, Paris, on July 31, 1900, and shortly after its consummation was given great publicity by the Paris and London journals, extended accounts of it appearing also in New York and Chicago papers in early September of that year.

Mr. Stead, who as editor of the London Review of Reviews,, and as author and reformer of world-wide fame, needs, of course, no introduction, had held a series of seances with the famous medium during the tenure of the Boxer rebellion in China and had received remarkably accurate presentations of conditions there at the time, as later dispatches proved. Not the least noteworthy of these was the information vouchsafed that the legations were safe, in face of a then recent telegram from Shanghai telling of how every European had been massacred with all imaginable atrocities by the Chinese imperial troops and boxers.

It was at one of these later seances that the topic with which this writing deals was revealed. Mme. Mongruel had just described the scene of confusion and bloodshed at Pekin when, in a lull of conversation, Mr. Stead asked her if she could see anything as to the future.

"Yes," she replied, " there is going to be a very great war with much bloodshed."

"Really?" Mr. Stead said. "When?"

"It has already begun," she said. "This is the first act."

"Tell me," said Mr. Stead, "how it will come about."

"The allied army," replied Mme. Mongruel, "will fight and defeat the Chinese. They will beat China terribly, but they will not destroy her altogether. They will pardon her. She will be forced to cede land to Russia and Germany, but as an empire China will remain practically intact. The time will come, perhaps, at the end of a year, when the Japanese will retire, very well pleased with themselves, and they will take no more part in a war against China.

"Then," Mme. Mongruel goes on to say, "you will think that there is going to be peace, but there will not be peace, for the war which has begun in the East will begin again in China and this time the Turks will be involved and the fate of Constantinople will be decided. It will be a great war, and a terrible war. I do not like to look," she said. "It is too awful, for it is a war all round the world. Ah, my poor France," she said. "I will not look further; I cannot bear to see."

Further than this, states Mr. Stead, Mme. Mongruel would not say, only adding that she expected the war would not end for two years. At first, Mr. Stead reports she said twelve months, but at a second sitting she said twelve months for the war in China (which is now in progress), and another twelve months following for the universal war which is to break out and "involve both hemispheres in ruin."

Whether one has belief of the powers ascribed to Mme. Mongruel by Mr. Stead, or not, it will be noticed that her prediction that immediate results of the Boxer rebellion would entail another war, has proven in every particular correct. It is easily discernible from the prediction that Russia and Japan would be the first involved in such struggle, now an actuality.

The retention of land by Russia and Germany on the close of the Boxer rebellion and the subsequent withdrawal of Japan from Chinese soil on demand of the Powers, as depicted by Mme. Mongruel, is now a matter of history.

Pertinent to the subject of a world war is the Constantinople telegram of recent date that that port is making every preparation to profit by Russia's preoccupation with affairs in the far East. It has already become known that extensive arrangements are under way in Turkey to facilitate the mobilization of troops and, so the report says, little doubt is felt in Constantinople that the preparations of the Sultan are for the purpose of leveling a blow at Bulgaria intended to crush her. Bulgaria, on the other hand, is desperately engaged in strengthening her defenses. In view of this Mme. Mongruel's reference to the Moslem kingdom would appear significant.

Russia's alliance with France as well as Great Britain's with Japan, and Germany's strong pro-Russian sentiment, are also worthy of cogitation in this connection. Should Japan be attacked by two powers at once, Great Britain is bound by treaty, to go to her rescue. Russia, in her present sore straits, would gladly welcome the aid of France or Germany, and the former, under pressure of public opinion, would not be backward in entangling herself, while the latter, also, would not be reluctant to enter the struggle herself and break the Franco-Russian alliance with an eye toward possible expansion in China. Our Secretary of State's note to the Powers that the integrity of China must be preserved in the present struggle would add to the predicted imbroglio. And, furthermore, it is only too likely from present indications that China herself may take sides with Japan.

Well, the suspense, at best, will not be long, according to Mme. Mongruel. Whether this Titan conflict takes place as predicted or not, students of the affairs of nations generally concede some such struggle before the political horizon of Europe can be cleared and an epoch of peace and spiritual progress prevail.

Mme. Mongruel, the seeress is now in her seventy-fifth year and enjoys a reputation as clairvoyant and prophetess that antedates the days of the Second Empire. She first attracted attention by prophesying the advent of Napoleon, and has since then searched the dim recesses of futurity with remarkable success.

WALTER GENTZKE.

Chicago, Ill.



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THE ROMAN OCTOPUS.

ITS EFFORTS TO STRANGLE OUR FREE SCHOOL SYSTEM.

An Open Letter to Rev. Jas. M. Hayes.

Rev. James M. Hayes—
St. Ignatius College, Chicago.

My Dear Sir:—I have read with much interest your defense of Archbishop Quigley's position on the public school question published in the Daily News of Feb. 1.

I trust that you will remember that we owe the fact and blessing that the state and church are separate, to the genius and wisdom of a Catholic, Charles Carroll of Carrollton, a member of the Constitutional Convention that created the national constitution.

Recognizing the right to life, liberty and the pursuit of happiness, which of course includes the privilege of worship in harmony with conscience, a decision untrammeled, which means an individual opinion regarding duty to God and fellow-man.

It is to the general and individual interest to have an intelligent, moral and industrious population to decide concerning matters in which the entire public is vitally concerned.

Public policy is outlined and citizens vote on its issues, the majority vote decides the contest. Our public school system as it exists to-day is the result of public opinion in which no creed or religion is taught.

Why?

Because the interests of the state are entirely terrestrial in their nature, concerned entirely in the intellectual, moral and economical welfare of all the people.

A nation as well as an individual should provide for its own household. Morality, arts, literature, science, etc., are taught in all our schools, leaving the student free to be taught by parents, priests and their friends in religious matters.

The Brahmin, Confucian, Mohammedan and many other religions can be equally taught here, as well as that religion denominated Christian.

History bids us beware of church and state dual government.

"Godless schools" do you say? Indeed! A term used with a view to render our schools odious to the unthinking and uneducated classes.

Catholics, Protestants, Freethinkers, Agnostics and those your church terms Pagan and Infidel, have an equal privilege in our public schools where no religious creeds are mentioned—only the different branches of education are taught—the single purpose being to develop intelligent moral citizenship.

While attending school sixty-five years ago the Bible was read, hymns sung and petitions were made to God and Christ to bless the schools. The teachers were Protestants. Catholics complained because the Bible read was Protestant. Under these conditions the demurring was justifiable.

The public policy accordingly was changed to a purely secular basis, so that neither Catholic nor Protestant could justly complain. Now we find the Catholic hierarchy again complaining with derogatory criticism, hence the odious term, "Godless schools," is applied to the entire system of public education.

The church thus completely reverses its attitude compared with its contention sixty years ago. A question here arises, was this a plan originally adopted to ultimately place the education of the entire people under the complete control of the Catholic church. The course thus pursued certainly creates that impression in the minds of the Protestant and secular portion of the people.

The united wisdom of the American people has devised and formulated a grand system of public education, wholly approved without complaint from any source except the Catholic portion, the latter only complaining of paying taxes to support these institutions of public instruction which are free to all who are disposed to patronize them.

Disinterested observers are likely to conclude that the controllers of the Catholic church lack confidence in the efficiency of the fundamental basic principles on which their system of religion is founded.

It is your privilege in this country to proselyte for your church by all fair means, but not to condemn the methods of education decided upon by a constitutional majority of the sovereign people.

It is no evidence of godlessness on the part of the devisors of the public school system because the plans confine the efforts of teachers to instruct in all the branches of education and training, for to include credal religious instructions in the many scores of isms and dogmas denominated religion would infringe upon the time necessary for secular study and rob the parents and priests of their prerogative.

We are fortunate to live in this progressively intellectual country and scientific age where there are no church inquisitions to accuse, condemn and execute without an opportunity for defense; a free country, a free people to freely discuss all subjects, to educate and train the youth and, then leave the parents and church to teach any shade of religion they choose, without calling on the community to pay the expense of so doing.

If the public school courses of teaching does not meet the approval of any church organizations, there are two courses for them to pursue; one is to refuse to patronize the schools, the other to alter the laws constitutionally provided.

Tracing the history of so-called Christian countries, with their constant warfare upon each other and upon Science particularly, the true savior and civilizer of all religions, only for the martyrs who perished in behalf of the promulgation of science, by the power controlling the church, holding the state in secondary position, what, suppose you, would be the status of civilization today?

It is not our purpose to criticise the motives, only the conduct of those in highest authority along down the ages.

If the axiom holds good, "By their fruit shall ye know them," the recorded acts of their lives alone should be sufficient to counsel the maintenance of wholly secular, instead of ecclesiastical inquisitional institutions.

"Science bows at no human shrine; she seeks neither praise nor applause; she only asks investigation." Happily she did not perish with her votaries who redeemed the world from the thralldom of the dark ages, which ages were the direct result of the tyranny of the powers which directed and controlled ecclesiastics.

Commencing with Emperor Constantine's convention, known as the Nicene council, I must decline to relate or comment upon conditions that followed in limited detail; all science, art and literature perished; the dark ages, the night of ignorance and superstition became universal, enduring for more than thirteen hundred years, in all of which time Europe did not double her population.

Rome, the mistress of the world, fell from her grandeur, with five million intelligent active people to five hundred thousand vagabonds; then, as the darkest hour is just before the break of day, a Copernicus, a Bruno, a Galileo was born, who in turn gave birth to science, the forerunner. They nurtured the science child with the loss of their liberty and blood; it survived, had many votaries, whose numbers have constantly increased notwithstanding the church was ever alert with fagot and fire to suppress their heresy.

For full four centuries the warfare has been waged. As the Science child increased in influence and importance, in that proportion the church decreased in its power to control.

As time makes progress, science will continue its evolutionary development, then finally there will come the naturally true and only enduring RELIGION, THE RELIGION OF HUMANITY, THE FATHER-MOTHERHOOD OF GOD, THE BROTHER-SISTERHOOD OF MAN.

Yours, for the good time coming,
C. H. HORINE.

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ADMIRES THE SEERS OF THE AGES.

I have finished reading "Seers of the Ages," by Dr. J. M. Peebles. Whereas all of the premium books are within themselves peerless, containing grand truths and sublime thoughts beautifully set with rare gems, yet the greatest of all the gems in the coronet of refined gold is the "Seers of the Ages." It is based on solid facts, kindly expressed, free from aggressive tones, yet persuasive in its truths; the fragrance of its knowledge sweet as the aroma of celestial fields, kindles anew the flame burning on the altar of my soul. Its author, who knows whereof he speaks, it seems, did not give the half that he could. The hungry soul is always calling for more, more! His brain is packed solid with scenes, experiences, wonders, both physical and spiritual, things that most of the world think about as remarkable, he is familiar with, having seen, tasted, touched and handled. We only regret that the Christian readers cannot take in some of the experiences of this gifted writer and thinker. We much wish that they could lay aside their dry bread, in which there is no sweetness, and come to our bountifully spread table and partake of the nectar thereof. May this grand author and his co-workers in the vineyard of research, tarry in the mortal and develop fairer qualities and purer Spiritual literature still. The Progressive thinker is growing better, were it possible, every issue. Its productions gleam its pages with glorious joy, that, "If a man die he lives again." Death is the open door to a higher life that we love and cannot forget our earthly lives, our joys and sorrows.

"More than all I thank thee, Heavenly Father that I live;
The bounties from thy hand I will most surely give;
Free from orthodoxy, and its dead and withered heart,
I'll sing God's praises in my soul, and in life do my part."

Rose L. Bushnell DonnElly.

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JOHN F. M.

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LAKE HELEN CAMP, FLA.

Notes From Southern Cassadaga Camp.

The arrivals at Camp Cassadaga during the past week and stopping at Hotel Cassadaga are W. W. Wheeler, Oakfield, Wis.; Mrs. S. R. Guild and Mrs. T. H. Kelley, of Brookline, Mass.; Mr. E. E. Vail, New York; James Burge and wife, A. Ely and E. Jennie Connel, New York; H. P. Gray and Leana Burns, Fairfax, Ga.; Mrs. Julia Pierson, Brunswick, Ga.; Frank Wilder, Spring Valley, Minn.; W. W. Stewart, wife and child, Conway, Fla.; Mr. Chandler, W. Palm Beach, Fla.

Those who are at the Webster, just outside the grounds are F. H. Wheelan, San Francisco, Cal.; Willard D. Ball, Cincinnati, Ohio; Mr. and Mrs. A. D. Evarts, Bristol, Vt.; Mrs. Flora A. Bishop, Melrose, Mass.; Dr. Wm. G. Maynard, Chicago, Ill.; Col. J. B. Chesney, Baltimore, Md.; O. G. Wanless, Anoka, Minn.; J. B. Steele and wife, Pittsburg, Pa.; W. W. Marshall and wife, Hardwick, Vt.; C. H. Anderson, Rerlands, Cal.; Mrs. J. Vignier, Lily Dale, N. Y.; Mrs. J. S. Duss, Economy, Pa.; Col. R. T. Van Horn and wife, Kansas City, Mo.

The opening week of the Southern Cassadaga Camp has been a very busy one notwithstanding there has been two days of very inclement weather. The cold breezes from the Northeast have not been pleasant, but when we read about the weather in the North we feel greatly blessed that we are only receiving faint zephyrs in comparison.

Mr. Colville's morning lessons have gone on most successfully, gaining in numbers and interest each day.

The dances have been very pleasant, with an absence of the rough element very perceptible, beginning at 7:30 and closing promptly at 11.

The Monday evening card parties give amusement to many who do not dance.

The Dixie Gingerbread Social was quite an event; although it was very rainy over fifty were present.

Conferences on Monday and Friday.

On Tuesday, Prof. Peck gave the first of a series of five lectures upon The Religion of Evolution, which he expects to give, the first being The Evolution of Worlds.

On Thursday afternoon the writer spoke upon the subject, "And He Went to His Own Place."

On Saturday, Mr. Colville spoke from subjects which were given by the audience: Divine Metaphysics, Eternal Punishment; and The Twin Brothers, Sleep and Death, and closed with a poem from different subjects chosen by those present.

Sunday morning, the 14th, a goodly number came in from the adjoining towns and with the campers there was a very fine audience. Mr. Colville was the speaker of the morning and discoursed upon the subject, Man Visible and Invisible, and closed with an improvised poem.

Our singers, Miss Whitney and Miss Salinas, aided by Prof. Peck, are doing good work. Prof. Longley's songs are great favorites here and the ladies sing them with great expression. They will cheer the world long after their author has said good-bye to pains and age but "Though they may forget the singer they will not forget the song."

Mr. Budington's Hymnals are used for Congregational singing and prove very acceptable as familiar tunes are sung with words adapted to them that sing into souls the gospel of Spiritualism.

The afternoon sermon was opened with a solo by Mr. Colville, "Angels Ever Bright and Fair." He was accompanied by Miss Whitney upon the organ.

Mr. Peck's discourse was listened to with intense interest by the large audience and his conclusions that there was intelligence in all the lower forms of life—that all nature was alive with sensation—that there must be an Infinite Intelligence that ruled the worlds. At the close of his lecture President Bond requested Mr. Peck to improvise a poem upon the subject of the afternoon which he did in a way that made the strangers wonder.

The Ladies' Auxiliary has already placed over one hundred dollars in the hands of the treasurer of the Association. This sum was made possible or nearly a fourth of it by the kindness of our sister, Mrs. Fannie Root, who has for weeks been very ill. Two years ago she began the blocks for a quilt, of which she did every stitch. Every block was stamped differently, and she outlined every figure before she had her most serious sickness. Mrs. Eva Carrigue, vice-president of the Ladies' Auxiliary, sewed them together and feather-stitched all the seams, then Mrs. Rachel Bryan, of Indiana, took the quilt and put it on the frames and attended to the quilting, which willing hands helped about. No long stitches were allowed—Aunt Rachel's eagle eye would see them. After it was most beautifully completed, Mrs. Bryan sold $25 worth of tickets upon it and J. D. Kilmer, of Willoughby, Ohio, drew the quilt. Mrs. Bryan says it's no trouble to sell tickets on anything—why, they came for tickets after they were all gone. "Thanks to every one who helped to finish it," was the word Mrs. Root sent next day, even though very ill she thinks of the cause and called for The Progressive Thinker to read the moment the fever had gone down so she could see to read. So many of both women and men are willing to help about our work and entertainments, I am afraid I should forget to mention all if I began to name them.

The Butler House was begun less than ten days ago and is now enclosed and will be finished before long.

Mr. W. Carroll and wife, Dr. Carroll, of Jamestown, N. Y., came a week ago. Mrs. Carroll is in poor health but hopes for speedy improvement.

Mrs. Bartholomew, Mrs. Brown and Mrs. Steele have done excellent work at the Wednesday afternoon seances for the benefit of the Woman's Auxiliary. Mrs. Bartholomew's trumpet seances are considered very convincing.

A load of people drawn by four white horses visited the camp on Saturday, and took dinner at the Spencer House.

Our corresponding secretary, Mrs. J. D. Palmer, has recovered from her severe cold, and will send information about the camp to those who desire it.

CARRIE E. S. TWING.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

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HEALING THE SICK.

"They Shall Lay Their Hands on the Sick, and They Shall Recover."

My father-in-law, of Mancelona, Mich., has had many spiritual experiences. This narrative I wrote down as he told it to me and I reproduce it here.

"Forty years ago my family and I lived near Petersburg, Monroe county, Michigan. There I became acquainted with a family named Rose, leaders in the Methodist church at that place.

"After I had moved away, I returned to look up evidence to get my pension. I called on other old acquaintances first, thinking I would not call on the Rose family for fear I would get into a religious discussion with Mr. Frank Rose; as we were both Masonic brothers, I wanted our friendly relations to continue.

"One day I was going past the house, not intending to call. When I was opposite the door, I was stopped and could not go any farther. I was in a normal condition and could not see anything in the way; but I felt with my hands and feet some obstruction like a stone wall, which was a spiritual obstruction. I looked around in wonderment. I saw Mr. Rose, whom I had passed unobserved. I returned to him near the fence and made myself known. Then he insisted on my staying all night with him. When I promised, we started for his house. He stopped me and told me his wife was very sick, and not expected to live. We went into his house and visited together. During our short visit, Mrs. Rose called him into her sick room several times to wait upon her. Then she told him to ask me to come in to take off her fever.

"Then he said to her: 'You are becoming awful flighty. Shall I not call in the girls to look after you until I run down for the doctor?'

"'No! Call in Mr. Lesher to take the fever off; for the angels have told me that they stopped him out in the road to come in here to take the fever from me.'

"Then Mr. Rose invited me into her room. I walked up to her bed and took hold of her hand. Then I said, 'Mrs. Rose, you have an awful fever.'

"She replied, 'The angels have told me that they stopped you out in the road to take this fever off from me. Now, do you think you can do it?'

"'Yes, indeed,' said I. Then a clairvoyant trance came over me, and I saw above her head her angel band of five, and opposite was my spirit band of five whom I recognized. Then I told her to be perfectly quiet for a few minutes. I quoted these words of Jesus: 'They shall lay their hands upon the sick and they shall recover,' and Mr. Rose repeated after me the same words. So saying, I laid my hand on her head.

"Soon she said, 'Mr. Lesher, now feel my pulse and see how the fever is all gone.'

"'I see that the fever has left,' I replied.

"'Now, Frank, you see what the angels can do when we give them a chance,' said she.

"'Yes, I see now,' replied Mr. Rose.

"The woman recovered, and many similar cases have I healed. It makes me happy, because their thankful thoughts flow back to me. Such blessings make me rich in spirit, richer than worldly possessions can make me. As there are no pockets in a shroud, gratitude and thankfulness for kind acts are the most pleasing possessions to take with us here and hereafter."

H. E. MARTIN.

Grand Rapids, Mich.

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MARY T. LONGLEY, Secretary N. S. A.

Psychic Properties of "N" Rays.

Any thing that in any way tends to cast light upon and elucidate any form of psychic science, is of interest and value to those engaged in the investigation of psychic subjects of whatever grade or form. Hence it will be read with interest that French metaphysicians and scientists are prone to investigations into occult mental and physical phenomena, and are never satisfied unless they have something unusual to engage their attention. Professor Charpentier, a Paris student, following up the experiments of Professor Blondiot, another Frenchman, has found that the penetrating lights, the "N" rays, discovered by the last named savant, are diffused by the human body, and have many peculiar and useful qualities. They are capable of traveling through metals and opaque substances, under certain conditions, and excite and brighen up phosphorescent bodies. Sunlight contains "N" rays, which, when the sunlight has been shut out, continue to pass through the interposed barrier, and will excite the phosphorescence of a small quantity of feebly insulated sulphure of calcium contained in a thin tube of glass. A cigarette paper dipped into fresh water will intercept these rays, while if salt water is used it is not a barrier.

Professor Charpentier, using a totally dark room, approached platino-cyanure of barium and found that, as he drew nearer to it, its luminosity increased, thus proving that "N" rays are sent out by the body. He found, too, that the brightness of the object increased when he contracted his muscles. It was asserted at first that these rays are stored in the body by the sun, but Dr. Charpentier has found that, after remaining hours in total darkness, his body gave out more and stronger "N" rays than before.

There is much speculation as to the effects this new discovery will have on medical science. One writer, in discussing the matter, tells of the case with which an examination of the heart may be made by "N" rays.

"A little luminescent object may be moved slowly over the skin around the cardiac region," he says; "the exact limits of the organ and the exact character of its pulsations wil be beautifully shown by the increasing and decreasing luminosity of that little luminescent object, pulsating light in response to the 'N' rays sent out in greater intensity when nearer to the contracting muscle."

It is asserted, too, that these "N" rays are responsible for the powers exerted by hypnotists, telepathists and mind-readers, the person diffusing many and strong rays easily dominating one who is weak in that respect. According to Sterling Heilig, who writes from Paris regarding the new discovery, it will be a very important factor in psychological investigations.

The Anti-Toxin Trust.

It may be thought by the people at large that the doctors are not making much use of the recently discovered anti-toxins, but the fact that there are three great manufacturing establishments engaged in the preparation of them shows that they are used to a large extent, and now that these establishments have entered into a trust for the purpose of enhancing the already exorbitant price, indicates that it is not humanity for which they labor, but money. If the anti-toxin possessed the qualities they claim for it, to put a price on it beyond the reach of all but the wealthy would be little short of murder. This is what they have done, doubled and tripled the price, and the doctors divide the exorbitant charges with them. It is not probable that one in a thousand of those treated with their remedies know anything about them. The doctor recommends them as something sure to cure, and the parents by the bedside of a suffering child do not allow a few dollars to stand between its restoration and death. They would give all they possess, even their own souls, for a cure.

What are anti-toxins, and how are they made?

The numerous serums (anti-toxins) for diphtheria, tetanus, consumption, pneumonia, etc., are prepared in a similar manner. We will illustrate by diphtheria. In sterilized flasks of beef broth, diphtheria germs are placed and these flasks are placed in an "incubator" for two or three weeks when a scum forms over the surface, and by the growth of the germs a most violent poison, a toxin has been formed by them in the fluid. The broth is then filtered through porcelain to separate the germs from the poison fluid, for it is the latter that is used. Then a horse in a stable where a hundred or more are kept, has a quantity of this fluid injected into its veins. Not enough to kill, but a terrible fever sets up and the horse is desperately sick. When it recovers a larger injection is given. The horse is again down with fever, but sooner recovers. This is repeated until the animal is not affected by the largest quantity. The blood has been prepared, and now the poor victim has to give it up. A few quarts a day, until it is judged that he can spare no more.

This blood is allowed to coagulate, and is filtered, for it is only the watery part that is wanted. It is mixed with a disinfectant, and put up in tubes hermetically sealed, a dose in a tube, ready to be injected into the veins of any one whom the doctors declare suffering from diphtheria, if the friends interested are willing to pay the charges.

A horse will supply an immense amount of this fluid, and the only cost is the use of the animal for the short time he is suffering the several attacks of fever, and recovering his strength from loss of blood. To the promoters of this scheme there is a veritable Klondike in a horse that is able to yield several thousand dollars worth of anti-toxin serum. It is manufactured and used with the same audacious confidence that has been given all new remedies, with a sublime trust in the ignorance of the patients who pay the bills and take the consequences. That these toxins are beneficial, is not admitted by all physicians, nor by half of them. The best informed hesitate over their use, and those who have employed them well know how uncertain, and often fatal are the results. If the toxins were unquestionably curative as claimed, the manufacturers who have tripled the price which was exorbitant before, should be dealt with as criminals.

Happily the toxin serum is not what is claimed for it, and for the good of the patients it were well if the trust made prices absolutely prohibitory. The whole practice with these anti-toxins is based on the wildest scheme of quackery ever recorded, and the strangest thing is that the medical profession should give it attention. The toxin in the blood of the horse is none the less poisonous, and the horse-serum is affected with the fever which is the symptom of its ferment and diseased condition. Is it not self-evident, does it need a word of argument, that such serum, the rotten blood of a horse, can be injected into the veins of a child, and not produce the most serious disturbance? Is it not sufficient to cause death? And we find in the history of cases given by physicians, that frequently after giving this remedy, there is heart failure, or general collapse. This is always referred to the disease, but the same dose given to a well person would give rise to the same symptoms.

Is the materia medica exhausted, and has all the treatments and remedies up to the present time for pneumonia, consumption, lock-jaw, diphtheria, etc., been valueless? Are physicians willing to confess that up to this time they have been as empirical as the veriest quack?

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.



Escaped Premature Burial, Lives Seven Days, and Then Dies.

The following from Harrisburg, Ill., has many points of interest to the psychologist, and emphasizes the contention of The Progressive Thinker for more care in making sure that the spirit has really departed:

An incident which occurred here a few days ago equals, if it does not surpass some of the miracles related in the Bible. Ulysses S. Roberts had been afflicted with consumption for nearly a year. Two weeks ago his condition became worse and a few days later he called his wife and two children to his bedside and, kissing them good-bye, told them of his fast approaching end. In the presence of the family, Rev. A. S. Maxey of the First Methodist Episcopal church, Attorney R. S. Marsh, the family physician and relatives, he apparently died.

An undertaker was called and all necessary preparations were being made for the funeral. Three hours had elapsed, when suddenly the supposed dead man smiled and opened his eyes.

Roberts asked them how long he had been gone, and when told three hours, he said:

"That's strange; it seems to me I have been gone a thousand years. I have been in heaven and I have been so happy."

He told of his meeting with his father, who had long preceded him, and other relatives and friends. Many questions were asked by Rev. Mr. Maxey concerning heaven and the description given by Roberts was wonderful. Among other things he said the Lord sent him back to perform a mission.

"But," said he, "I have just seven days to remain on earth, when I will leave you until we meet up yonder."

When asked by Rev. Maxey as to how Jesus appeared, he said he was almost always happy, except that at times when he beheld this earth steeped in sin an expression of sadness overshadowed his face.

True to Roberts' prediction, on the seventh day and the very hour named, he passed away—for the second time, his relatives firmly believe:

If this man was so weakened by disease that he sank into a death trance, how was it possible for him to return again to mortal life? The only plausible answer is that the trance is a recuperative process and the spirit gathers strength by spirit aid, to stay a little longer.

It is also remarkable that his experience, like all trance subjects, is colored by his belief, thus becoming clearly subjective, while other things appear contrary to his expectations and are as clearly objective.

It emphasizes the necessity of making absolutely certain that our friends here left their mortal bodies before burial.

CULTURE.

The Best Scholars in the World Blunder.

A Maumee, Ohio, Spiritualist remarks, January 30, that mediums stumble over syllables. He is right. The English language is "fearfully and wonderfully made," and it is not surprising that those from the "spirit side of life" find its nouns, verbs, predicates, subjects, cases, tenses, moods, nominatives barriers to inspiration, unless the medium is educated. It is but just to the mediums to admit that many, yes, many of the finest scholars are constantly tripping over "prepositions," and, to an alarming extent, are guilty of redundancies, pet phrases, that is, stereotyped expressions.

Mr. Charles Watts, of England, is one of the most accurate speakers of English I ever heard. So was Col. Ingersoll an almost perfect English speaker; but bear in mind that there are no infallibles in language or religion. In Chautauqua assemblies I sat for hours, pencil and note-book in hand, listening to the most distinguished scholars that Christianity has produced, and they all failed!

Yes, the Maumee Spiritualist is right in saying, "several of our best lecturers" violate the rules of language. I have endeavored to help them over the rough places. One young gentleman in Chicago, an easy speaker, but a blunderer, employed the word aura a number of times, so I knew his use of the fine word was not a lapsus linguae. He said "ora." We will send it after "rel-lums."

Almost universally Spiritualists, not the mediums and best lecturers only, but the "laity," mispronounce the pretty French word "seance." As near as I can represent it with common letters, they say "se-ans." It should be "sa," long a, not long e; "ongs"—the "o" sounds of o in "on," thus, "sa-ongs," primary accent on second syllable. All the French spirits from those rel-lums have never overcome this error.

One of your finest lecturers says "men-ace" (accent wrong—should be on first syllable).

Another eloquent gentleman says "empyr-ean"—wrong accent and wrong vowel-sound. Accent the penult, thus: empy-rean—long e sound in next to last syllable.

There are grammarians, orthoepists, linguists of the first magnitude in the "land that is brighter than day;" but, for some unaccountable reason, they have never deigned to teach "the children of earth" how to speak! A public lecturer, under inspiration, said, "We can come to you, but you cannot come to we." At a sa-ongs the spirit of Murray purported to be present. "Are you the spirit of Lindley Murray." Spirit: "I are!"

Let the good work go on.

W. F. JAMIESON.

Pentwater, Mich.

ON THE RIGHT TRACK.

WEAVER IS OPEN TO CONVICTION.

Famous General and Politician on Spiritualism—Declares That His Neighbor Woman Can Perform More Wonderful Stunts Than Anna Eva Fay Ever Did.

"I'm not a Spiritualist, and I'm not a scoffer. I'm simply open to conviction."

With these words General James B. Weaver, famous as a warrior and a politician and more recently showing marked tendencies to blossoming into an oil magnate, closed a dissertation on Spiritualism to a group of newspaper men at the Savery hotel. Reference to some feat of Anna Eva Fay called forth the general's remarks.

"Very wonderful; very wonderful, no doubt," began Mr. Weaver. "I should like very much to witness a performance by Miss Fay, but, do you know, nothing you have said about her can compare for a moment with the wonders performed by a neighbor woman of mine down at Colfax.

"I refer to Mrs. DeWolf Kiser. She and her husband live near us, and we are excellent friends. The Kisers are well-to-do and highly respectable. They have plenty of this world's goods for their own comfort and are not seeking to make capital of Mrs. Kiser's peculiar power. My friend Kiser often invited me over to his house and urged me to witness some of the remarkable things done by his wife. He sometimes remarked that several of my 'departed friends' desired to speak to me.

Determines to Try a Seance.

"At last I called on the Kisers and I want to tell you that I was wholly unprepared for the developments. Mrs. Kiser asked me to think of some one whom I would like to talk with. I thought of three persons. One was my mother, another was a political friend and another was a veteran with whom I served in the Civil war. They represented the dearest persons to me that had departed this life. Mark you, Mrs. Kiser didn't know anything about any of them and I didn't even tell her their names. I simply thought of them. Presently she remarked that there was a big, fat, jolly fellow that wished to speak to me. She said he said 'Hello, Jim,' and that he had been wanting to see me for a long time. She went ahead and detailed his conversation which was remarkably similar to his style of addressing me. There were 'ear marks' by which I could have recognized his talk from out of a hundred and it is mysterious to me that Mrs. Kiser was able to describe these features so accurately. She described his personal appearance to a nicety and finally concluded by correctly telling his name. He was my friend, the doctor, with whom I served in the army.

Baffled by Slate-Writing.

"Next she reached for her slate and asked me to hold it. It was an ordinary folding slate such as one sees in the school room. I opened it and examined it closely to find that it was perfectly blank, then closed it. As I grasped it I heard the scratching of a slate pencil and distinctly felt the vibrations within. I passed my hand over, under and around the slate and clutched it the more tightly to make sure that no extraneous force was doing that writing. At last Mrs. Kiser told me to open the slate and therein found a two-page letter from my political friend. There were peculiarities of expression and reference to circumstances which showed beyond doubt that he must have had something to do with it. Following this I had a communication from my mother.

She Doesn't Know How She Does It.

"'How do you do this?' I asked of Mrs. Kiser. 'I don't know,' she replied. 'I simply do it and I don't know how nor why.' And, do you know, I don't believe she does.

"No, I'm not a Spiritualist and no member of my family is, and none ever was that I know of. I simply grant that there is something that science hasn't yet fathomed which enables some people to make such wonderful manifestations. I'm not a scoffer nor a believer. I'm simply open to conviction.

George Wood Regrets Suicide.

"It is very strange to hear Mrs. Kiser tell of communications she has had with the spirit world. She details conversations that she claims to have had with numerous personages and it is extremely interesting to me. Take the case of George D. Wood, the banker, who committed suicide two months ago. I esteemed him most highly as a friend and neighbor. He was an extraordinarily fine fellow and I was intensely grieved to learn of his sad death. I knew in reason he must have been out of his mind or he would never have taken his own life when he apparently had so much to live for.

"One day I remarked to Mrs. Kiser that I thought it strange that Wood committed suicide. 'Yes, and he says he's sorry,' she promptly rejoined. 'I was talking to him only this morning, and he said that he believed it the most foolish thing he ever did.' She then went on to recite at considerable length her conversation with Wood and it was remarkable for its resemblance to what I instinctively felt he might have said."

—Des Moines (Iowa) Daily Capital.

A Golden Dream.

In a matter concerning dreams I will add more evidence of a true and genuine spiritual dream.

In 1893 there was a little placer gold boom started on Johnson Creek, heading in the Blue Mountains, San Juan county, Utah. I had never been a prospector before, but I got a presentiment to prospect for the source of the Johnson Creek placer gold. I got an old-time prospector to go with me. We established our camp near the head of one of the Johnson Creek forks, and prospected a couple of weeks, but had no success in finding anything very good, so we decided one Thursday evening to move camp the next morning three or four miles further north, on the other side of the mountains, and on that night I had a very vivid dream—in fact it seemed too real to be called a dream. It seemed that I was on a hillside, sloping to the west, prospecting leisurely along, and I heard a voice ahead of me as I was going toward camp. I looked, and saw a stranger coming toward me in great haste, and he seemed to be greatly excited. He put his hand on my shoulder and said: "You stay here a little while. I will come back. I want to see a fellow over the hill here. I have found something awfully good down here, and I want you to go with me, and you shall have a finger in the pie." He rushed out of sight in a few minutes.

I stood there a few moments thinking what to do, but concluded to walk out in the direction he came from, and stayed out in a little opening, clear of brush and timber, and there I saw that the ground was actually covered with a yellowish and red oxydized iron ore; it seemed that the ore was rich and a great deal of it, so my dream ended.

The next morning at the breakfast table I was relating my dream or vision to my partner, and he said, "I think you will strike it to-day." I had first finished relating my dream when our horses came running by the camp terribly frightened, and as the country was new to them we were afraid that they would quit the hills, so we took after them, and overtook them in about a mile. One of my horses was badly hurt, so I proposed to take an easier route back to camp, and as I got within about 500 feet of it I came out into a little opening that seemed very familiar to me. I stopped and looked around for a moment, and my dream came to me, and here I was on the identical spot I saw in my dream, and the ground was literally covered with float from a 120-foot vein. I filled my pockets with samples and went to camp. My partner and I panned the ore, and it panned well, so we did not move camp, but located the ground, and called the claim "The Golden Dream." Since then there has been some very rich assays made from the ore.

S. J. HOUSER.

Monticello, Utah.

CHURCH HISTORY.

Pope Joan a Myth—St. Peter Another.

The existence of a female pope was scarcely doubted prior to the Protestant Reformation, but since then ample proof has been adduced that the story is a fiction. A full acount of the case appears in Bower's History of the Popes. The author was a Scotchman, born 1685, died 1766, educated at Douay in France, went to Rome, became a Jesuit, began to doubt the apostolic succession, fled to England in 1726, there embraced the Protestant faith, and from his very ample materials and resources made the History of the Popes the crowning work of his life. In Vol. II, pages 221-7, he writes about Pope Joan, but does not number her in her papal succession. I quote;

"That no woman ever did sit in that See, and consequently that Pope Joan is a mere chimera or phantom, has been made so evidently appears by several Protestant as well as Roman Catholic writers, that I can scarce help charging those with want of candor who still maintain so stale and groundless a fable.

"The female pope owes her existence and her promotion to the Roman Catholics themselves; for by them that fable was invented, was published to the world by their priests and monks before the Reformation, and not discredited, upon their authority, even by those who were most zealously attached to the Holy See, and among the rest by St. Antonius, Archbishop of Florence; nor did they begin to confute it until Protestantism reproached them with it, as as reflecting great dishonor on the See of St. Peter."

The author adduces proof that on the death of Leo IV A. D., 855, the clergy and nobility of Rome met immediately and unanimously elected Benedict as his successor; then they waited upon him in a body at the church of St. Callistus, where they found him at his prayers, and forthwith carried him to the Lateran and placed him on the pontifical throne.

In conclusion the author says that the story of a female pope is "universally rejected by men of learning, whether Protestants or Papists, as an event first mentioned by writers who flourished 200 years at least after the fact in question, and absolutely irreconcilable with indisputable facts related by contemporaneous historians."

Among the many scandalous additions to the story it was said that her holiness having presumed to exorcise a demon, and commanded the devil to tell her when he was to quit her body, he answered:

Papa pater partum, Papisse pandito partum,
Et tibi tunc eadem in corpore quando recedam.

Which alleged spirit communication I freely translate as follows:

O father of holy men! Female papa!
O pontiff rotund in Episcopal See!
If you can tell when you're to be a mamma,
Then I'll let you know when the demon shall flee.

The Rev. S. Baring-Gould, who disproves the existence of Pope Joan, admits that a "marble monument representing the popess and her baby was erected on the spot." And its existence in 1413 is attested by Theodric of Niem, a papal secretary, who believed it to represent a female pope, though it might have been an ancient pagan statue. It was placed in the cathedral of Siens, among the popes between Leo IV and Benedict III, and inscribed "Joan VIII, an English woman." But Joan VIII reigned from 872 to 882, while the female Joan is said to have reigned from 854 to 856; and it is certain that Leo IV, her alleged predecessor, died July 17, 885, and his successor, Benedict III, was consecrated in September following. The statue of the female pope was subsequently metamorphosed into that of Pope Zachary, who reigned from 741 to 752. Finally in 1677, it was destroyed. Doubtless it was an ancient pagan statue like many others that have been transformed into Christian saints. Even the ancient chair of St. Peter has engraved on its back the twelve labors of Hercules, as Bower proves in his history of the first pope, Peter, who like Pope Joan, is a myth. See article in The Progressive Thinker of March 8, 1902 on "The Chair of St. Peter."

But it does not follow that all the early bishops of Rome were myths. The Roman Empire always had bishops, priests, monks and nuns. Under the first emperor and long thereafter these were votaries of Augustus. At the beginning of the eighth century the idolatry had changed to the worship of IES CHRESTUS, "Good Bacchus." His idol was carried from Pontus, on the Black Sea, to Alexandria, where Bacchus and Osiris became one. The Greek inscription on the statue was I H S, the H being equivalent to the Roman E. The Greek letters were in later times interpreted by the Catholic cult to stand for Iesus Salvator Hominem.

"What we do not know and are very doubtful about," says "Nummus," the coin expert, "is, what was the religion of the Roman Empire between the fourth and eighth centuries. It was certainly not Christianity; the coins prove that much without a doubt. Was it Manechaism, or Mithraism, or Bacchism, or the worship of Hesus, all four combined? The coins, tombstones, and other monuments of that period belong to all of these religions, some to that of Serapis, some to a worship of the sun distinct from Mithraism, and a few to Isis. In the midst of this religious confusion the worship of Hesus, as practiced in Gaul, was not without its votaries in Rome, whose political union with Gaul must have largely augmented their numbers. Lucan and other Roman authors refer to this cult; there are many monuments of it still in existence, yet it is seldom mentioned in modern works." (Truth Seeker.)

We know but little of the prevailing religions of Rome after the worship of Augustus was superseded by that of imaginary deities. The Rev. Theodore Parker, who died in 1859, declared that there was more writing done in Boston in thirteen days than in all Europe in the first thirteen centuries.

WM. HENRY BURR.

PEACE AND WAR.

The Triumphs of Peace Superior to Those of War.

In these times when we see the nations of the world making strenuous efforts to become more efficient in the destructive work of its armies and navies, it is a pleasant and profitable employment to review the triumphs of peace in the industrial world. If we are not careful we will get into a pessimistic train of thought, being more or less oppressed by the aggressive war spirit which is made manifest by the different nations in their dealings with each other; and think we see in that an ominous sign of human degeneracy. But when we view the subject with the care and intelligence that is necessary, we see that it is only the spasmodic efforts of the old order of life with its violence, trying to retain its supremacy in the face of the triumphal march of the principles of Peace.

To illustrate what has been done on the line of peaceful triumphs, we would point to what England, that most aggressive of nations, has accomplished in Egypt in the construction of the great Nile dam at Assouan. It is a work that has been done directly in the interests of peace and a higher civilization. In the planning and construction of that gigantic undertaking militarism has had nothing to do. By retaining the surplus waters of the Nile to be used for irrigating purposes it will literally make the desert blossom as the rose. Over one million acres of what was formerly desert will be made fruitful by irrigation, and the cost of construction will, it is estimated be defrayed in less than three years by the increased wealth of the land that has been brought under cultivation.

Another great enterprise to help the advancement of the peaceful conquest of the world is the one inaugurated by the reclamation of the arid lands of our western states and territories, by building storage dams at the head of the rivers, retaining in flood times their surplus which would without that restraint cause great destruction to life and property. Irrigating canals will make fruitful millions of acres which at present is worthless land as far as any practical benefit is concerned.

Another great project in the interest of peace is the inter-oceanic ship canal across the isthmus of Panama, which the United States has virtually pledged to see completed. It has been talked about for over three hundred years, and its construction will be one more bond to bind the nations of the world together, making it more impossible to inaugurate war. It will be one of the great triumphs of peace, showing to the world that nations do not need war as a means by which they may expend their surplus energy.

These and others that will follow are the triumphs of the civilized human over its inherited brutal instincts which through the ages that have passed have to a great extent dominated human life, but which will be superseded by the more beneficent forces. The angel of peace is not a weakling, a mere negation in the great struggle of life to attain to higher conditions; but it is a vigorous potent being, determined to show to mankind some practical results of the superiority of peaceful pursuits over those of war. In projecting and successfully accomplishing those peaceful measures there is plenty of opportunity for the individual or nation to bring to the front and utilize that latent energy which the advocates of war claim can only be done through exploiting the military instincts.

Before our good old mother earth has had all of its waste places made to blossom as the rose and become fruitful gardens, there will have to be a tremendous amount of energy intelligently expended by its inhabitants. That in time those forces will be more fully utilized in peaceful pursuits we firmly believe. The inspiring words of Gerald Massey will illustrate this glorious advent:

"'Tis coming up the steeps of time,
And this old world is growing brighter,
We may not see its dawn sublime.
But high hopes make our hearts throb lighter.
We may be sleeping in the ground
When it shall wake this world in wonder,
But we have felt it gathering round
And heard its voice in living thunder;
'Tis coming, yes, 'tis coming.

"'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which when thinking was a crime
Souls leaped to heaven from scaffolds gory.
They paused nor saw the work they wrought,
Now the crowned hopes of centuries blossom,
But the live lightning of their thought
And daring deeds doth pulse earth's bosom.
'Tis coming, yes, 'tis coming.

"Aye, it must come, the tyrant's throne
Is crumbling with our hot tears rusted.
The sword earth's mighty have leaned on,
Is cankered, with our hearts' blood crusted.
Room for the men of mind, make way,
Ye robber rulers, pause no longer,
Ye cannot stay the opening day
The world moves on, the light grows stronger,
The people's advent's coming."

HAMILTON DE GRAW.

Shakers, N. Y.

Hurrah!" for "Our God."

The ancient Israelite declared: "Their God is not as our God, our enemies themselves being judges."

Why? Because "our God" gave us victory in our warfare against our enemies. We gained the victory because "our God" helped us to overcome and slaughter our enemies.

In view of the conquering Israelites, they felt justified in exultingly declaring: "The Lord ("our God") is a man of war," a veritable slaughterer of the enemies of his people.

The same military spirit is rife to-day among the Christian nations of the world. Each combatant people appeals to its own "our God" for protection and defense, and for victory over "our enemies."

An instance of this sort of pious militarism is afforded by a recent order of the day, issued by the Russian commander Alexieff to the Russian troops. He says: "Our God, who has always upheld," etc. And he closes with this peculiar utterance: "God be with us. Hurrah!"

This pious military ejaculation reminds of the sinner at the mourner's bench, who after long wrestling to find salvation, surprised the audience by suddenly leaping high and crying out: "Hurrah for God!"

If the war should finally go against the Russians, would they continue to "hurrah"? Or would they come to the conclusion that the Japs' God was stronger than "our God?" There is a lesson in these things, for the study of the thoughtful.

TARES.

PLAIN TALK WITH REFERENCE TO VEXATIOUS WEEDS.

Given in Language That All Can Understand.

"Nay, lest while ye gather up the tares ye root out the wheat with them."

Shall we longer be governed by that command?

Look about you to-day, and need you wonder why so many excellent men and women refuse to identify themselves with the various Spiritualistic societies, although they are firm believers in the continuity of life and spirit return.

It it because Spiritualism is an unpopular truth?

No!

They know that as members of an association they would come in touch with so much that would grate upon their spiritual and moral sensibilities. They are fully satisfied that certain societies have condoned, and even endorsed by continuous employment, mediums that have been caught in deceptive tricks time and time again; and these exposures have not been brought about by unprejudiced unbelievers, but by life-long, upright, honest Spiritualists.

Can you blame people for keeping aloof when their presence in societies of the kind mentioned, would give countenance to fakerism and fraud? Now, let us examine the two classes with which we have to deal. First, we have the out and out faker who cannot give a genuine manifestation. They do us but little harm, and are soon relegated to oblivion in spite of the protests of a few gullibles that are willing and anxious to swallow anything, claiming to be a spiritual manifestation.

The second class that we have to deal with is composed of parties that should be dealt with most severely. They are the ones who possess mediumistic gifts, but when in their normal condition are of the earth earthy.

On certain occasions when conditions were favorable, and the circle harmonious, the best of results were obtained. The messages and manifestations were genuine. They were what they purported to be—true messages from spirit friends; but knowing from experience that a failure is likely to occur, and no show no pay, they are prepared for all such emergencies, and with paraphernalia and tricks they perpetrate a fraud, and sooner or later are caught and exposed through the Spiritualistic press. Then we are confronted with a strong and positive declaration, backed up with sworn affidavits of old Spiritualists that they are all right, for they have thoroughly tested them.

Now what are we going to do to get rid of these barnacles that are weighting down our glorious cause? Well, I propose this as a first step. After a medium has been caught tricking, never permit his or her name to appear in the columns of the Spiritualist papers, no matter how well backed by testimonials. Never allow them to appear in any of our societies. Never allow them to appear on our camp grounds, even as spectators.

Root them out!

Never mind the destruction of a little pure wheat, it is better thus than to have the whole field of growing grain choked to death.

It is to be regretted that under this plan, some innocent parties at times might suffer. Better so than that thousands of innocent people, with mourning hearts, should be robbed of their hard-earned dollars, and driven from our ranks with disgust and aching hearts.

Root out these triflers with the heart's most holy and sacred ties. These warts that have checked our growth, and been a bar to progress. With these moral "degenerates" eliminated from our ranks, our honest mediums would no longer suffer from the cruel suspicions of the unbelieving multitude.

Spiritualism offers the only rational explanation for the phenomena of life, here and hereafter. Within its philosophy there can be found a reason for the existence of all other systems of thought, and upon the acceptance of its truths, depends the salvation of the people from ignorance and sin, and when its light is no longer impeded the nations will learn war no more, and the long night of darkness and superstition will have passed away.

WALLACE H. MOORE.

Shepard, Ohio.

Is Spiritualism Progressing Backward?

In support of an assertion in an article published in The Progressive Thinker of Dec. 12, under caption of The Paucity and Injustice of Traditionary Evidence, Etc., which is as follows: "The reversion of religious customs and ceremonies seems to be unique in the Spiritualistic ranks; for while most of the old-line churches have been creeping mollusk-like in the direction and pace of a snail, yet their new infant is undoubtedly creeping crustacean-like in the pace and direction of a craw-fish." I wish to have republished a few excerpts from a sermon by the Rev. Ford Fisher, of Franklin Avenue Congregational Church, Cleveland, Ohio, and delivered Sunday, Feb. 14, on "The Religion of the Future," which follow:

"Our intent and purpose, however, is not to become analytical and pedantic, but prophetic and practical. What, then is the outlook for Christianity? Is the cry to be, 'back to the old paths!' or 'forward to the tree of knowledge?' * * * The simple truth will mark the religion of the future. All robes and miters, and crosses and crucifixes, and gorgeous altars, and pomp and splendid ceremonials shall be as filth underneath the feet."

"Don't you suppose that the God of the late lamented Herbert Spencer, and Darwin and Huxley was far more intelligent than the God of those who believe in a divinity with a personality like a man, way off in some remote corner of his vast universe, watching the machinery, and judging right and wrong in human actions?"

"The church of to-day must either be reformed from within or destroyed from without. Reformed in spirit, not the patching up of creeds but deeds." "The ministry must be ordained of God (naturally) not of men (artificially)."

"They must have the primal endowment of a resistless personality."

I present, and ask the publication of the above for the especial consideration of the creedalites in the Spiritualistic ranks, hoping that they may thereby be helped to see that their course has a defensive as well as an offensive side; and also to suggest that "A decent respect for the opinions of mankind requires that they should declare the cause that led to the separation.

Lorain, Ohio. E. V. MORSE.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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The Signs of Promise.

A Lecture Delivered by Mrs. H. P. Russegue, at Springfield, Mass.

I have selected for my subject this evening, "Watchman on the Heights, What Are the Signs of Promise?"

When the Druid built his altars, they were based upon foundations he considered immovable. He prepared the soil with exquisite care, upon which he placed the basic stone with mathematical precision, believing that the signs of promise would be revealed to him by the wonderful light of it. When the man of the Southern spheres sought the signs of promise, he pointed to the Southern skies, and asked in which direction the light of the central star was beaming, believing that from that source came to him the answer to his prayers, and the supply to his necessities. When the shepherds were asking for the signs of promise, and the world was clamoring for a new light to shine upon their pathway, behold the Star of Bethlehem revealed the resting place of the Jesus Child. The world has looked backward to that sign of the olden times, and upon the promise it gave they have builded religious beliefs; they have formulated faiths, they have prophesied the future, they have outlined the hereafter, they have created heaven, they have established a hell, they have marked the line between good and evil, they have made castes of humanity, and to-day, the world is asking what is the sign of promise?

The different conditions of human life, as they are presented to the thoughtful mind, awaken within that mind the inquiry, what are the ultimates of these conditions? They are not confined to the religious world alone; they are not limited to the present year, for there are causes imminent whose ultimates reach out into the future, and out of which the great promise must be made, not with sin, or injustice, but it must be made with the rights of man. Man stands a dominating individual upon the threshold of every necessity, he stands before the world a light to shine in every direction, that all there is in him, there is of him, or there is for him, must go out unto the human family, that there may come back to him that for which he craves, that for which he is recognizing a need. These rights do not pertain alone to the conditions of belief, but they are practical in their issues, practical in their applications. They are real in their relative conditions between man and man.

Capital and labor have presented their conditions to the world within the last few years, and the world has come to discover that through the test contest there is shining a great need, and the need pertains to both classes: Wrong is upon either hand, right is upon either hand, and the discriminating intellect of man must gather out of this great confusion, and the great conflict, that which is best, most just, and righteous, for humanity. This, friends, is one of the most important suggestions for your contemplation; it is one of the most important things for discussion; it is one of the most portentous signs for the future; it is one of the brightest lights, if it is received in the right spirit, that can shine into your lives, and that shall equalize the rights of men, and bring you into righteous relationships.

Labor is as independent in its condition, as is capital in its. There is a mutual dependence one upon the other. Rome fell because of her luxurious extravagance. Ancient Carthage tottered upon its walls; Nineveh and Babylon were razed to the earth, because of their injustice that prevailed from man to man. To-day, the signs are pointing to similar issues, only that there is a higher civilization, and a more just and equal consideration of human rights. The facts of the past stand out boldly upon the ancient skies, and he who runs may read the signs of the times. It is not simply I am that I am, or I shall be, it is not simply that there is a future for one or for all, but what are the conditions of the present? What shall be the conditions of the future, that shall make the best, and shall bring the best results, for the benefit of humanity? In your knowledge of the conditions upon this planet, you will recognize that this conflict has been going on for many years.

There will never be a true religion upon the face of the earth, until the rights of man stand out, and are recognized. John Wright, the defender of human rights, proclaimed that there is no such thing as righteousness for the human soul, until men are dealt with righteously, and justice is measured out to all. Garrison, and Phillips, and your own defenders of human rights, those who battled bravely for the rights of man, regardless of color or nation, those who stood firmly upon a foundation against all the persecution that could be heaped upon them, proclaimed this one principle, and it is that which fires every earnest, honest soul to-day; it is that which awakens in every human heart the obligations we owe to our fellow-men. They proclaim the right of liberty to every human soul. To-day, all that is required is the rights of human liberty. No license is demanded, or asked for, but liberty in its highest and holiest meaning is asked for for the race, and the race does not mean man in general, any more than it means man individually. What is right for the nation is right for the man, for man is a part of society, society is a part of the state, the state is a part of the nation, and a constitution for a nation should become, and is, the constitution for the man. The rights of man belong to him in his position as painter, as worker, as inventor, as daily laborer, as professor of learning, as a promulgator of law, as a preacher, as a philosopher, as a teacher, and man in his own position, is as justly entitled to the highest right, to think, and to demand that which is just and equitable to him, as is the man who administers large estates, and governs millions of dollars. Thus, this recognition, living in the hearts of men, has followed the great conflict that is going on. It is not confined to a miracle. Its fires are burning upon the altars. Every nation is feeling its influence. The great heart-throbbing of human life is pulsating toward the great good for human life, and it is time that we have religion, for religious life, to illumine our souls, that we begin to investigate the causes that have induced these conditions.

First of all, however, I wish distinctly to preface the next remark with this explanation. I believe that every formulated faith has had its usefulness, its place, and its influence, therefore, whatever I may say concerning any one of those faiths, is not to condemn its usefulness, only its misapplication. The great injustice that has grown out of the religion that has made one life, or one man, the recipient of all the burdens of the world, has founded an injustice whose influence is felt over the earth's surface.

Vicarious atonement is one of the corner-stones upon which the temple of eternal injustice rests, and only the atonement of every soul, for every wrong that applies to that soul, is the only light that can lead the world up on the heights of equality, and it is needless to say that the world is equal, it is not. There are men of great intellects, as there are men of great wealth; but they are not always possessors of the same; there are men of power, and men of weakness; there are men who are ignorant, and men who are wise; but there is not a life so round, and so complete, that it embraces the whole. The scientist is not usually the most practical man in the world; the philosopher is not always the most useful man in the world; the inventor is not always the best mechanic in the world; the teacher is not always the best man to practice what he teaches, and so on, through every department of life, yet it requires the whole universe of mind to constitute the one great unit of divinity.

Hence it is time that we begin to think what it means to be just to one another. It is time to look to the eastern sky to behold what the signs of promise are. The revelator said, that he who looks to the west, and beholds a cloud as large as a man's hand, to foretell the storm, is a liar and deceiver; but he who looks into the mental skies, into the world of mind, and beholds the clouds that are athwart the heavens, finds there the signs that are shaping the lives of men, and beholds the justice that is being measured out to the world. The rights of every individual should be recognized. If a man labors for you, performing the amount of work specified by you, he should receive in exchange the capital made by you, and with this just and equitable response, there is no such thing as injustice.

If a man goes down into the bowels of the earth, and delves for a living so many hours out of the twenty-four, he should receive that which is his due, and there should be a just compensation measured out to him. Why? He is not able, perhaps capable of performing a higher class of work; he is not able to adjudicate the rights of his fellow-men; he is not competent to execute the laws of the land; he is not able, by any means, to formulate laws; he cannot think of the best means by which the people may be ruled, but he is expending so much muscular force, and he has guided that muscular force with the best ability, and he should be compensated therefor.

A man goes out on the sea, looking after national interests, and should be compensated according to his labors. His rights should be respected, respected as a man, not as a beast. He should be looked upon not as an animal, but as an impress of God upon every fiber of his being. The man who is before you every day of his life to execute the laws of your land, is recognized only as superiority is recognized by inferiority. You are merely intrusting to his care the interests and rights of your people. You believe that in that man's possession they are safe, and that he possesses the means of knowledge by which he is able to adjust the rights, and he is to be compensated according to his ability.

Thus you are equalizing the rights of men; you are adjusting their relationships, and you are giving to each one that which his merit deserves. This is true, it is not alone that you are to believe that the rights of man should dominate your conduct, but it is that you should prove it by and through that conduct. It is not sufficient either that you look out upon the world, and deplore the conditions of human society. There is to-day a spiritual light shining upon the world, that must and will bring to a successful ultimate these conditions of human rights, that are in such warfare at the present time.

Men will not and cannot be held in bondage, and why? The Roman slave could not be held within the confines of his owner to-day; the African could not be held within the bonds of his fetters in this age, and why? Nor will there fifty years hence be the conditions between labor and capital that hold men apart, that to-day exist, and the wrongs of man must come to a better condition, and how is it to come? By a spiritual perception that is pervading the world, by a higher spirituality, a higher humanity, a higher religious life, a higher intellectual development, that belongs to the race.

To-day, what is it that is causing the multiplicity of suicides? It is not the price of corn, but a more profound answer is given, that the number of suicides and the number of crimes that are being committed can be traced directly to the inequality in the rights of men. That is where the wrong rests. The rights of individuals to think, to feel, to live, to grow, to uprise in the midst of the world, and do their work, and a better work than ever before should be given to every human being.

Spiritualism is a religion that recognizes the spiritual equality of every human soul. It teaches that all human beings, whether they are the vilest or lowest of the earth, all are children of God, all are brothers, all are growing to the same life, all are walking over the same pathway, all are rising, or developing, to the same ultimates, over different roads it may be, but will ultimately enter into the same path of spiritual intuition. Thus if you believe this, if you are Spiritualists, and accept this affirmation of one of the cardinal points of the Spiritualists' belief, then your labors are concentrated upon the best means to bring about those results, as soon as possible. Spiritualism is not a religion that shall formulate a faith to be protected by creed, but it is a sign of the times, that the walls of religion must be for the best uses of humanity. The world is advancing, it may be retrograding in some directions, the same as nature does in her developments, she is retrograding, but she is also progressing. It seems as if the eras of time, were taking up the debris that has been left, to carry it forward on the higher crest of a more sweeping wave of everlasting life and love, and in the world of spirit this is the same. We are confining ourselves too closely to the conditions in life that suit our tastes. The cultured mind, the cultivated mind, the educated intellect, the man of intellectual parts, is the man who is susceptible to see the most, to feel the most; but the man who is lowest, who needs the most, is the man who prays the most, for his position is the most potent prayer that can be uttered. Angels hear those prayers, and they dispatch minds that come back to earth, to help the fallen to rise; to guide the erring to heights of strength, and trust, and hope; to leave out the great wrongs, and seek the rights that belong to the human soul, and bring them forward to man's redemption.

Angels of light are coming back as saviors, as helpers, down the way, and Spiritualism is one of the instrumentalities through which they are working, in this vineyard of life.

You are asking, why there are so many down in the slums, why there are so many media who are always looking down, and not looking up, and the thought arises, can they, in their depression, bring a high and exalted message from the realm of spirit? We are not to ask what the material is made of that constitutes the instrument for their transmission. When you go to the postoffice, to receive a letter from your friend, do you ask the postmaster, from whose hand you take the letter, Are you a good man, are you a Christian? When you call the physician, to whose care you commit yourself in sickness, do you ask, Are you pure-minded? Do you ask the telegraph operator, through whom you desire to send a message to your friend, Are you truthful, are you moral, are you worthy?

Angels in heaven may select their own instruments for the transmission of a message, and if we make the conditions good for them, though they are imperfect, we may make them better, better attuned to the voice of the message that is given through them. The signs of promise, they are here, they are among us. The warfares that have been raging in foreign lands, between civilization and uncivilized countries, the war between capital and labor in your own land, the war between the laborer and the capitalist in France and Germany, in England, everywhere the same spirit prevails. It is a sign shining in the heavenly sky, that the rights must ultimately live, must ultimately command respect, that a higher justice must abide, that a nobler brotherhood must express itself, that a sweeter humanity must be a dominating spirit, and a holy religion must be the halo that shines over human life. These are the signs of the times, these are the monitions for the future, these are the prophecies that are telling to the world what the spiritual outcome must be for the race of human thinkers.

Spiritualists, you have a work to do. You have something at once that is bringing to you a higher duty to perform. Spiritualists, you have a responsibility that confronts you, every one of you. Leave nothing undone to utilize the gifts that have been vouchsafed to you from the angel world, for the betterment of humanity. The Spiritualist who will turn his back to the angel world, that has brought to him the comfort of an individualized religion, which has brought him to a state ready for improvement and development—that Spiritualist who will turn his back upon this knowledge, and sustain that which he does not believe, a truth he cannot cherish, an affirmation he cannot deny in the privacy of his home, that man is not the man to recognize or support the rights of human individuals.

Spiritualists, are you true to your religion, are you honest to your convictions, are you earnest in your duties, are you truthful in your relationships to your fellow men, for humanity's sake, and the Diviner Brotherhood? Are you helping the weak, are you encouraging the faltering, are you shielding those who are afflicted, are you supporting the fainting ones, are you giving strength to those who are grovelling in darkness, or, are you passing by, like the Pharisee, on the other side? Let me tell you, that this is the old religion that is clinging to you like a barnacle, that you may be saved by the efforts that somebody else has performed. Live righteously, do your duty manfully and justly, live so righteously that the world is made more righteous for your living, and you need not hesitate for one moment, fearing that you will not be respected and honored by your fellows. We desire the honest believer, the man who fearlessly utters what he thinks, and feels; the true worker, the upright thinker; and also the man who believes in a universal brotherhood, in a Divine Fatherhood, in a righteous living religion, in a universal helpfulness.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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COLORS AS APPLIED TO NUMBERS AND TO HUMAN FATE.

In previous articles on divination published in the Sunday Inter Ocean the effect of numbers, color, and tonal qualities upon human fate has been lucidly discussed. The widespread interest in the several divisions of the system and the resultant inquiries led the discoverer to a more detailed exposition of the determination of the values of colors, of their direct bearing upon human action, and their significance in the prediction of human failure or success.

In the general plan of determining a person's numerical concord lies the scheme for determining a person's individual colors. But before proceeding with a discussion of the values of particular colors the discoverer of the system always advises that persons know something of the general value of tints. She declares that every planet has its color, as it has its number. Reasoning from this—through the influence which the planets have upon human beings—she asserts that every human has his number and his color, as well as his musical note. The color which belongs to any particular leading number belongs to the person existing under that number, and inasmuch as every number has its relative colors, so does each person have his individual colors. It is as disastrous to be out of harmony with a color scheme as it is to be out of harmony with the individual musical note or the individual number.

INFLUENCE FOR GOOD OR ILL.

It has been known for many centuries that certain colors, when affected by certain individuals, have had a great influence upon them, either for good or ill. There are hundreds of persons, who more or less vaguely understand this influence, who choose what they call their favorite color for their color scheme. It has always been generally supposed that a person's favorite color is the color which belongs to him, but individual taste is a poor criterion to be guided by in this instance, for even the ill influence of a wrongly chosen color would not expose that color to an inharmonious one, so long as it remains the color that captures the eye.

The discoverer of the system has a friend who always pooh-poohed the idea that colors have any effect upon human action. The favorite color of the particular person was green. She wore green garments and used green decorations in her home. Her furniture was upholstered in green. Her carpet had a foundation of green. She even insisted upon having a number of palms and ferns in her home, so greatly did this color fascinate her.

CHANGED THE COLOR.

But the discoverer of the system, by figuring out the concord and determining the leading number of this woman, discovered that the woman's color was not green, but was, instead, light blue. She told the admirer of green that light blue should be used in every reasonable manner, and that green should be partly discarded. Her advice won her the ridicule of the lover of green.

At any rate the woman who affected green colors investigated the subject more thoroughly and learned that what the discoverer of the system had said was true—that her color should be blue and not green. She had her rooms decorated with light blue. She exchanged her green dresses for blue dresses. If she wore other colors there was always a touch of blue in the trimming.

The change worked marvels, according to the testimony of the discoverer, and the early failures of the former wearer of green now turned into successes.

It would be folly to claim that this would prove infallible in all cases, for there are always other influences at work to militate against any of these things which have a bearing upon human action. For instance, one may choose his relative color and his relative numbers and yet be inharmonic, but where the musical tone, the leading numbers—or the concord—and the color all agree there will be no discord.

DETERMINING THE COLORS.

It is useless to repeat the methods of discovering the leading numbers which belong to persons, but it must be borne in mind that it is only through the leading numbers that belong to each individual that his relative colors may be determined. Once the leading number is obtained according to the method of discovering the number-definition of the leading letter, it is no longer difficult to determine the color which belongs to that person.

It is necessary to give here the table of the alphabet with the definition of the several letters in order to determine the individual colors. The table follows:

FIRST DEGREE.

A, 1. The Creator; the beginning; the architect. Color, white.

B, 2. The Mother; the Molder. Colors, yellow and green.

C, 3. The Son; the Christ. Color, light blue.

D, 4. Matter. Colors, blue and gold.

E, 5. The Covenant; the duality of man. Color, blue.

F, 6. The pattern of all building; the Word made flesh. Color, very light blue.

G, 7. Completed material temple. Color, very light green.

H, 8. Power; manifestation; the highest name. Color, orange.

I, 9. Justice, judgment, revelation. Color, red.

SECOND DEGREE.

J, 1. Christ cycle. Color, white.

K, 2. The identity of the Christ. Colors, purple and heliotrope.

L, 3. Expression of the will of God. Colors, royal purple and violet.

M, 4. The spiritualization of matter. Color, blue.

N, 5. Black magic. Color, black.

O, 6. The Word made physical. Color, orange.

P, 7. The physical completed. Color, blue.

Q, 8. The double manifestation of spirit and matter. Color, canary.

R, 9. The completion of justice, judgment, and revelation. Color, red.

THIRD DEGREE.

S, 1. Crucifixion. Color of flame.

T, 2. Atonement. Colors, light yellow and green.

U, 3. Manifestation. Colors, blue and green.

V, 4. Regenerated matter. Colors, very light blue and green.

W, 5. Crucifixion. Colors, dark blue and green.

X, 6. Ability to rise above all; resurrection. Colors, dark pink and blue.

Y, 7. Power to exercise the seventh sense. Color, pink.

Z, 8. Invested with power. Color, orange.

To simplify the foregoing table the letters and their numerical value may be placed in this manner:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

To take the example offered by the discoverer of the system:

"In explaining the color scheme I will use the name James William Jones," she said, as she began figuring out the concord. "James represents the numbers 1, 1, 4, 5, 1. The sum of these numbers is 12. Twelve reduced to a digit equals 3.

"William is represented by the numbers 5, 9, 3, 3, 1, 4. These added give 25, which reduced to a digit gives us 7.

"Jones is represented by the numerals 1, 6, 5, 5, 1, which, reduced, first give 18. The digit of 18 is 9.

"We now have from the name James William Jones the figures 3, 7, and 9. Now we will suppose that James William Jones was born Dec. 14, 1865. December is the twelfth month, and the figures 1 and 2 added give us 3. The figures in 14 added give us 5, and the digit of the number 1865 is 2. We now have the concord, 3, 7, 9, 3, 5, 2. These are the dominant numbers. By referring to the table of degrees it is seen that these numbers fall largely under the second classification, or degree. Taking the numbers of the concord we find easily enough the characterizing definition of this person and his relative color. It is seen that we get for the colors royal purple and violet, blue, red, black green, purple, and heliotrope.

A REMARKABLE COLOR SCHEME.

"This name gives us a remarkable color scheme, there being but one inharmonic one. That one comes under No. 5 of the second degree and is black, which has a character definition of black magic. According to this concord this person would be a man of distinctly religious trend of mind, except for the threat offered by the black. A person with that color in their scheme is prone to become too greatly interested in occult studies and to take the "left-handed" tack in his studies. In this particular case, however, this is doubtful, for James William Jones has so much on the other side to counterbalance the evil influence of black that he is apt not to be controlled by that color.

"It is well to know that colors cannot be considered separately. I have often been asked to denote the one color a person should consider himself existing under. I always say, and must say now, that all the colors of the scheme must be blended, like the colors on a palette, to make the color scheme complete. The color that should be regarded as the leading one by any person is that one which most frequently appears in the concord. For instance, James William Jones will find purple twice in his scheme. According to artists, the proper blending of the entire list of colors would give a purplish color. This color would prove quite within keeping with the character of James William Jones.

CHOICE OF COLORS.

"The choice of colors for clothing or decoration will not soon be made generally in this scientific manner, and when people ask me if they really should use the color of the blend of their entire color scheme I tell them there is little reason why they should. Any color that forms the chief part of that blend is the one that should be used, but no dire effect can come when any one of the good colors of the concord are used. If a woman is shown to have the digit 5 of the second degree in her concord she should not wear black too much, for black would then tend to have sinister influence over her and to accentuate her proneness toward dabbling in occult things. But suppose a person should find that his concord included green, red, purple, and blue. No one of these colors will militate against his success or his comfort and he will be able to use any of them to enhance his appearance. But he may not use any color to best advantage that is not found in the concord.

"By reference to the table of degrees it is seen that blue often appears. The tastes of people, while not infallible, as stated before, often direct persons to a correct selection of colors. This results often because blue looks well upon the majority of persons, and that is because blue enters into the concord of the majority of people. Red and green are colors that are not often met with. That is because red and green appear less frequently in the color concords. I have often strolled up and down crowded streets noting which color predominates in the garments worn by people. If you will do this you will learn that the majority—by far the large majority—of women use at least a touch of blue about their clothes. Sometimes it may be a simple ribbon at the neck, another time it may be a bunch of violets on a hat, another time it may be a skirt or a waist. At any rate, blue is seen more often on the street than any other color. It appears more often in concords than any other color. Any person can determine this to his own satisfaction.

"I have now explained, in successive interviews, the number concord, the musical concord, and the color concord. When you get beyond these things you get into true astrology, for you must extend your investigations to the universe. For ages the importance of a knowledge of geocentric astrology has been appreciated, but we do, in our matter-of-fact day, ridicule the persons who advance astrological theories. But as sure as numbers and musical tones and colors have an influence upon human beings, so do the planets and stars. Each star has its color and its musical tone. The whole universe runs in concord, and the person who wittingly puts himself in discord with the universe must pay the penalty. The question of the influence of the planets upon human fate can be better explained by giving especial attention to it at some future time."—Chicago Inter Ocean.

"REX," THE KNOWING SPANIEL, PRAYS.

Now, oh Nature! in thy wisdom thou hast made us as we are;
Thou hast made this earth and sunlight and the moon and little star;
So, at least man tells us, and in mind he ought to know,
For he lays claim to all the earth and knowledge here below.

Hast thou not, oh, Holy Master, near thy throne a kennel bright
Where we poor dogs can gather near thy left hand or thy right,
Just to watch and love our masters and be faithful, kind and true,
And please pardon and receive them, for they know not what they do.

When they beat us they were angry, and their savagery arose;
Please forgive them and have mercy; kindly lighten all their woes,
They will sometime, when arisen to the height where they can see,
Know that wisdom, love and kindness overcome all cruelty.

I was brought up on a bottle by a lady good and kind,
And if she should go to heaven and leave me, her pet, behind,
I do not think that heaven would a place of pleasure be,
For my human mother darling, and no room up there for me.

Oft she pats me and she pets me, and she calls me her "good boy,"
And she fills my great big dog soul so completely full of joy,
That I can but wish to follow her wherever she may roam,
And I pray you, Holy Master, let me linger near her home.

Let my gentle foster mother, and good master take me too,
When they cross the shining river, or I'll swim and then pursue;
For they love me in the spirit and I love them in my heart,
And it surely would be cruel to compel us e'er to part.

If it please Thee, blessed Master, I should like to have my place
In a kennel near their mansion, where I oft may see each face.
Let me romp and play and slumber in the sunlight of their souls
While the universe revolving and evolving onward rolls.

Let me lick the hand that strokes me with a fond and loving touch;
Let me be with them forever if I do not ask too much,
And I'll strive to grow up higher than the rest of my own kind;
Try to store the gems of knowledge in my active little mind.

I will promise to be faithful and as moral as I can;
I will drink no liquid poison and be soberer than man;
I will do no "profane swearing;" I will neither smoke nor chew,
If Thou wilt, O God, permit me with my master to go through.

He will vouch for me in heaven, and no trouble will I be;
Be no bother to the angels and no bother unto Thee.
I'll be true, and good, and honest, and what Christian could be more?
I will be for dear St. Peter a good watch-dog at the door.

Yes, I know that he will need me, for he must be growing old,
And he'll want my scenting power to keep wolves without the fold.
I can growl at every liar, every greedy, selfish hog,
And be of use to Peter when he needs a faithful dog.

I am glad I can be useful in this world of hum and whirr,
For I feel that I'm progressing from the level of the cur.
And I want to be recorded as a Spaniel, full and high,
Right beside my foster mother and my master when I die.

Blessed Master, take my spirit when my time comes to depart,
Though I am an humble Spaniel I am good within my heart;
Just a dog in looks and species, and in my spirit dog, but then,
I want my foster mother and my master, too. Amen!

DR. T. WILKINS.

What you do not wish done to yourself do not unto others.—Chinese.

Rulers always hate and suspect the next in succession.—Tacitus.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—F. W. Robertson.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Did love of gain ever make a hero or a martyr? Did it ever win a battle? Will a man do most for love or for money, for honor or for money, for duty or for money? Having no money, does a genius become a fool? Having much money, does a fool become a genius? Did any nation, loving money, ever become great; or, gaining riches and luxury, ever remain great?—Robert Blatchford.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

INDIANA STATE SPIRITUALIST CONVENTION.

The arrangements are all completed for the Indiana State Convention. It will be held in the Madison avenue Spiritualist Temple, at Anderson, Ind., Feb. 26, 27 and 28, 1904.

The local societies of the state will be represented by delegates and a State Association composed of all of the local societies of the state will be organized.

The best of talent has been secured for the occasion. Harrison D. Barrett, president of the N. S. A., will have charge of the meeting. Everyone who is interested in the movement, or who wishes to attend a good meeting, should avail themselves of this opportunity and attend all of these meetings.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.
Address, Rochester, Ind.

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information inquire of Mr. Wm. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

Arthur F. Milton writes: "Of all the definitions given of soul, love, life, God or law (and many engrossed in dissertations rather too lengthy to follow logically) I find but one synonym that fits them all, and that is sensation. Without sensation we would experience no life, nor love, so-called. But if pure love is God or first cause, it is not yet exemplified or felt as a universal principle among human kind. But as all our forces have a tendency towards spiritualization, perhaps sensation spiritualized is the love we are all aiming for, so-called happiness."

J. L. Cameron writes from Salt Lake City, Utah: "I notice from the tag on the ever welcome Progressive Thinker that I shall have to renew my subscription if I want in the future as in the past, to feast my soul on the good things that are continually appearing in its pages. I have been reading that valuable book, Rending the Vail. Oh, that the whole world might know its precious contents."

Otto W. Westermark writes: "I can not get along very well without the paper, and the books I would not sell for any price, if I could not get them again."

C. A. Prentice writes from Louisville, Ky.: "Our pastor, Mrs. A. Throndson, gave us a fine address Sunday night on 'No One Escaping the Sins of Transgression.' The subject was well handled. She dwelt long and earnestly on the misconception and misunderstanding of non-believers in regard to Spiritualism giving us proof conclusive of the great truth in Bible texts. We have quite a large attendance and have twenty-five dollars toward a building fund. We hope soon to have a church of our own established here."

Mrs. A. Sexsmith, secretary, writes: "The Rising Sun Spiritualists Mission, which holds services at Star Lodge Hall, 378 So. Western avenue, is progressing nicely. Our membership still continues to grow from week to week. The meetings on Sunday, Feb. 14, both afternoon and evening, were well attended, especially in the evening, with Bro. Warner as speaker. Our hall was crowded to its fullest extent, and every one seemed to enjoy the discourse as he was most heartily applauded. As he is just starting out in the field as an inspirational speaker, we think he has a very bright future before him, and should be greatly encouraged. We are in need of more such earnest workers as Brother Warner. We have our good brother, Doctor Randall, with us Sunday, Feb. 21."

J. Iliff Mettler writes: "I have never seen in The Progressive Thinker that any agreement has been arranged whereby Hale & Co., of California, will be compelled to admit that a form coming out of the cabinet is a materialized spirit, but could say, 'Yes, I see something, but don't know it to be a spirit.' Then what could the medium do to convince them to the contrary? Why, nothing. It is desirable that arrangements acceptable to both sides should be adjusted so this offer will not be rejected, and if it is we can have our own opinion why."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

J. H. Mendenhall writes: "The Muncie (Ind.) Spiritual Association is enjoying a feast of reason and a flow of soul. Dr. J. O. M. Hewitt, of Chicago, Ill., is serving the society this month. Having personally attended his meetings, I am prepared to say that he is the right man in the right place. Indeed, Brother Hewitt is more than a speaker; he is a teacher. While he is earnest in tone, chaste and fluent in language, he possesses the peculiar tact for presenting the great question of life—Spiritualism—in the simplicity of truth, its real nature, making his every utterance easy of understanding and received with the highest appreciation. Brother Hewitt should be kept at work in the cause of Spiritualism."

A. Richards has something to say of Bible Spiritualism in the Chicago Record-Herald: "All students of the Bible and searchers for the truth contained therein know that the numerous references to 'familiar' spirits, both in the Old and New Testaments, are accompanied by strong condemnation of the practice of consulting 'familiar spirits.' In Deuteronomy xviii:11 it is written, 'There shall not be found among you * * * * a consulter with familiar spirits, or a wizard, or a necromancer. 12, For all these things are an abomination unto the Lord.' The story of Saul and the 'Witch of Endor' is a sad tale of his downfall, and in I. Chronicles x:13 we read, 'So Saul died for his transgression which he committed against the Lord, even against the word of God, which he kept not, and also for asking counsel of one that had a familiar spirit.' How could that which all through the Bible is taught as 'an abomination unto the the Lord' bring the comforting proof of immortality? Every Christian who has in his heart the assurance of a God knows that his relation to God could not be severed by passing through what is called death. There are over 100 verses in the Bible which relate to the phenomena of the carnal mind, known as Spiritualism, clairvoyance, etc. Jesus' resurrection, which is a historical fact as well as an orthodox belief, satisfies the questioner as to the eternity of life. We need not to sit in a darkened room and behold a seance to know that our beloved ones, who have gone to another part of God's universe, are safe in His keeping. We need, however, to know more of God, to long to be more spiritually-minded, to understand the Bible better. In it we read words of life."

After being on trial before a jury in the Chester county (Pennsylvania) court William T. Reynolds was acquitted of the charge of murdering James Johnson, just over the Maryland state line, in August last. Reynolds said he believed in dreams, and had absolutely no fear as to the result. After the verdict was rendered Reynolds said about a month ago he had a dream in which he found himself wading in deep black water. Said he: "I was exhausted, and just about to give up, when suddenly I stepped out upon a beautiful green field, and was saved. Since then I have had no fear of the trial. I shot Johnson in self-defense, told a plain, truthful story, and the jury believed me. I will go home to Cecil county now, and keep bad people from trespassing upon my farm."

The executive board of the Indiana Spiritualists Association, in session at Chesterfield, Ind., decided to demand of the Indiana Union Traction Company that the fare to the camp grounds from Anderson be reduced to 5 cents, the former price. The company in arranging the new schedule recently increased the price to 10 cents. The association was instrumental in having the late Carroll Bronnenberg give a right-of-way through his farm to the company. The only purpose of Mr. Bronnenberg and the association was to get a way to and from the association grounds. It was stipulated in the contract that the fare should never be more than 5 cents. The executive board is making arrangements to bring a suit against the company.

Dr. Beverly writes: "The Masquerade Ball at Lakeside Hall will beat them all. Come one, come all, next Saturday evening, Feb. 27. Entertainment for all. Not required to mask. Come and have a good time. Fine music, lively program and fifty prizes for the different characters. Mask as you like. You will be almost sure to draw a prize. Booths for mediums and palmists who will give short readings. Check room and lunch. No bar, but a social time for all who come. Tickets 25 cents. This society gives an entertainment every month and will make this the greatest of all. Our Sunday meetings are largely attended. Every one attending in the afternoon is promised a test or message by one of the many mediums present."

M. B. Little, prominent as a Spiritualist, lecturer and author, writes from Glens Falls, N. Y.: "Spiritualism is constantly gaining ground here. The people are becoming more interested, and those who have accepted the phenomena are now becoming earnest students of the spiritual philosophy."

Although the Rev. Father Dagnault, pastor of St. Mary's Catholic church in Peshtigo, Wis., admits curing many people of various ills, he distinctly states that it is not due to any exercise of divine power through him, and he abhors the idea of being designated a healer. He claims that his treatment is by electro therapeutics, and is due to the odic force in the human body. A large number of Marinette people have taken treatment there, and many miraculous cures are reported. Nicholas Konine was carried into the priest's house crippled with rheumatism. The priest rubbed his hands over the afflicted parts, and in a short time Konine was able to walk home, and has since chopped up his crutches. Mrs. Rochon of Niagara, Wis., had a tumor or swelling of some kind in her face for years. It disappeared in one night after Father Dagnault had treated her.

Elizabeth R. Fielding writes from Washington, D. C.: "The First Association meets at Rauscher's Hall, 1032 Conn. avenue, Mrs. Milan Edson as speaker. Services at 11 a. m. and 7:30 p. m. A half-hour is given for spirit messages at each service. Sunday-school at 10 a. m. The Educational Spiritualist Church meets at Smith's hall, 519, 9th street N. W. Mrs. M. T. Longley lectured for this society, Sunday, Feb. 7. At Wonn's Hall, 721 Sixth streetN. W., Mrs. Walter Williams will give a short address, followed by messages. The German Spiritualist Association holds services at Wonn's Hall, Sunday at 3 p. m. Lecture by Mrs. M. T. Longley, secretary N. S. A. Spirit communications by Mrs. A. M. Zoller. Services in English."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The Chicago Chronicle says: "Visions of her murdered husband attempting to shoot her and attacking her with red fire are what made Mrs. Annie Olsen confess to the crime. After being held to the grand jury in the coroner's inquest yesterday morning the woman told why she had waited three days before confessing that she killed her husband, August Olsen. She declared in a dramatic manner that for three days and three nights she sat without sleep, gazing at the visions of her murdered husband. Finally she became so frightened that she went to the police station and told her story. After that, she said, the visions were discontinued, and she was able to sleep. August Olsen's body was found in his bed several days ago with two bullet holes in the head. An inquest was held and a verdict of suicide returned. Later Mrs. Olsen made her sensational confession and the case was re-opened. Coroner's Physician Lewke Tuesday held a post-mortem examination and it developed that two bullets were imbedded in Olsen's brain Following this discovery the inquest was re-opened. At the inquest the confession of the woman was introduced, in which she told how she had crept to her husband's bedside and shot him twice in the head while he slept. Little more evidence was introduced and the verdict holding the woman was quickly rendered. 'For three days and nights I sat in my dining-room with a lamp lighted,' she said. 'I feared the dark because when no light was near streaks of red fire seemed to dart at me from every nook and corner. I looked out of the window one night and there I saw my husband with blood on his face standing in the snow pointing a revolver at me.'"

Lottie Leavitt writes from Clinton, Iowa: "The Philosophical Society of Spiritualists has had Mrs. Alice C. Barry, of Philadelphia, lecturing here. She is very popular with our people, this being the fifth Sunday she has lectured for our Society. After a selection by the choir, Mrs. Barry took her subjects from the audience. All were answered in an able manner. Mrs. Lusted, the violinist, rendered selections on the violin that were highly appreciated. After the lecture, Mrs. Barry gave tests that were satisfactory, and cheerfully accepted. Our audiences have increased since her engagement. The society holds services every Sunday evening in K. of P. Hall, at 7:30. All visitors to Clinton are cordially welcomed."

D. A. Herrick is serving the First Society of Indianapolis for February. He goes to Toledo, Ohio, for March; Ashtabula and Akron, Ohio, for April, and Conneaut, Ohio, for May. He has July and the first two Sundays in August yet unengaged for camp work.

Mrs. Nora E. Hill writes from 750 W. Lake street: "About fifty friends met at my home, Feb. 13, at my monthly social, and we had a grand evening's enjoyment, with something good in spiritual food as well as material food. We had with us on that date, Mrs. Burland, Mrs. Hemsey and Mr. R. Gilray; they fed the soul while I tried to feed the body. I think the social was a success—it seemed so when the greeting and the leave-taking came. This grand good time will be repeated Saturday evening, March 12. I would like to correspond with societies for engagements for the coming season."

Scribe writes from Detroit: "The Spiritual Workers are being addressed this month by Mrs. Jenkins, of Windsor. She spoke under inspiration on the 'Kosmon Era' last Sunday, showing that the old was passing away, and the new light and new revelation was to be taken up. Mrs. Jenkins gives developing circles every Monday evening at her home in Windsor, free. It is now being rumored that she is to speak for the Methodist church, regularly, in this Canadian town, at an early date."

H. F. Coates writes: "The subject 'Angels' was taken by Mr. T. W. Sherk for his lecture at Kenwood Hall, 4308 Cottage Grove avenue, Sunday evening, Feb. 14, and while, perhaps, the subject did not appeal to many at first, I cannot help but feel all were interested and felt it was well to be there before he was through. Mr. Sherk will lecture for us again Sunday evening, Feb. 28. Subject, 'Science and Spiritualism.' Dr. Freedman and wife have consented to be present on that occasion to sing some of their beautiful songs. At the close of the meeting the doctor will give demonstration of magnetic healing, free. So bring your sick to the hall that night. Messages are always given by myself and others. Our afternoon meeting is at 3 o'clock. Come and help us."

J. W. McAllister writes: "'Drugs useless as cure for pneumonia,' declared Dr. A. D. Bevan before the Chicago Medical Society. Now isn't that strange? Any sane person should know that, although Dr. W. K. Jaques stated, 'while many cases are fatal from the start, in other instances, the physicians can influence the patient to recovery; fresh air, a good nurse, nourishment and stimulants assist the resisting power of a patient.' I say drugs have no curative power over it; then why do you doctors compel your patients to eat while in the acute stage of typhoid and other fevers when even a fool who has studied the effect of fasting, that enforced feeding prolongs the duration of the disease from two to four times. I ask, why do you feed your patients? You will reply, because your so-called science teaches this method, and I will answer this by daring you to test in any one case of pneumonia, typhoid, typhus or yellow fever, if you give this method a fair trial; absolutely refuse all food until an intense appetite exists, furnishing your patient with all the water he will drink. The disease will not be nearly so severe, even during its existence and the mortality percentage will be reduced to one-tenth its present ratio. Under no circumstances must patients be fed with either liquid or solid foods until an intense hunger appears. Now dear friends, don't be idiots. Use your brain, and don't depend on the supposed intelligence of others; use your own. Don't think that illness is sent by the Divine Power, that it comes on you like a thief in the night; it comes because you yourself have broken the law of health. I hope this may be the means of saving some poor soul. If you will print this, you will be doing something for humanity."

Mrs. G. Partridge, now in Bridger, Mont., has been invited to serve psychically, a society in Billings, Mont. The Montana Spiritualists propose to make good use of good mediums. They are wide awake and are pushing the cause in the Northwest.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The Jackson (Mich.) Patriot says of the late Spiritualist meeting there: "Taking pictures of spirits will be one of the demonstrations at the mid-winter convention of the State Spiritual Association holding public sessions in this city and concluding this evening. Frank N. Foster, photographer of Grand Rapids, is here and he said yesterday that the arrangements had been made for the test. He exhibited several pictures showing what had been done in the phenomena. The picture showed some one plainly in the center of the card. Back of this person and arranged about the head were several faces less definite than the main face of the picture. When he was asked how he obtained such pictures, he said: 'The camera was first snapped upon the person sitting for a picture. Then before the lens was taken from the camera, we stood about it and placed our hands upon the camera. When the picture was developed these extra faces appeared. Some of the faces of the spirit beings were recognized by those who were friends and acquaintances when they were in the earth life.' Photographer Foster has engaged Photographer Paine of Jackson to furnish the plates and develop the pictures. 'I will have nothing to do with the plates,' said Photograpner Foster. 'They will be handled entirely by someone else—Mr. Paine in this instance.'"

"Spiritualism is not on the decline," said Mrs. Laura L. Crawford of Detroit, at the Jackson, Mich., meeting, "but I feel it is progressing." In speaking of mediums giving full names, she said: "There are many instances when the message given by a dear one is a better test than would be the giving of the full name. If we live true to ourselves, to those about us and true to the whole world, we will come nearer the full delight of our religion."

Dr. A. W. Foreman says that during one of his recent trips to California he and his wife visited a medium and held a seance with her, and although they were unknown to the medium or to anybody in that section of the country, she was soon able to call him by name and announce that an old-time friend of his who had been dead for about two years, was present in spirit and desired to converse with him She gave the full name of his friend.

"The Power of the Soul" was the topic of the address by Mrs. D. A. Morrill of Grand Rapids, at the late meeting at Jackson. She said, "We feel we must impress upon you the sacredness and purity of mediumship. We must prove this to you by our conduct, by right living. We who are endowed with the spirit of the infinite should remember that there is a great responsibility upon us." She was thirty minutes delivering her inspired words. The audience applauded earnestly. It was one of the best speeches of the convention.

Oscar A. Edgerly, the eloquent trance speaker, writes from 313 Columbus street, Elmira, N. Y., correcting a mistake: "I see by this week's Thinker that by some inadvertance, a mistake was made in the notice referring to my engagements, under the head of 'General Survey.' I wrote that I expected to be in New England during April, not 'England' as it was published in the last Thinker. I will be greatly obliged if you will kindly correct the mistake in next week's paper, as I would not like to have the people get the impression that I expect to 'go over the sea.'"

At the Jackson, Mich., meeting the church was nearly filled with people at the afternoon session of the convention. Mrs. Julia M. Walton of Jackson, a medium, gave the invocation. The words were rhyme and the theme was one of religious beauty. She is an estimable lady and an excellent medium.

Mrs. A. Sexsmith writes: "Interest still increases at the Rising Sun Spiritualist Mission, which meets at Star Lodge Hall, 378 So. Western avenue, every Sunday. The reason of that is we have different speakers every Sunday, who are always welcomed by an earnest, intelligent, truth-seeking audience, that fills the hall. On Sunday, Feb. 28, we have as speaker, Dr. F. M. Stoller, and on Sunday, March 6, we will have that indefatigable worker, Mrs. M. A. Burland. Good singing at all our meetings; also good tests; all welcome; seats free."

At the Jackson, Mich., meeting, there was much of interest developed in the symposium held one morning. Dr. B. O'Dell, of Paw Paw, presided. Rev. C. E. Dent, of Vicksburg, was the first speaker, and having had much experience and being one of the old workers in the field of the spirit religion, he was a capable speaker. Another speaker precipitated something warm in the way of a friendly discussion. He asserted as his opinion that Spiritualism was on the decline, and followed with the opinion that one of the reasons was that there were rings in the local societies and in fact in the National Spiritualists Association opposed to phenomena.

W. H. Kiser writes from DesMoines, Iowa: "Mrs. DeWolf Kiser and the writer came here to DesMoines to stay a week to make some converts and to give the Spiritualists a lift. Mrs. DeWolf Kiser spoke to a good audience, together with Mrs. Maud Lord Drake, last Sunday evening. Instead of staying one week, we are staying about two weeks. Many people here are getting proof of continuity of life through independent slate-writing, together with other physical manifestations. Mrs. DeWolf Kiser gives the slate-writings in daylight only."

Dr. W. O. Knowles, of Grand Rapids, at one of the sessions at Jackson, Mich., read a poem, and then Dr. O'Dell introduced him to deliver the address of the afternoon. He said: "There are a great many spiritual people in the world; there are some Spiritualists. The latter are rapidly increasing. The more my spiritual eye can see, the less I know of true Spiritualism. We as Spiritualists have felt a power on the outside of us which touches our souls. You are developing conditions this moment which will affect you in the future, and I hope do you some good. The outer man or woman who meets here this afternoon will never meet face to face; you must help yourself to understand and when you are in doubt go to your soul-closet in secret and commune with God. Develop self. If we want to make Spiritualism a betterment for the soul, be a man, be a woman, be pure and stand up with the masses."

J. A. Bailey, who is doing an excellent work in this state, writes from Kewanee, Ill.: "After delivering a course of lectures at Princeton, Ill., I came here and am working to arouse the Spiritualists of this city to the necessity of cooperative work along Spiritualistic lines, and am happy to say that I am meeting with fair success, notwithstanding they are not organized. I hold myself in readiness, however, to answer calls for funerals or to serve societies on easy terms. Address me at No. 101 South Chestnut street."

Princess Viroqua, of the Mohawk tribe of Canada, will lecture Sunday, Feb. 28, at 3 and 8 p. m., assisted by Madame Josephine, a fine psychic and clairvoyant test medium, at the Second Church of the Soul, Madison street and California avenue. Mr. Schaeffer will assist in answering questions. Come and hear the Princess.

Leolia writes from Concord, N. H.: Thinking you might like to hear from the far East, I will tell you of a new medium who has just come before the public after devoting a few years to her unfoldment spiritually. Miss A. Warren, of Manchester, N. H., conducted the spiritual meeting at First Ward Hall, Sunday, the 14th. A short lecture by Peace, one control, was beautifully voiced. Could and would those who heard her live up to her teachings, they would surely be better men and women. When Peace had finished, Sunshine, the little Indian maiden, gave many tests, every one being recognized and acknowledged as true. She is a marvelous medium. Her predictions are always true. The time will surely come when the people both east and West will wake up to the fact that Miss Warren has no equal."

G. Hamilton Brooks writes: "Dr. J. H. Randall will lecture for the Englewood Spiritual Union at Hopkins' Hall, 528 West 63rd street, Sunday evening, Feb. 28. His subject will be 'The Spiritualism of Walt Whitman.' This should bring out a large following of Whitman's friends, and those that want to know more about him. The Doctor will give a very interesting and educational lecture and we hope to have a large and appreciative audience."

Missionary E. W. Sprague, besides being an excellent mortal man, is an excellent spiritual man. At the Jackson, Mich., meeting, speaking of the charge made against the National Spiritualists Association that there is a ring in the association opposed to phenomena, he defended the National Association, saying he never had heard of it before. He further said: "The National Association is not opposed to phenomena but it is opposed to those mediums who use the livery of God in which to serve the devil. The medium who defrauds the people by pretending to join separated lovers, find lost money and to locate rich treasures, are enemies of the true cause of spirit religion. I know of instances which have come to me in the last few months of good Spiritualists being beaten out of $25, $15, and $10. The man who was doing it was a medium, I admit, but he had become debauched; he bought about 60 cents' worth of whisky each day; such men are frauds. He defrauded two or three people, collecting $25 from each, on the proposition that he would bring them to the development of trumpet mediums. He sat with them a few times, then left town, leaving a large board bill incurred with a poor widow unpaid. I do not advocate that we as Spiritualists should seek to injure any one, but these people are injuring us. We must not put them up as our standard bearers. We cannot stop frauds, but we can refuse to endorse them, and indicate to the world the difference between fortune telling, faking and genuine mediumship."

The Spiritual Unity Society will hold its second grand entertainment and dance, Saturday evening, March 5, at 8 o'clock sharp, at Heuser's hall, 576 Larrabee street, corner of Wisconsin street. Entrance on Wisconsin street. This hall is centrally located and convenient to North Side car lines; Larrabee street electric cars to the door. All cross lines transfer on Larrabee street line. Prof. Ray has arranged a musical programme of the best talent obtainable. There will also be a number of mediums in attendance to give tests and spirit messages. After the entertainment there will be dancing. Music furnished by Meyer's Orchestra. Come and bring your friends. Lunch served in the hall. No stimulants but coffee. Prof. R. S. Ray, conductor.

ALFRED E. GILES.—On Sunday last Alfred E. Giles passed on to the sunny spheres of the Summerland, there to rejoin the partner of his earthly sojourn, and to enter into the enjoyment of the realities of the beyond which he had fully accepted for so many years. He had lived an honored and useful life in this vicinity and was highly respected by all who knew him. He had exceeded the "allotted span" by some fifteen years, as he was in his 85th year. We learn that the cause of his departure was through an accident connected with a gas heater, for on last Wednesday morning, Feb. 10, he was found lying on a couch unconscious from inhaling gas which had escaped from a small heater in the room. He remained unconscious two days, and finally rallied enough to speak an occasional word. His left hand was burned, and it was evident that it happened in turning off the gas and there were other signs to show that the escape of the gas was purely accidental, and probably unknown to Mr. Giles. Mr. Giles recovered from the effects of the gas, but died from infirmities incident to old age and feeble condition. Our friend was born Nov. 2, 1819, at Beverly, and was a resident of Roxbury a number of years. He was a graduate of Brown University, and practiced law in Boston from 1850 until 1876. Having acquired a competency, he retired from practice and has resided ever since in Hyde Park, Mass., in the house where he died, 265 Fairmount avenue. Our arisen brother was of a literary turn of mind and produced a number of books and pamphlets among which were, "The Sabbath Question Considered by a Layman," "A Letter to Massachusetts Members of Congress on Plural Marriages and the Mormon Problem," and "The Iniquity of Compulsory Vaccination." Mr. Giles had very strong views on the question, believing it to be wrong to the individual to be obliged to be vaccinated himself or to have his dear ones vaccinated, when it was against the wishes of their parents or guardians.—Banner of Light.

The Tribune, published at Princeton, Ill., has the following in reference to the good work done by J. A. Bailey: "A series of meetings were held in Union Hall—three in number, beginning last Friday night and ending Sunday night, which were conducted by J. A. Bailey, a prominent merchant of Clinton, Iowa. Mr. Bailey's theme Friday evening was Pride and Prejudice, or the Opposition of Mankind to Anything Like Innovation. This gentleman, who is a cultured and conservative speaker, spoke along the lines of the need of more abundant proof of the immortality of the soul, and said that where we were commanded to have faith, we were also enjoined to add to the faith knowledge, and said in proof of this statement that modern investigations had proved conclusively to any reasonable person, who had a receptive mind, that not only do we live beyond the grave, but that our departed friends can communicate with us under certain conditions on the earth plane. The lectures on Saturday and Sunday evenings were well attended and the interest manifested was apparent. The Saturday evening subject was Internal and External Evidence of Immortality, and the speaker declared it was possible to receive proofs to our physical sense of the continuity of life. The person seeking such light must put forth an effort, 'Knock and it shall be opened unto you, seek and ye shall find.' Any person can receive such light, by sitting in silent meditation alone at certain times, at stated periods, something like the Quakers when they wait on the spirit to move them. At the conclusion of each lecture tests in psychometry or mind-reading measurement was given at random to anyone in the audience, by taking some article belonging to the person, such as a watch or handkerchief, and reading their character and some incidents. Some of these tests were surprisingly true."

Dr. H. E. Ballard writes: "The Church of Higher Forces (formerly Universal Occult Church) holds regular meetings afternoons at 3; evenings at 8, in Douglass Hall, Indiana avenue and 35th street. The children's progressive lyceum meets at 2. Last Sunday Dr. Walter DeVoe spoke for us and is to speak for us this coming Sunday. The Doctor will take up the subject of Higher Thought, where he left off last Sunday. The Doctor was so well received by his listeners, that we feel encouraged to extend him another invitation when he has time for us. Although a comparatively young worker along the lines of spiritual unfoldment, he is destined to become a shining light in developing the truth to make it visible to the investigator. The beautiful thoughts from the doctor were embellished by vocal and instrumental music, recitations and psychometric readings by the gifted psychic, Mrs. Grace Aitken, and others. Saturday, the 27th inst., the eleventh social of this church will be held at the residence of Mr. and Mrs. W. B. Aitken. These socials having passed our most sanguine expectations, we naturally look for a very enjoyable time."

Mrs. L. Robinson writes from Baltimore, Md.: "On Sunday, Feb. 14, in the Second Spiritual Church of Baltimore, Md., was held memorial exercises for our late brother, Simeon White, who entreed the higher life one month ago. Brother White was an earnest and sincere Spiritualist of twenty-five years' standing. His doors were always open for all who were desirous of investigating the many phases of Spiritualism. He was a champion of the truth and always sought for the highest and the best. Being also a veteran of the Civil War, the members of Dushane Post, No. 3, took part in the exercises, making them very impressive with their beautiful ceremonies. Brother White leaves a wife who is one of Baltimore's earnest workers in the cause of truth, and a reliable medium."

W. H. Kiser lives at Colfax, Iowa. His wife is a most estimable lady and an excellent medium, well known at one time in Chicago as Mrs. De Wolf. They were in Des Moines, Iowa, from the 8th to the 16th of this month. Mr. Kiser writes: "We have almost felt ourselves imprisoned ever since a short time after seeing you in your office while in Chicago last November, on account of the cold winter, accompanied with ice all over this country about 2 inches deep. We are anxious to spread the light by independent slate-writing, together with other phases of mediumship, and our friends in spirit are still more anxious to open the eyes of the blind by furnishing manifestations in daylight, thus proving the continuity of life; yet few there are in Colfax who would give a genuine medium a hearing, hence are in ignorance of the demonstrative proof of immortality so near their own homes. We look forward each week for our visitor, The Progressive Thinker, for in that we can see the pros and cons of many things. It seems to the writer that if he can believe that such and such a one is doing as well as he or she knows, then in this case we should remember that this is about all that any one can do, hence the great necessity for self-improvement by each and every one, exercising charity, patience, sympathy and love to all who may differ in religious as well as other matters."

Sarah Stone Rockhill writes from Alliance, Ohio: "I could not think of doing without The Progressive Thinker, which I have taken from the first. I think it has improved all the time, especially for the last few months. You keep it strictly up-to-date. I am pleased and charmed by the display of ability the symposium called out in different persons, and am glad they do not forget 'they are our brothers yet,' though viewing truth from different standpoints. How ably Sister Huntley conducted her part of the discussion. Sorry she cannot continue, though to my mind it is not a crime to be a medium. I have never come in contact with the dark or obsessing side, and have perfect faith in the God of nature through the law of evolution. I think the unfoldment of our psychic powers or spiritual senses is the blossom of our earth life purpose. I want to speak a good word for Sister Cora B. Morrill of Grand Rapids, Mich. It seems that place is a center for developing mediums. This sister is wonderfully gifted. She is a trumpet medium. One evening through the trumpet a spirit told her what was in store for her in the immediate future; that she was to be used on the platform as a teacher of truth, giving directions how and when she should sit for development. Since that night she sees and hears her guide, and does not need the trumpet. From the month she gave to our society it is easy to see she will be one of our brightest lights, Her guides will train her on the pronunciation of words, etc., so in her case there will be no need of a Morris Pratt Institute."

A. C. Doane writes from Summerland, Cal.: "Thanks to Mrs. Florence Huntley, and Salvarona, and Prof. H. D. Garrison for their contributions. I for one feel like thanking Mrs. Huntley for her able articles in The Progressive Thinker, for it is just such writers as the above named who keep The Progressive Thinker the leading paper in Spiritualism, for the science of spirit is the science of life, and thus saith the spirits or thus saith the Lord must both come under the search light of the all-seeing eye of spiritual science, and that all-seeing eye is in humanity, not outside of the human organization, as orthodox Christianity has been teaching for the past 1904 years—a false date, established on a false foundation, which founded a mode of idolatry to enslave human beings under the hypnotic power of priestcraft, therefore who ever comes to the rescue to liberate the human mind from the controlling power of another mind, be that controlling power in a physical body or a spiritual body, is an Angel of Mercy—to be admired by all liberty-loving souls. That is the mission of true Spiritualism, and it is doing its work in many ways and under many names. Don't be so selfish, brothers and sisters, as to want other people to look through our eyes as we see things. Remember the broad mind of Thomas Paine took for his motto, 'The world is my country, and to do good is my religion.' He left no room on earth to build creeds. By our actions we are known; not by creeds."

Thos. S. Murray, of Arkansas City, Kansas, writes: "As a teacher and superintendent in the public school work for over forty years, and an investigator of Spiritualism since the Rochester rappings first attracted attention, I want to thank Hudson Tuttle for his frank statement on obsession, brought out by the question of G. W. Woodman, in a late issue of The Progressive Thinker. Character development is one of the things that every wise teacher puts great stress upon. If a correct chart of the strong and the weak points of the ancestors of the child for three or more generations could be furnished, it would greatly aid both parents and teachers to diagnose the probable traits of character most likely to show signs of development. From the intelligent, well-trained mother, having knowledge of the ancestry of her child, and of its ante-natal environments, I have received great assistance in helping it to repress undesirable traits, and to strengthen desirable faculties co-ordinate. The harmonious development of the physical, intellectual, moral and spiritual faculties of each and every child, so as to develop both knowledge and wisdom, is, perhaps, the highest attainment desired by the state. The principle laid down in the constitution, and embodied in the laws of the state of Kansas, viz.: 'That the property of the state shall educate the children of the state,' rests upon the facts of experience, 'that it is cheaper and much better for the state to preserve order through the lift up of education, than to punish for crimes committed through ignorance.' The facts are that the state and the nation holds each sane person of age of discretion responsible for his or her acts, and the plea of the man, the woman and the snake in the garden, nor obsession will exonerate him."

Annie D. Colford writes from Punta Gorda, Fla.: "I hope any brother or sister interested in Spiritualism will not fail to attend some of the meetings held by Mrs. Amy Buchanan, at her home, 112 East 8th street, Jacksonville, Fla. Her trumpet meetings on Friday evenings, and inspirational speaking on Sunday evenings, are well worth going to, for you hear good, wholesome truths and also receive genuine messages from the loved ones, besides talking with genial George Christie, the control of the trumpet circle."

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Will Carl

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Jas. Illingsworth: Q. Why do Spiritualists furnish ammunition for their enemies, as instance the author of The Great Psychological Crime?

A. Spiritualists do not furnish such "ammunition." No one but an enemy of Spiritualism would do so. Those who have studied the subject most closely, well know that the objections urged are false in their premises, and altogether misleading. But those who have not thus studied, and those who seek for damaging arguments, eagerly seize the weapons thus manufactured ready for their use.

If a book should be written, containing all the rascality, frauds and liaisons of gospel ministers, the crimes of persecutions in the name of the church, as proving the theory that the office of ministration of the gospel was the greatest crime in the calendar, where among all the religious publishing houses would it be able to find one, so recreant to principle, to give it publication? The churches are too wise, to give a "free platform" to their enemies.

Spiritualism is so strong on its foundation of truth that it can not only afford to invite the onslaught of its enemies, but gathers strength by their attack. It is not afraid of the truth, and can defend itself from falsehood. The atmosphere is cleared by such storms, which seem necessary to destroy the rubbish which accumulates in periods of calm. It needs opposition to call out its host of gallant defenders, as the rerecent discussion of the "great crime," fully sustains. The process has been "strenuous," and many have expressed anxiety, but thus far the chaff only has been blown away.

Yet let us not forget, nor be bullied by our optimism into negligence of watchfulness that, the whitest and most perfect statue ever carved from Parian marble, may be covered with mud and its beauty effaced by hoodlums slinging garbage scooped from the gutter!

W. H. Moore: Q. We are said to have five senses, or processes by which we obtain our knowledge of objective realities. But all these senses come under one head—and that is known as feeling. If that is so, why do I not experience some sensation when using my eyes, or when sound strikes my ear?

A. There is only one sense that properly comes under the head of feeling, and that is the sensation by that name. It is produced by direct contact with the sensatory nerves. The sensation of heat and cold and of touch are examples. Taste is a blending of touch, chemical and electrical action, all of which are transformed in the brain to the sensation by that name.

Hearing is not produced by touch. It is a recognition of waves in the air. A sounding body is one which throws off such waves and when these strike the tympanum of the ear, by a wonderful mechanism they are intensified and received on the auditory nerves, and there transformed into the sensation of hearing.

The eye is formed to receive the waves created by a luminous body. These waves are concentrated on the ends of the fibers which terminate the optic nerve, and produce in the brain the sensation of light. Unless congested as in inflammation there is little sensation in the auditory nerves, or olfactory nerves. They are for receiving vibrations, and sensations of contact would diminish or destroy their functions. When congested, and the sensation of feeling thus made prominent, the waves of light, striking the retina, are felt and most painfully. Waves of sound strike the auditory nerves as tangible blows, and are transformed into "feeling."

Invalid: Q. Is the open air cure as now practiced in many places, as in the sanitarium in the Adirondacks, beneficial?

A. This correspondent refers to the cold and fresh air cure which has become the latest fad, encouraged by the owners of sanitariums in the mountain regions. At these health resorts the temperature has been as low this winter as 30 degrees below zero, yet frail women debilitated by consumption, and men who have been given over to die, have remained most of the day out of doors and slept at night in beds on the porches. These porches are inclosed with glass and when all have retired are thrown wide open, so practically the patient sleeps out of doors. Tents are scattered in the forest of Saranac Lake in which consumptives spend the winter, the tents at times being covered with snow. At the sanitarium they go out into the driving snow storm for hours and never think of taking cold. There are reports of wonderful cures after all hope had vanished, as there are whatever system is practiced. It is said that consumptives have gone there in the last stages of that disease and in six months returned hale and well. It is heroic treatment, and the failures are not recorded. It must be remembered that these people wear the warmest clothing, furs, hoods, and wraps and their beds are the warmest, so that really they are in a casing the temperature of which is little lower than their bodies. The air they breathe is partially warmed in the air passages before it reaches the lungs. Modified thus as it is, this extreme cold cannot be well for those who have not the strength for reaction. When one passes into extremely cold air the blood leaves the surface and is congested in the vital organs. After a time there comes reaction and the blood rushes back to the surface and there is a sense of warmth. In weak persons this may not result and serious congestion takes place. Lung troubles might thus be brought to a sudden and fatal crisis.

Cold, pure air and sunlight are the remedies nature gives all her children of the wood and field. These are her healing agencies, more potent than all others and a great benefit will come of this cold air fad. People will not be afraid of air as many have been, and will allow their windows to remain open. If they give this attention, they will not have to go tramping for health.

The conditions which will restore health will preserve it. Throw open to the sunlight and air every room in the house. Have no dark corners where dampness will breed disease germs. Have the air in your sleeping apartments as fresh as the wind out doors. Have warm covering and let the temperature go down; it will do no harm as long as you are comfortably warm.

Ignorance: Q. Can a little child return and communicate through the planchette?

What consolation can a mother have if her little one has gone where there are so many evil spirits?

A. When children thus return, some spirit friend constantly with them, communicates for them.

A mother requires no consolation while her little one is here, although there are evil persons in this life, even to the same ratio there is in the next. A child is received into the guardian care of those willing and anxious to care for it, and knows less of evil influences than it would in mortal life.

A mother can have the consolation that her little one is more tenderly cared for than she could care for it herself.

THOMPSON, THE MATERIALIZING MEDIUM.

Mr. Thompson, a materializing medium of Kingston, N. Y., had his methods exposed by Mr. Rasmussen of No. 1110 Bedford avenue, Brooklyn, N. Y. His system of materialization is very startling—startling when known how it is done. That Mr. Thomposn's career is rather of the mixed order, is shown by the following from the Daily Standard, of Gloversville, N. Y., bearing the date of Feb. 10, 1896:

"Samuel Thompson, the Spiritualistic Medium, Exposed—Odd Fellows Up to His Game—He was Giving the Grip of that Society and in Doing So Gave Himself Away—Ordered to Leave the City and He Did Not Wait for Morning to Arrive Before Complying With the Order.

"It was the third and last of a series of seances which was begun last Friday evening, and which were apparently very successful and satisfactory; the circle was harmonious (?) and the cabinet manifestations and materializations were as wonderful and mystifying as could be desired by the most ardent Spiritualist.

"Suspicion was aroused, however, in the minds of a few skeptics who only awaited the opportunity for an expose. The opportunity came when a form came before the curtain and said it was the spirit of John Roberts, a prominent Odd Fellow who died at Mayfield last fall. In the dim, uncertain light it was difficult to discern more than the mere face and form, which seemed to be about six feet in height, and around his neck could faintly be seen what purported to be a regalia of the order. Waxing bolder John (?) motioned to several Odd Fellows present to come up and see him and proceeded to give them some of the grips peculiar to that order, and this was where the medium made the greatest mistake of his life, for this link has never been broken by a true Odd Fellow and although the spirit (?) tried to break loose, the links were too strong for him and he was dragged out into the middle of the room, disrobed, a light was brought and there stood — — Thompson, covered with confusion and trembling and quailing before his friends whom he had attempted to deceive The regalia which had been on his neck was a piece of cheesecloth twisted into form as near like the real article as possible, and apparently the same cloth which had done service the night before as a masonic apron and also a dress for the spirit of little "Blue Bell."

"Explanations were in order, but none could be made and none were attempted, Thompson simply groveling before his accusers, begging for mercy and offering to make any reparation in his power, but he was simply told that he must not be seen in Gloversville this morning or in the future, and wisely taking this advice he was well on his way to Kingston before daylight. It is to the credit of the Odd Fellows to know that this man who has been getting money out of the people of this city for some time past, is at last exposed and that probably he will steer clear of Gloversville in the future."

The above from the Standard speaks for itself. Of course he will continue to be patronized by the gullibles and semi-idiots. There are enough of that breed of humans in this country to support a good many such mediums.

FREEDOM.

Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunderstorm against the wind;
Thy trumpet-voice, though broken now and dying,
The loudest still the tempest leaves behind;
Thy tree hath lost its blossoms, and the rind,
Chopped by the axe, looks rough and little worth,
But the sap lasts—and still the seed we find
Sown deep, even in the bosom of the North;
So shall a better spring less bitter seed bring forth. —Lord Byron.

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SURELY A GHOST.

SEES AN AZTEC GHOST—MEXICAN HIDALGO GUIDED TO CITY OF DEAD BY SPIRIT HANDS.—STORY WELL VOUCHED FOR—BONES AND RELICS OF VANISHED RACE OFFERED IN SUPPORT OF WEIRD TALE.

As set forth in a paper named "Modern Mexico," Coatepec de Morelos, near Zitacuro, in the state of Michoacan, has always had a reputation for ghosts and spirits. There is not an inhabitant, man, woman or child, who will not tell you confidently that he has see one or more of the inhabitants of the air, or the streams, or the graves of the many dead that lie buried all about the village, for the place is a very old one.

A short time ago Coatepec had a real, live ghost sensation, and there are dozens in the village who would swear upon the holiest altar in the parish church that they had seen his ghostship himself. One could gather evidence enough in Coatepec in ten minutes to satisfy the most skeptical of juries that ghosts actually do exist, and that, moreover, they take an interest in the affairs of humanity.

If you go to Coatepec and are fortunate enough to have a letter of introduction to some one high enough in the social scale to insure you an entree into the right society, you will probably meet Jose Miranda, and will be assured by a dozen persons before the day has passed that he is a "very intelligent person, very intelligent," with a decided accent upon the word very. Yet Jose Miranda was the man who not only saw the ghost, but secured proofs of its material existence, if a ghost can be said to have any material existence.

Ghosts of Coatepec.

Ghosts have always been more or less fond of Coatepec. In early Aztec times is was a place of great renown, being one of the several holy cities of Mexico. And the titular god of the place was Quetzalcoatl, the winged-serpent god. And the city still bears his name; for Coatepec means the hill of the serpent, referring not to the animal, but the god. Thus the people of Coatepec will gravely tell you that they and their ancestors, away back beyond the memory of history, have been favored with sights of ghosts and spirits and gods.

The people of Coatepec claim to be Christians. But there are those who are uncharitable enough to say that the lower class people have their old Aztec gods hidden away in the caves of the mountains near by, and that they observe the Aztec religious ceremonies.

For more than a year ghosts and spirits have been wandering about the streets of Coatepec, and over the neighboring mountains, like a colony of restless night owls. And they have never been the least bit shy, like ordinary ghosts, for they have been seen by hundreds.

Jose Miranda himself is one of the most intelligent men in the village, a landowner and a councilman. One night, some weeks ago, he was coming home from a neighboring village, when a ghost, all in white, its grave cowl fallen back upon its shoulders, leaving its head exposed to view, met him. It was standing between him and the moon, which was shining brightly through the hollow sockets of the eyes, and a bullet hole in the skull. It stood still and pointed with one bony hand toward the mountains. Miranda was unable to move. But as soon as the horse caught sight of the ghost it took to its heels and made for the village as fast as it could, and it never slackened pace until it reached home.

Caught by the Phantom.

A week later Jose was riding along the same road when the ghost met him in the same place. But this time it anticipated any shy on the part of the horse, for it seized the animal by the bridle with one hand and pointed with the other in the direction of the hills. Jose saw at once that he was in for it, so he decided that he had better humor the ghost. He, therefore, turned his horse's head in the direction indicated and started off rapidly. In about a quarter of an hour they arrived at the foothills, where the ghost stopped and pointed to a huge stone at the foot of a tall tree, after which he immediately disappeared into the earth. Jose sprang from his horse and marked the place with a couple of sticks in the form of a cross, as indicative of his willingness to do the will of the ghost. Then he rode slowly homeward.

Next day he tried to persuade some men to go with him and help him dig up the big stone to see what was beneath it. But the story was enough for the villagers. Everyone decided he was ghost-haunted and that it was unwise to have anything to do with such a man. At the end of two weeks, however, he succeeded in persuading an Indian from a neighboring town and a Protestant missionary from Mexico City, who happened to be in Coatepec at the time, to accompany him.

The three ghost hunters set out one night at midnight, armed with picks, spades and crowbars. When they got to the place they tried to move the big stone, but they could not even move it. At last they dug under the side of it and let it roll down the hill. Then they began to dig into the place where the stone had been. After an hour's steady work they came upon a circle of skulls, or, rather, a part of the circle, the whole of which was unearthed a few days later. They also found a stone axe and other relics of a long-past age. The next day there were hundreds of people ready to go out and help in the digging.

Before the Aztec.

On examination it was found that the big stone had been arrested with the under-side up. It was evidently a monument of some kind, for it had carved upon its surface part of a gigantic hand, somewhat roughly but symmetrically cut in relief. Further excavation disclosed the whole of the great circle of skulls, which was nearly thirty feet in diameter. Near them there was not a single other bone. In this curious grave there were many relics of a past age. Among these were stone whistles, sea-shells, seed jugs, baked pottery, stone grinding and weaving tools, jade heads and many beautifully worked images. These latter showed that this curious Golgotha must have belonged to a people of importance. In the grave were also found some stone slabs with ancient hieroglyphics, which evidently belonged to a people who lived in the country before the coming of the Aztecs.

If any man still doubts there are ghosts in Coatepec he can find most of the above articles, and many more, at the home of Jose Miranda, and there is scarcely an inhabitant who has not at least one relic from this ancient grave.

Investigation made lately shows that near the "Circle of Skulls," as the place is now called, are the remains of a very ancient city, almost buried by landslides from the foothills.

Spiritism and Mrs. Leonora E. Piper, portrait of the author. Price 75 cents, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

THE LUCK OF JAY BURNER

A Heavenly Sketch Showing That They Do Things Different "Over There."

Something unusual was going on in heaven. Also hell was in an uproar. Archangel Gabriel was blowing with his mighty lungs the highest tones of the trumpet. The understudies and newspaper angels were running up and down from hell to heaven and back, yelling as they ran: "Latest extra; latest! Deported for disbelief."

The fact was that when a late member of the Manhattan Liberal Club and Liberal Art Society, by the name of Jay Burner, was as usual shipped from Evergreen cemetery, C. O. D. to St. Peter, and when Jay Burner on St. Peter's usual question, What are Burner's beliefs? answered that he had no beliefs but disbeliefs, St. Peter refused to give a receipt to the expressman and Burner was put in the ante-room of hell to await the result of a secret session of the immigration commissioners.

And indeed a secret meeting was held to decide what was to be done with a man who did not want to believe in things in which the majority believes. In a special room assigned for that purpose five wise personages were assembled. They were Confucius the Chinese philosopher, Buddha the Indian, Moses the Jew, Jesus the Christian, and Mohammed the Turk. Confucius, as the oldest, was elected chairman of the committee. St. Peter was appointed sergeant-at-arms inside, and Lucifer watchman outside. Jay Burner was brought in and Confucius asked him: "What are you?"

"A man," answered Burner.

"We do not need men here, but I mean of what religious belief are you?"

Burner answered: "I am an Infidel and do not believe in God or in any such dreams and fantasies."

Nearly everybody present fainted. After St. Peter had applied smelling salts to all, Confucius asked Burner again: "What is the object of your coming here?"

Burner answered: "I came to organize and count up the smart people in heaven in order to find out how many fools remain on earth that are willing to stand much longer all the nonsensical laws which are piled upon them day after day in the parliaments and congresses of the world in the name of 'Liberty and Free Speech.'"

"That's enough!" said Confucius, "take him away and put him in a cold room in hell and see that no one talks to him until we finish our session."

Poor Jay Burner, who was so fresh and impertinent that he dared to speak the truth, a thing which is seldom heard on earth nor evidently in heaven, was taken away to a cold room for the purpose, I suppose, of cooling down and thinking over his daring answers, while the committee of five continued the secret session. Presently Buddha asked for the floor, which was granted at once, and he said: "Gentlemen, Comrades: This is a very bad sign. Infidelity and Freethinking are spreading rapidly on earth. The people are beginning to find out the fake side of religion."

"I beg your pardon," interrupted Jesus, "if they find out the fake side of your Buddhistic religion, that does not mean that all other religions are no good."

"Monsieur Jesus," said Buddha, "you yourself took the principal idea of self-abnegation and non-resistance from my sayings and my religion, and from a business standpoint I can sue any time for plagiarism and you will have to pay heavy damages."

"Both of you are dreamers," interrupted Moses. "You, Jesus, made the fatal mistake of proclaiming yourself God and also by adding two more gods, making a trinity, or three in one, which by itself is a great absurdity."

"Is it my fault," said Jesus, "that my disciples and the Catholic priests made out all this? I never dreamed of it."

"What are you talking about, anyhow?" exclaimed Mohammed, "and what are your religions, anyway? What do you give to people who come up here after long suffering on earth? Nothing! My religion gives a paradise full of beautiful girls, tobacco, kish-mich (Turkish candy), etc."

"You make me sick," yelled Buddha, but Confucius used the gavel vigorously, being aroused from sleep by the hot debate. "No tickee, no washee," he said. "If you are not given the floor, you have no right to talk."

"I ask for the floor," said Jesus, and having got it, he continued: "The reason of the evil spreading over earth lies in the woman. She has become emancipated and she tempts the man to commit sin. I will tell you, gentlemen, as a secret, that I know of a priest who has committed sin—yes!"

"And whose fault is it, if not yours, Moses?" interrupted Buddha again, while Confucius once more fell asleep, "it is you, Moses, who invented the story of the apple and the serpent, and now, when the fake is discovered, there is trouble! Why didn't you stick to the clothing business or to the pawnshop? Why did you undertake the religious business, anyhow?"

Confucius woke up again and said: "Well, how did you decide about the Burner affair? What should be done to him who disbelieves in God?"

"One moment," said Jesus, "there comes up a question, where is God? Indeed, I'll tell you the truth, gentlemen, I have been looking for him all the time since I came here and cannot find him."

"And I, and I, and I!" everybody exclaimed. "Where is God, did anyone of you see him even once?"

Nobody seems to answer affirmatively, but the door opened and in danced Lucifer, and said: "Gentlemen, I happen to overhear, as usual, your conversation, and I see that you are now in a difficult position trying to solve two questions, namely, First, where is God? and secondly, What to do to Mr. Jay Burner, who does not believe in God. You are asking, where is God? Do you know, gentlemen, that God is neither in heaven nor in hell? He is on earth! He is in every living being's heart; he is in every flower, he is in the sunshine, in the moonshine, he is the truth; and if humanity needs leaders let them be not dreamers with their phantasms, but energetic people who will tear down the blinds of superstition and darkness and let light and sunshine into the human mind, then there will be the kingdom of God, or Truth, on earth.

"The second question, What to do with that unbeliever Burner? My advice is to take him in straight to heaven and let him teach the inhabitants to see things in a true light and free me and all of you, the pack of dreamers, of your religious superstition and intolerance, and we will become free men with noble feelings and true hearts."

Though Confucius was protesting vigorously: "No tickee, no washee," by a vote of four against one Jay Burner was not deported, but installed in Paradise as God's representative.—Platon Brounoff in Truth Seeker.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

PSYCHIC MYSTERIES.

Some Thoughts Along New Inspirational Lines.

After a careful perusal of the great issue, No. 739 of your excellent paper, I am moved to write.

I am greatly interested in all the pros and cons of the entire issue and in fact, in all the others, but will begin with the first article, The Great Mystery of Spirit Forms, by Salvarona. His statements in part are unique. I have been taught for many years by my spirit teachers along these lines of the science of life and the relations of man and things and although this gentleman expresses himself differently, I see points of convergence with my own small stock of knowledge of this kind, and feel that perhaps a few statements may prove helpful to some of your readers, hence this effort.

Many times I have seen clairvoyantly the psychic system in space to which man's psychic or nerve system corresponds and is thereto attached, and therein active. I have also seen that this psychic or nerve system in space is contained in the ether of space and oscillates through it as a silvery mass of wavelets. I have often looked upon it and felt like saying it was an ocean of ether because of these movements, so like a body of water moves in waves when not unduly agitated.

This ether is of different qualities and shades on each successive plane of expression in sentient life, and in accordance with these advancements of life's expressions, the vibratory ratios differ and the thought circles are enlarged. I also have frequently witnessed brain activities separate from and also active in this referred-to system in space and we have long been taught here, that brains are the workshops of the spirit and are receiving and transmitting centers of thought and its exchange, very many lines going to and from them constantly. It has often reminded me of a union telegraph station; also a telephone service explains the process to some extent. It is not the brain alone, however, but the whole ganglionic or nerve system which serves in these processes of bringing in strength and vital supplies, as well as receiving and transmitting thought and ideas to individuals.

I have seen that under different conditions the effects produced upon persons differ. For instance, once while being so instructed, a number of persons were brought to my notice. The brains of these persons were marked as spectrums or key-boards for this special lesson. Streams of light or inspiration were directed upon these brains or minds, or rather flashed upon them by oscillating thought waves and this light divided itself into specific brain cells for the formation and expression of thoughts and ideas. Now these brains under seemingly the same treatment were differently affected. In one or two the mental illumination was very marked, in others scarcely perceptible. Once only I was permitted to see these nerves of man's and nature's brain magnified to my vision by a powerful magnifying instrument held before me by my spiritual instructor. I thus plainly saw that these nerves are hollow and that a substance passes through them; also that a strong desire or aspiration puts forth these fibres or signals, others come from other directions, they meet, connect, there is an induction, it goes to the brain, makes its impact and lo! a thought or idea has birth. But there are different ways; for instance, intelligence is directed upon minds that make no conscious effort for such reception and it is seldom successful even in part in making an impact so that a thought or an idea can be consciously perceived by the individual.

One time while seeing such brain activities as referred to, I was admonished to note well the small electric click that makes the impact on brain cells and lo! I saw, also heard clairaudiently the different brain cells tapped in rhythmic regularity forming words and sentences. It reminded me of forming words and sentences on the typewriter by the manipulator who touches the keys to make the imprint. One's own indwelling spirit is the operator in this thought manipulation, but it needs our own respiration to make the click or impact. It is true in this sense, that the creation, receiving and exchanging of thought and the weaving of each one's web of life in God's loom (the psychic system in space) are all conducted by the breath and pulse of the Creator and of every creature. It was once my privilege and delight to clairaudiently hear creation's rhythm chanted by all things that are. Every thing has a voice of its kind and degree and all these voices blend, the harmony is complete. In the chorus of this wonderful rhythm, countless millions of these electric clicks which make thought impact, joined in a soft rippling melody. It was too much for me, I wept. I could not then nor can I now describe the grandeur of that rhythm, so I pass on though the half is not told.

I wish to say a few words on the subject of The Great Psychological Crime. It is certainly well defended on both sides. The author of the book sees things from a different point of view than myself and expresses himself accordingly, in the main. I cannot agree with him, although I see points of convergence in some things he states and those I have been taught, also experienced for over thirty-five years, therefore it is nothing new to me nor to us here.

I have learned in this inner school of the spirit, that to live is to be a soul; that souls are the original seed-germs or patterns of the form that is to be builded; that each seed or pattern contains all that this soul or life should accomplish as its contribution to the vibratory ratios, as also to the transformation of substances, etc. Upon the vibratory ratios creation's advancement and general progression is dependent.

All species beneath the human are but servant creations in this sense, to thus bring up the vibrating ratios to the fitness for man to appear upon the stage of action in the world's great drama.

Man is provided with an immortal soul and soul attributes as well as with the material or corporeal. These immortal souls are stamped with their heritage of eternal life and cannot nor do not perish; but the men and women who indulge in carnal thought and conduct only, create no vibratory thought lines or currents for the immortal soul to be attached to when released from such ill-favored conditions and corrupt dwelling and as a rule it builds another earth-form through which to gain experience and pursues its endless journey.

There are other processes that have been explained to me often, but I cannot give them now.

MRS. M. KLEIN.

Van Wert, Ohio.

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A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

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"In reading the book, and I have read it all, this modest, self-retiring, literary rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

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A SPIRITUAL WEDDING.

A Rich Display of Presents—Salient Items and Notes.

After speaking in the Universalist Church in Utica, visiting old-time friends—Mrs. David Jones among them—and some pleasant rehearsals of valuable experiences by Kate Stiles, who is giving a month to Utica investigators, with her fine psychic gifts, I took leave of my hospitable entertainers, Mr. and Mrs. Charles H. Swift, and whirled through space at about 60 miles an hour to Buffalo, where I was again welcomed by Mrs. Dr. Matteson and family and remained over night. It may interest many who have been benefited by her rare mediumship and excellent remedies, to know that she is likely to place her specific medicines on the market, in a way to bring them in reach of the millions who know her not, or only by reading of her works.

Her personal examinations and diagnoses will continue so far as they can be available, as long as her physical constitution holds out. But all earthly forms are limited, and all human actors pass the Great Divide, "and their works do follow them." The great Dr. Newton, Paul Castor, Bryant, John Scott, Mrs. Mettler, and many others who served the sick and cured many thousands, have all passed behind the veil, and are seen no more in the busy affairs of this primitive sphere. They have left the sunshine of their deeds as examples, and testimonials to Spiritualism, and their memories are radiant with uses and benedictions. But this world still needs the help of such spiritually ordained healers and philanthropists in physical forms; and it behooves us to encourage and cultivate such spiritual qualities whenever we find them in a well-balanced organism and thus keep up the supply. Mediumship has been a blessing to this world to an extent that is practically incalculable, in a great variety of ways; and to cultivate and improve it is an important duty to the race.

I planned to visit the Temple and meet and hear G. H. Brooks, but the severity of the weather, and a threatening of pneumonia, held me to the house.

Arriving at 170 Liberty street, Fredonia, February 11, I found Mrs. Howe and Nellie enjoying their loneness, but willing to let me in at the risk of doubling their culinary labors.

Saturday, Feb. 13, I took the train on the D. & A. V. R. R., to Youngsville, and thence by carriage to Sugar Grove, Pa., a distance of ten miles on wheels, drawn by two horses, and there I remained over Sunday. At noon Monday I met a company of about fifty invited guests at the pleasant home of Brother and Sister Mix, well known at Lily Dale—(Mr. Mix being a trustee of the City of Light Assehmbly) and there in the presence of the assembled witnesses, Mr. Carl E. Trusdell, of Columbus, Ohio, and Miss Blanche Mix, of Sugar Grove, Pa., were formally united for the journey of life, as husband and wife, the writer officiating.

There were about sixty choice presents, making a fine display as they were distributed on several tables; and it was understood that about an equal number had been sent to Columbus to await the arrival of the happy pair, where they will commence house-keeping in the flush of youthful hopes and joys, and the ardor of mutual love. Among the presents was a large wreath of Orange leaves and blossoms, attached to their native limbs and twigs, fresh and fragrant from the orchards of Florida, sent by Mr. and Mrs. David Sherman, of North Collins, N. Y., now wintering at Lake Helen, Fla. They arrived just in time to adorn and sweeten the tables laden with beauty and usefulness in rich abundance.

During my stay at Sugar Grove I was the guest of Mrs. Harmon and family, where I fared sumptuously, and enjoyed refreshing exchanges of intellectual and social life, and reminiscences of the long ago.

Another ten-mile ride in a buggy back to Youngsville Monday afternoon, and the train landed me at Laona, at 7 p. m. From the station I had a mile to walk, facing a savage northwest wind, in the darkness. I found a place to warm just in time to save me from freezing my hands. Sixty rods further walking in that wind would have frozen my hands solid. As it was, the pain of bringing them to life was equal to an amputation, and I had a half mile to walk after that before I was safe at home. But here I am sound and happy and ready to go again when called in whatever capacity I can serve, either to lecture, attend funerals, or marriages, and always to work in the interest of Spiritualism and its humanitarian reforms.

The Progressive Thinker at hand, Wednesday, Feb. 17, and as usual it is difficult to select the most useful and interesting matter for first reading. Glancing at Charles Dawbarn's "Center of Creation," I was struck with the wanderings of genius in the fields of imagination. One expression captivated my gaze when I read: "Since no two planets would be alike therefore their evolved forms of life would surely differ from anything we could imagine or conceive." This does not appear probable to me. Why should there be such a radical difference in the evolved forms of life? If life is one everywhere, differing only in degrees and methods of expression, and matter is the same—which seems probable, if not certain—and nature is one vast whole, it would seem that gravitation, mechanics, the laws of motion, and the evolution of forms and intelligence, would be quite similar on all planets, and the order of evolution from homogeneous to heterogeneous, from chaos to organic order may be regarded as decidedly probable, on all planets. Bro. Dawbarn is decidedly original and amusing in his way of dealing with facts and fancies, and it is as good as a dose of pepsin for weak digestion.

Brother Jamieson's painful grimaces whenever a ghost confronts him make good relishes for ubiquitous readers. He groans for me because he thinks I have a hard time in my correspondence with a brilliant woman! Perhaps he is aching for an invitation to help me defend mediumship. But I can assure him that I do not need any help. I have not even realized that my task was hard. It has been quite pleasant and congenial. My fair correspondent has given me liberal latitude, and left the best mediums known to Modern Spiritualism outside the pale of the hypnotic danger. The only unpleasant thing about it is the sudden discontinuance of the discussion before half the ground is covered. If I had anticipated this, I would have dealt with the subject quite differently and introduced many points that are now left untouched.

Hudson Tuttle's lecturette is a gem at once invigorating and soothingly restful. The world moves. Skeptics whip the air with intellectual icicles and shiver the years away, and Spiritualism grows. LYMAN C. HOWE.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

MINNESOTA.

Field Notes of an Earnest Worker.

To the Editor:—A few words about your paper; then a line covering my work in Spiritualism. I receive your paper every week, and have for one year. It is to me what the Bible is to a rank old Methodist; I wouldn't burn one of them a bit quicker than he would his Bible. I am not stingy with them, like some Spiritualists, but I save them in a small chest until they crowd each other out, then I give them where I know they will do the most good, to those I know will take the time to read them. But I have first absorbed every drop of precious strength I can get from them. Of course there are only a few articles in them that I object to, and those are the ones that bristle with the word God.

I may be a very strange person, but since I was convinced of a life beyond the grave, through the presence of spirits, I have never been able to use the word God.

I was brought up a Baptist. Of course God and Jesus were the main suffixes and prefixes to the route that led to the eternal world beyond. When I had positive proof of a hereafter through spirit power, every way to that great heaven that I had been taught melted away like the winter snows beneath a summer sky. I had no need for any expression that I had hitherto used.

And then, the word God suggests to me the old orthodox church; the lazy good-for-nothing preachers, that get their living by begging, and it brings discord to my soul instead of harmony.

I can't see what use we have for the word. Used by a Spiritualist it teaches deception, for the ignorant do not understand what is meant when a Spiritualist uses it, and the intelligent person understands other expressions.

I don't think any one has ever heard me use that expression since I became a Spiritualist, and I have lectured four years on the public platform in Bemidji. I have made dozens of Spiritualists.

I have set hundreds to thinking and investigating.

I have never had to wish for a filled hall, for I have always had it, and when I open my meetings in the fall the churches become empty, the preachers lose their temper, and a crowd of three hundred has been a common occurrence.

This winter I have not lectured here. I have been helping the outside world a little. The last of October I received a letter from a dear good Spiritualist in a little town, St. Hilair, asking me if I would come there and lecture for a few nights. He said: "There are only three Spiritualists here, but we are anxious to have you." So I went, and after lecturing and giving platform tests for three evenings, I organized a society of 25 members, and applied for a charter. They received their charter and three weeks ago they sent for me again, and on my last trip I could feel the strength of spirit power the moment I stepped upon the platform.

I must say we have a few of the staunchest Spiritualists there now I ever met. There is Mr. Harry Swenson, the depot agent, and president of the society. You could tell he was a Spiritualist a block away; and Brother Lindahl, the jeweler and vice-president of the society. He has got it worse than Brother Swenson. You can recognize the symptoms in him when you see him coming about eight blocks away. He had the misfortune the other day to meet a preacher on his way to work, and the preacher asked him if God had saved his soul. Brother Lindahl said he wasn't acquainted with him, but if he would come up to his shop they would talk it over. The preacher did not go.

And Brother Turnell whistles like a Spiritualist. The last night I was with them we had one of the most harmonious circles I ever sat in. There were about fifteen present and every one interested and full of spirit power. Sister Lindahl is one of the finest writing mediums I ever saw. Her writings are in Norwegian, and they are beautiful. She is a lady of great tact and ability in the work; she has a way of drawing people into Spiritualism in such a smooth, sweet way, that no one would think of doubting her. Sister Turnell is almost an invalid, but blessed with courage of a Spiritualist. She is a brilliant woman and can convince many with her pleasant conversation on the beautiful cause we all love so well. Brother Lindahl has one of the sweetest little girls, and the expression she makes to her father when asking for a penny for the orthodox Sunday-school, is proof enough of her tact. He says, "What do you want with that money?" "Oh," she says, "it's to help keep the devil going." Then she gets her money.

REV. MRS. TED SMITH.

Bemidji, Minn.

LETTER FROM LOWER EGYPT.

For some time I have thought of telling the readers of the best and most widely-read Spiritualist paper published, something about what this little society of Spiritualists and Freethinkers down here in lower Egypt have been doing for the cause.

Through the help of the good workers from abroad who happened to find us down here, our good cause has fully held its own. First, C. E. Barnes came and spent the month of March, 1903, with us, and through the splendid manifestations through the trumpet, he created quite a lively interest. Then later in the season C. E. Winans came and stopped with us a couple of weeks. He kept the interest growing until October, when that old war-horse, G. H. Brooks, in the front ranks of the workers in our good cause, came and labored with us one month.

The meetings were well attended, and through his grand work as a speaker and test medium, there was quite a revival here, and ten new members joined our ranks by giving good Bro. Brooks the right hand of fellowship, thereby proclaiming fearlessly to the world their belief and knowledge of the truth of Spiritualism. We hope to have the brother with us again next October and November.

Thirty or more years ago, when a few families here began the investigation of Spiritualism, we were ostracised and foully slandered by our orthodox friends; now we are considered to be about as respectable as anybody else, and they seem to like to converse upon the subject—on the quiet.

As a family we have been enjoying the blessings of holding seances for more than thirty years, and never once even thought that we were guilty of committing any "Great Psychological Crime," nor have we been troubled in the least by any visions or evil influences. All of the communications from the friends have always been highly beneficial to us, intellectually, morally or otherwise, nor has our intercourse with the spirit friends been harmful in any way to the medium, but has been a great help to her in every way. While I do not take sides with the author of the book, yet I think our cause HAS BEEN BENEFITED BY ITS PUBLICATION, for I don't see how in any other way Spiritualism could have been so ably discussed by so many of our foremost thinkers and writers. I don't think our cause ever before received so much free advertising. It seems it takes something of that kind to stir up the fighting element of our old warriors. Spiritualism has come to stay, and all the books published against it will only put us the more upon our guard, and show to the world what we really are, and that we are willing to stand by our guns at any and all times.

W. H. LEIDIGH.

Villa Ridge, Ill.

Catarrh Cured

If you Suffer from Catarrh in any form, Asthma, Bronchitis, or any Lung Weakness read this liberal offer. IT WILL BE WORTH MONEY TO YOU



THIS TREATMENT FREE.

Dr. J. M. Peebles, the noted specialist in Catarrh and Bronchial troubles has found a SURE, Speedy, and Permanent Cure for Catarrh. It not only quickly relieves and permanently cures Catarrh but gives almost instant relief in Asthma, Bronchitis, and all Throat and Lung Troubles. It completely removes the disease from the system and makes the diseased tissues like new. Mrs. Wasserding, of Seattle, Wash., writes—"I suffered from that dreadful disease catarrh, for twenty years, and found nothing that would help it until I began your treatment. I improved from the first and in a short time was entirely cured. You have rendered me a great blessing, and I recommend your treatment most highly to those having catarrh." We could give you testimonials by the thousand of those we have cured of Catarrh and Bronchial troubles in all forms and stages but they would not tell you what the treatment will do for You. The only absolute proof is in the treatment itself and believing that it will Positively Cure any case of Catarrh no matter how long standing or how many treatments have failed in the past, that we will send a full two weeks' treatment with Dr. Peebles Medicated Air Inhaler to any sufferer wishing to try it. Many are cured by this first treatment alone. Why not make a trial of it yourself and learn what it will do for you? IT IS FREE. Address Dr. Peebles Institute of Health, 23 Madison St. Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Francis A. Hayne passed to spirit life, at Albany, Oregon, Feb. 3, 1904, aged nearly 84 years. He was a member of the Spiritual Association of New Era, Oregon. At his request he was cremated. MRS. BELLE SCHRINER.

Passed to spirit life, from the home of her daughter, Mrs. Emma Worth, 516 West Madison street, Chicago, Mrs. Bassford, at the age of 82. A life-long Spiritualist, ever doing what she could for the cause of truth.

Mrs. W. H. Bledsoe, who has been a subscriber to The Progressive Thinker, and an ardent Spiritualist for 25 years, passed to spirit life at her home in Clinton, Mo., Feb. 10, of lung trouble. She had been a great sufferer many years, but was a kind and loving wife and mother and her place is vacant forever. She was a Progressive Spiritualist, deeply interested and ever investigating. She has now proven to her own soul those beautiful truths of the soul's immortality.

A DAUGHTER.

Mrs. Phebe J. Pierce passed to spirit life from her home in Grand Rapids, Mich., Feb. 11, 1904, after a brief illness. Funeral services were conducted by Mrs. Cora Morrell, who, three weeks before had held the same service for her daughter. Only the truth of Spiritualism gives comfort at such times. A husband and two daughters are left in earth life.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets, Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

A Spiritualist Temple has been opened by Mrs. Schwanz, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m., Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor, The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

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The Progressive Thinker.

VOL. 29. CHICAGO, ILL., MARCH 5, 1904. NO. 745

Spiritual Effort.

Thoughts on the Work and Value of the Seance.

There are seances and seances, this to which my article refers, is the Spiritual seance—wherever it may be held—or spirituelle interview and work, which one or more human beings on the mortal side, may hold and do, with human beings on the spirit side of life, which lies "beyond the veil." Circles for spirit communications—by mental or physical phenomena, which produce more or less evidence of the reality of their claims, and of the identity of the decarnated beings who profess to make themselves known—have been held in this country, and in foreign lands, not only among the humble classes, but in realms of nobility also—for more than fifty years. Many of these seances have given grand instructions, and brought unmistakable consolation to thousands of unenlightened minds and bereaved hearts, until the whole world is grander in its philosophy, sweeter in its brotherhood, brighter in its hopes and faiths, more liberal in its views, and far more progressed in its knowledge of man himself, than it could have been without these important seances, and their conscientious and worthy oracles, or mediums, of public and private life.

The pathway of liberal thought, has been hewn largely, by the unseen workers from Out There, in the realms of spirit, in conjunction with mortal media, who have been true to their calling, and to the trust imposed upon them by the wisdom of Infinite Good; and it is no wild statement to say, that the advent of such cults as "Mental Science," "New Thought" and "Hermetic Brotherhood," has been made possible and acceptable, because Spiritualism and its medii opened the way and met the brunt of the battle with bigotry and superstition more than half a century ago.

But the seance of which this article has to tell, is not the usual circle for spirit manifestation, most commonly known to the world. It is one, that may well interest the thinker and investigator who is deeply concerned with the consideration of occult forces, within himself, and at large amid the domains of spiritual intelligence and power. It is the seance, however, of the earnest, faithful psychics, with, or without the aid and presence of magnetic, sympathizing and honest friends, who are aware of the work at hand, and who send out the vibratory forces of their soul sympathy and good will, the genial pulsations of harmony and love, to uplift and bless fellow-creatures, incarnate or excarnate, who are in need of spiritual help. That such seances are held all over this land, in private homes—but seldom in public, if ever—the writer is aware.

Having been for many years engaged in the works of Spiritualism—fourteen years as medium for the Banner of Light, other years as psychic for other journals; called to labor constantly with pen, or upon the platform and in private ways innumerable, always under the guidance and with the blessing of unseen but beloved intelligences, who gave the reason for the calls they made upon her; she is assured of the verity of the statement that the seances now referred to, are held, have been for many years—on the part of sensitives, without collusion or premeditation, and that the testimony from hundreds of these schools or sittings, of their value and importance to minds on both sides of life, is overwhelming.

We are learning that thought is power, that it is potent with energy and that it can be scientifically demonstrated as having objective qualities. Our friends, of the new schools of teaching, tell us that thought produces illness, or creates health, according to its direction; that it carries with it the power to harm or to bless its object; that the time is not far distant when thought will be registered, and measured. Spiritualism has taught these affirmations through many years. Therefore, it is not difficult to believe, that if one individual, who is highly sensitive, one whom we may call a "medium," sits in the "silence," with mind attuned to harmony with the benevolent souls of a higher life who can reach him, and draw from his magnetic aura certain elements, combining them with their own more ethereal forces, there may go forth from that magnetic and spiritual centre, a power for good to feeble, ignorant, or despondent beings, on either side of the grave, that will bear its silent message of hope and peace, its power of healing, its spiritual illumination and its mental instruction or stimulation, direct to its mark, whether the beings that are benefited realize the source of their relief or not. Such seances have been held and grand results have been known to follow, nor does it matter whether the sitters in such a gathering—or the sensitive who sits alone—know anything of spirit mediumship or not.

For three consecutive years—while in California—Prof. Longley and myself, with three friends, sat weekly in our own home, with a young man who possesses psychic powers, having the influence of spirit helpers at times, who at these seances, passed into a semi-trance, very deep on most occasions, and through his instrumentality, we learned of the good work we could do for mortals and spirits—we are all spirits, but I use the two terms for convenience—by concentrating our thought and desire upon the instruction and spiritual healing of the many who were brought to us from the lower spheres of spirit life, by the advanced teachers who instructed us in the work, through the medial organisms of the sensitives mentioned, and the writer.

During the time of our sittings, perhaps five thousand decarnated beings were stimulated to new effort to rise above the conditions that weighed them down to the earthy state—after having left the earth form—and to break the chains that held them in darkness, for after they had received the light and strength from the combined forces of the helpful mortals and ministering spirits, they could face themselves in spirit, see their true condition, its cause and cure, and become set upon a road of progress and self elevation. Mortals, too, were benefited, as was attested by the words we received from various quarters showing how aid had been received at certain hours from the invisible realm—which accorded with the work and purpose of our seance at such hours. We were told by our teachers, however, that we were by no means the only ones who sat for such work, that many centres of magnetic power had been and would be established over the earth, for such work, and this has been repeatedly proven to our satisfaction. Most radiant descriptions of the appearance of such magnetic centres have been given us, choicest language and descriptive powers have been used in detailing some of the scenes of immortal life, and the conditions of human beings, before and after their spiritual awakening. If we can know anything of the inner life and powers of humanity, we know that these important works go on, and that beings of two worlds—or of many worlds, commingle in a grand uplifting work for humanity, that has much to do with the progress of the race.

A man of keen brain, indomitable energies, successful business enterprise and philanthropic nature in the city of Washington, has had a most wide and valuable experience for many years, with the unseen in helping to raise beings who had been so sunk in the filth and degradation of their own creating on earth, that they could not see any spiritual illumination through the darkness of their own self-made auras. His magnetism, with his generous willingness to help the unfortunate and imprisoned, has brought relief to many a suffering soul. That there are literally "spirits in prison" is taught and shown, by the teachings and experiences of thousands of sensitives on earth; unseen by the physical eye, these sentient, conscious beings, dwell in the darkness of their own thought and vibratory creation, and are enslaved in the bonds of ignorance and of conditions that their willing selfishness and sin of former days have forged. A paper upon the philosophical and scientific solution of such bondage may be given at a future time, for it can be reasonably explained, and scientifically shown how impossible it is for the degenerates of humanity to build a spiritual body that is ethereal enough to escape from an earth-bound state, until in other spheres they grow to broader concepts and desires of and for higher things.

Spiritualism in its teachings and demonstrations includes the essence of such theories as of the power of mind over matter, of working out the "Karma," and other thoughts advanced today by the several schools of metaphysics and of the New Thought; and by bringing the thoughtful student into direct line with the incarnate and excarnate beings of life who have experienced psychic and occult relations with the unseen forces and intelligences of the universe, it opens up to him a vast realm of the information and revelation such as humanity has little dreamed of in the past. Therefore, the Psychical Research Society has much before it in its investigations; it has entered the vestibule of the Temple of Knowledge, and peered beyond the veil of so-called "Mystery," its further steps must be behind the veil, and its work be to show that "Mystery" is but another name for "Ignorance," and as it becomes enlightened upon the inner forces, possibilities, powers and life of humanity, on either plane of existence, it will be able to show mankind the true inwardness of the life spiritual, both here and "just beyond."

Returning to the theme of this article, it is timely to state that the sittings or seances intended for the special benefit of spirits in darkness, can never be held by frivolous, curious persons; that the spirit of willingness and of aspiration—the desire to bless some human soul—must be uppermost; personal ends must be set aside, and a wave of kindly thought and blessing towards any or all in woe, must flow forth from the sitter's hearts. In such cases the invisible or spiritual presences from higher spheres, uniting with the mortals, magnetize the apartment, filling it with a spirituelle aura; undeveloped, darkened spirits are brought to the place, under the hypnotic influence of the spirit workers, and bathed in this aura, which helps to clear their darkened vision, and to eliminate from their spirit bodies some part of the earthy elements which they contain. This sets them upon the right track for their elevation—which, however, must be self-earned—and aids them to profit by the teachings of spirit missionaries, which they will then be ready to receive. But this paper has grown sufficiently for one reading, how this work is wrought may be given later on, for it is a study that inquiring minds may do well to follow; the intricate blending of the psychical and the physical laws of life; the relations of mortal to spirit, the influence we may unconsciously exert upon others, in and out of the flesh, and the working out of the soul's salvation, are subjects that may command the attention of all but the materialist who has no faith in continuity of life, and even he may be led to reason upon the things that may after all exist beyond his mortal ken.

MARY T. LONGLEY.

Do not that to a neighbor which you would take ill from him.—Grecian.

Mercy to him that shows it, is the rule.—Cowper.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

LETTER NUMBER FOUR.

"Come, dear son," continued my father; "your mother, you and myself will sit here at this little table and partake of these luscious grapes while we talk."

He plucked some grapes that were growing at one end of the arbor; and we seated ourselves at a little table in the center of the arbor.

"Now," said he, "we will talk about that which interests you most."

"Well," I replied; "you know that music interests me more than anything else except my wife. Eternity, my wife, and music, are the three great themes that are of the most importance to me. If you please, father, we will talk of eternity."

"First, what would you know of eternity?" he asked.

"Whatever you may be pleased to tell me," I replied.

"Eternity is made up of time," he said.

"Yes; so it must be."

"And time extends throughout eternity."

"Yes; of course; but I never thought of it in just that light before."

"And time is weighed and measured," he went on.

"Weighed and measured, my dear father? How can that be?"

Does it seem so very strange to you?" he asked.

"I do not comprehend it," I replied.

"You are yet but a babe in wisdom," said my mother, with a sweet smile.

"Have I not measured the time between now and the time when it will be evening on the earth? and do I not know how many hours it will be until then?"

"Oh, yes; that is easily done."

"Then time can be measured, can it not?"

"Certainly," I answered; but how do you weigh it?"

"Anything that can be measured can be weighed," he replied. "It is the earth which is measuring and weighing her own time. She is measuring and weighing her share in eternity's time, and, as a whole, she weighs a good deal. She is a pretty heavy old earth, is she not? Now, I know, to an ounce, exactly what she weighs."

Well, I stared, but I am sure I could not contradict him.

"Then eternity is made up of time, and time is weighed and measured by the celestial bodies as they revolve forever throughout eternity. Now, you wanted to talk of eternity; but it is really that which exists throughout eternity that you want to know about. for time and eternity are made up of details, and filled with objects, and as time and eternity have neither beginning nor end, the objects, and details that go to make them up can have neither beginning nor end."

"But, father," I said, "my material body had a beginning and now it has come to an end."

"Indeed!" said my father. "How do you know that?"

I told my wife to be sure and have my body cremated, if I should die first; and I know that she will regard my wishes."

"She certainly will," affirmed he.

"Well, then, my body had a beginning and now it will be burned up and destroyed."

"Well, you don't need it any langer, do you?" he asked. "You seem to be getting along very nicely without it. It was a pretty heavy old body to carry around, don't you think so? Were you very much in love with it?"

"It has done me good service for many years," I replied. "I cannot quite ignore that which has served me so well. I must admit that I have some love left for that old form."

"Well, after it is burned up, what then?"

I admit that I felt somewhat dismayed.

"Your material form, or covering, will be disintegrated to be sure, but what of yourself, your real form? Have you a form, or have you not? There is a mirror, over there; go and look into it." My curiosity was greatly excited, and I arose and looked into a mirror that seemed to be there. I have learned since that it was simply the ether which mirrored, or reflected my form, but I did not understand it all at the time. Friends, and readers of The Progressive Thinker, the form that was mirrored there was that of Carlyle Petersilea, and none other; just as I looked before I left the material body, at the time when I was in reasonably good health.

"Well, what about your form?" asked my father. It is all there, is it not? Your form still exists, and is one of the details in eternity. This is your form and not the other. That which cannot be carried throughout eternity does not belong to you. That form, lying stark and cold, does not belong to you; it never did. You simply borrowed it for a short time, or the particles that composed it you borrowed from time to time, as you had need of them, to form a mold or covering for your real form, which is indestructible."

"But how can I know, my father, that this present form is indestructible?"

"I did not say that your present form might not be subject to change, but that it could not be destroyed. The form of a mold can be destroyed but not the form that molded it."

"Have I, then, had this same form throughout time and eternity? Did I exist previous to birth, as I now exist after death?"

"You certainly existed previous to birth, as you now exist after death, or that which is called death. Time and eternity create nothing. All things coexist with time and eternity."

"And was my form the same as now?"

"Yes, in miniature. The acorn holds the oak in miniature, but the acorn does not hold the parent oak, but another distinct one, and that other existed, in miniature, as an ethereal germ within the ether, before it was attracted to the flowering oak; so you existed in miniature, as a germ within the ether, until attracted and born into the material."

"Yes, father, you have written this before, many times; and I will write it many times again, until the world shall understand it."

"Do you see that grand old oak out there?" he asked, as he pointed toward a beautiful tree.

"Yes, and it is the grandest and most beautiful one I ever saw."

"That tree has developed, grown old, and died, as they say on earth, just as you have; but it still retains its spiritual form, just as you do yours; it is as immortal as you are. Look at these grapes, these vines, these flowers; their forms are all immortal, just as yours is; they are some of the details that infill time and eternity; they help to mark and measure the time."

"One question more, my father, and then I must return to my poor wife. I feel guilty for having left her so long. She is breaking her heart, while I am enjoying myself and drinking in wisdom: Is reincarnation true?"

"It is utterly false," he replied. "Can that grandly developed oak go back into an acorn again? Can you become a little invisible germ once more—a germ that has never yet developed consciousness—you who are so far on toward the understanding of time and eternity? No one can arrive at truth without starting right. That is why theology is all wrong. It starts wrong and ends falsely. Reincarnationists start wrong and end wrong; they start out with a full grown soul, to commence with, and then they give it the form of a baby over and over again; but how a full-grown soul can make, to cover itself, a mold in the form of a baby, passes comprehension; and how any immortal mind, that has once developed into wisdom, can become perfectly idiotic again and again, is a nut that cannot be cracked. The idea itself is idiotic and childish. No man or woman who has once become developed in wisdom, can for one moment accept such folly. How would you like to be born into the earth life again?"

"I would much prefer annihilation," I answered.

"And suppose," continued my father, "that you had a daughter. How would you like to be born again through your own daughter? What relation would you be to your wife? That would make of you your own wife's grandchild. How would you like to be the grandchild of your own wife?"

My mother's laugh rang out musically and clear, and I laughed as well.

"Or suppose I should go and reincarnate through some Hottentot or Feejee islander, or Esquimau and enjoy the supreme delight of squatting on the ground, dressed up in dried skins of bear or fish, and subsisting on succulent blubber; or I might take a notion to go and reincarnate through some queen, that I might reign as a king; or, better still, fix myself so that I might become the Pope of Rome; or how would you like me to go into the interior of Africa, and be a thick-lipped, woolly-headed savage; or, perhaps, to India, and progress so rapidly as to become a whirling Dervish? I might become a splendid Topsy, or equal with Jack the Ripper. Oh, there is no end to that which I might be; but enough; it is too absurd to even think about. You have never accepted such ideas, my dear Carlyle, and I am very glad. There are errors enough already existing on the earth, and we hope to give light and truth and not error."

"To know and understand truth is all I ask, and to be able to give it through my dear wife to those who now dwell on the earth that I have recently left. No, I have not left it; simply laid aside my material form; but I want to say a few words to Brother Peebles.

My Dear Brother: Combat this monstrous error with all your might. You are surrounded by a glorious host. My dear brother, I am now where you know I can have no selfish interest; all I want is the truth, and the truth is what you are battling for; and when you stand up, almost alone, as it were, and strike out right and left against reincarnation, you have got the grandest and brightest angels on your side. One writer, who takes you to task, says, that the soul takes possession of foetal life at conception. Now, you, as a physician, know better than that; and all well-read physicians know better; that the life, which is the soul, exists within the germ previous to its entering the egg; that the mother has nothing at all to do with creating the life principle; she merely sustains and cherishes a life, or soul, while it is developing enough to enter the outer world; that life which is the soul, or the germ of a soul, lived and existed within the blood of the male parent, and the male parent breathed it in from the ethereal atmosphere. All germs, of all life whatever, exist within the ether, and every germ is its own individual self, and never any other but itself. After development and growth, also after birth, it can no more go back and become a germ again than a chick can go back into its shell. Nothing goes backward. All things go forward; and, thus, reincarnation is an utter impossibility. Life, or soul, ever goes forward, upward, and onward. Life covers itself with matter until it becomes strong enough to throw it off, or until as is often the case, it is obliged to throw it off by disease or accident.

Now, Dr. Peebles, you have truth on your side, as I now know positively, and as I believed, and was taught by the angels, previous to my entering the spiritual state. I was determined before entering this life, that whenever I did enter it, I would return and make myself felt, and battle for truth.

Pity that so many Americans have retrograded into that old Hindu superstition.

But to return to the spiritual arbor and my father and mother: Said my father: "Everything in nature starts from a living germ."

"Father," I said, "Mr. Hudson Tuttle has been against me. Oh, how I wish I could make him see the truth."

Said my father: "We will ask Mr. Tuttle: What is life? Can one see life? One can see a material form wherein life resides, but can one see the life? The living principle of all things whatsoever is the soul or life of that which lives, and when the soul, or living principle departs, then is that form called dead; but does that which covered life, or soul, beget life? No; that which covers life does not beget life, consequently, in one sense, evolution is a myth. All nature bears upon its face the great truth that all life must be first involved before it can be evolved, and that evolution is simply development and growth of that which is first involved. Nothing is evoluted from matter. Matter is but the clothing of life or soul, and that life or soul must first be involuted into matter before it can be evoluted from it."

Now, why be ashamed to accept these great truths? I am in the spirit world. No one can be jealous of me. I have neither name nor fame to gain now, and my poor old wife, sitting in her solitude, almost helpless, wants neither name nor fame; she simply desires to do that which I wish her to do—write for me—and I simply want to work for truth.

"Now," continued my father, "it will yet be proved beyond the shadow of doubt, that that which I now tell you is the simple truth. Ancient cities will yet be excavated, dating back thousands of years beyond any that have yet been unearthed, and inscriptions will be found upon the ruins, and representations of animals, that will forever settle the question; horses, cats, dogs, cows, bears, lions, tigers, and so on, will be found to be the same as to-day, also the people who dwelt within those ancient cities were enlightened and civilized; and high art and the sciences, were not unknown to them. Buildings and architectural designs were far beyond any of the kind at the present day and that the earth has always had its savages, dwelling in caves and mud huts, also wigwams. Even where these ancient cities once were has since been the bed of the ocean.

"Different nations do not amalgamate readily, and one has but to think back a little to know that this is true. It was once thought that the Indian and the white man, or European, would at length amalgamate; but all are aware that they have not—quite the contrary. The Indian has almost disappeared and will be entirely gone before many years go by. It was thought that the blacks and whites would amalgamate; but they have not to any extent, and will not; but the blacks will yet all emigrate to their native country—Africa—and Egypt. And that is where they should go. It is now thought by some, that the Chinese and Japanese will amalgamate with the white races. But they will not. No matter how great the opportunity which they may have, they will not amalgamate to any great extent. The germs of different nations, and individuals, exist just as they are to be, in the ether; so do the germs of all animals, birds, and fowls; so does all vegetation, trees, shrubs, and flowers."

Well, my father had written all this before; but I was extremely glad to find that it was true, and but very few mistakes had been made in the writing.

"I think, my dear Carlyle," continued my father, "that this is all you can bear at present; and we will return now to the house of mourning. Pity it is that there should be mourning, and if the world had been rightly taught, there would not be. The time will come when it will be considered degrading to mourn for the so-called dead. Only the unprogressed, the stupid and the ignorant will do this. If your grief-struck wife could realize that you are, at this moment, sitting here with your beautiful mother, and the father that you loved and revered, and who has always loved and cared for you, and who loves you now more than ever—as does your mother—if she could realize that you are now sitting thus in ease, comfort, and happiness—that is to say, you would be happy but for her sorrow—now, knowing yourself to be immortal, and knowing that your joy and happiness will be forever on the increase—if she could realize all this, she would not grieve as she does. Help me and others, my dear Carlyle, to spread these great truths as rapidly as possible."

"Yes, father," I said, "I am determined to help you all that I can; but I promised my dear wife, that if I went first, I would come back through no other but herself."

"A bad promise is better broken than kept," said my father; "and you will soon discover that your promise was a bad one."

"I also promised her that I would never, never leave her."

"Another bad promise—better broken than kept—in fact, I took you directly away from her at first, and you are not with her now."

"But I want to be," I replied. "She will expect me to keep my promises, as I never yet broke my word to her."

"You shall keep them as well as is possible," answered my father. "Your mother does not care to return with us. There comes a time in the life of a soul when it cannot sympathize with grief and sorrow—there comes a time when these feelings are too degrading and actually demoralizing for a soul to return and enter into, or put itself en rapport with."

My mother now wound her heavenly arms around about me and kissed me a great many times; then she laid her beautiful angelic hand upon my head.

"Your head is still hot," she said, gently. "The feelings of earth will yet cling to you for a long period of time; but we will try to bring all things right with you, and your dear wife, as soon as possible."

Her hands brought a cool, delightful sensation to my brain, which had been hot and troubled for a number of months; my mind began to clear, and my thoughts to arrange themselves in order. My mind had not been clear, and my thoughts had been in a jumble, for a good while. Oh, how glad I was that my mind was clearing, and my thoughts becoming clear and positive once more.

"There are spirits whom we never allow to return for a great length of time," said my father; "weak ones, who have implicitly believed in all the church dogmas. If they were allowed to return at once, the wild grief and mourning of their immediate friends would so react upon the departed ones, that they would become half-crazed and despairing, and would not rise out of it for months and even years. But your mind is better fitted to return, and you may be able to do much good!"

"I hope so, my father; and I thank you for all that you have done for me in the past, and are doing for me in the present."

My mother now blessed me and departed, and my father and I returned to the house of mourning.

(To be continued.)

An Appeal to Materializing Mediums.

To the materializing mediums of this country; one and all, I make an earnest appeal that you come forward—if you are genuine and honest—and let it be known to the world at large—not for the one thousand dollars offered by Mr. Hale, but for the support and good of the cause and the convincing proof to the skeptical.

I have been investigating the phenomena as well as the philosophy of Spiritualism for several years, and am fully convinced that the spirits of the so-called dead do return and hold communion with their friends on the earth plane. As to spirit materialization I have never had convincing proof. I have for several months past been one of a circle that has met every week for the purpose of materializing spirit forms, but thus far we have not been successful. True, there have been some things developed in our midst that could not be accounted for other than by spirit influence. At the seance the room is perfectly dark, and no ray of light from the outside can penetrate, but still on nearly every occasion the place has been illuminated through some unseen source, and shadowy, vapory clouds are seen floating about; but thus far we have never been able to discern any form.

Mr. C. W. Stewart, whose article I was reading in The Progressive Thinker, speaks of a medium whom he considered the best now living, but who holds her gifts so sacred that she objects to using them for money. I respect her for this, but don't let her hide her light under a bushel; she should come forward and show to Mr. Hale and also to the many other doubting ones, that there is really such a thing as a materialized spirit form. Her conditions as told by Mr. Stewart, are very simple, and I am sure Mr. Hale could make no objection to them; and as to the one thousand dollars, she could refuse to accept only so much as would pay her actual expenses, or what would be far better, give it to some institution or society to be used for the benefit of the poor whom we have always with us.

In the name of the cause of Spiritualism, if there is such a thing as genuine materialization, let some one come forward and show it. It is a challenge to materializing mediums, and your failure to respond will seem very much like an admission that there is no such phenomena as genuine materializations, which I with many others do not like to believe. A. A. PIERCE.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb.—Lowell.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—Buffon.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

Make life a ministry of love, and it will always be worth living.—Browning.

MRS. LAURA G. FIXEN.

She Meets With Hearty Welcome in Australia.

It was a great day for Spiritualism in Australia when this brilliant speaker decided to visit our great continent. Mrs. Fixen, with her secretary, Miss Stegman, landed in Sydney from the Steamer "Ventura" on January 1, 1904.

A warm welcome by Spiritualists awaited her, and at Leigh House the following Sunday night, Jan. 3, under the auspices of the Psychic Society of New South Wales, an immense audience listened with rapt attention to her first lecture in the southern hemisphere.

Urgent telegrams from Melbourne inviting Mrs. Fixen to appear at the Bijou Theatre on Jan. 10 and 17, instead of for one night only, decided her to at once proceed to that important city, at present the seat of government of the Commonwealth of Australia.

Mrs. Fixen's lecture on "Spiritualism, Science and Reason" had been widely advertised, but it was scarcely expected that for more than an hour of the advertised time for the lecture a great crowd would have assembled, eager to enter the building.

By the time the lecturer appeared on the platform there was not a vacant seat in that vast auditorium, 2,000 being present. All creeds were represented, and the lecture which told of her intimate knowledge and working with orthodox churches before her eyes were opened to the fact that the great Spiritual Universe was entirely suited to fix the attention of mixed beliefs.

For the first time for many years, as Spiritualism has been a tabooed subject in Melbourne, the daily press devoted columns of space to interviews with Mrs. Fixen, Mr. T. W. Stanford, a leading Spiritualist, brother of the late Leland Stanford, founder of the Stanford University, and other authorities on both sides. All this excitement induced Mrs. Fixen to select as a subject for her second lecture, "Why I Am a Spiritualist," with the result that the crowd was earlier than ever at the doors, and she was greeted with ringing cheers as she faced another enormous and expectant audience.

Much as her first lecture was appreciated the second proved a veritable masterpiece. Mr. Stanford and party occupied a private box, as well as the manager of the theatre, who appeared to have caught the prevalent enthusiasm.

At the close of the address a great demonstration took place, and at the request of Mrs. Chas. Bright, who sat on the platform, and voiced the thanks of the great audience, a gentleman called for three cheers for Mrs. Fixen, and she was surrounded on all sides with thanks and congratulations.

In honor of her country the platform was decorated with American as well as the Australian flag, the Consul-General of the United States, Mr. G. P. Bray, supplying the American flag for the purpose.

Special hymns printed for the occasion were sung by a choir of sixty voices with orchestra, and some fine solos were rendered. The gathering was the most successful the Melbourne Spiritualists have attracted. It has inspired the workers with fresh enthusiasm, and over a thousand orthodox people never reached before are beginning to investigate this new philosophy, and Mrs. Fixen's visit will cause a great accession to the Victorian Association of Spiritualists.

The effect of her visit will be felt throughout Australia, and she leaves hosts of friends behind, earnestly desiring her speedy return to their midst.

ANNIE BRIGHT.

Hon. Secretary Victorian Association of Spiritualists, Bramber, Melbourne.

THE POWER OF THE BALLOT.

It has always been claimed by the opponents of woman suffrage that women could secure all the rights they desired or needed through their influence, without the aid of the ballot.

That these rights could be secured with one quarter the outlay of time, money and effort, if backed by the ballot, is clearly shown by the ease with which they are secured where women have full suffrage.

Mrs. Watson Lister, of Melbourne, Australia, who is visiting in this country, is most enthusiastic over the results of woman suffrage in her country. She says that Parliament now consults them on all bills bearing upon the interests of women. The author of the new divorce bill asked all the women's organizations to come together and hear him read it, and to make criticisms and suggestions. Such a thing was never thought of before women had the ballot, although they were affected by such measures then, the same as now.

When a naturalization bill was pending, one clause of which deprived Australian women of citizenship if they married aliens, a few women went to the Prime Minister and protested, and that clause was altered immediately.

"When we held meetings," said Mrs. Lister, "to advocate public measures that women wanted, we used to have to go out into the highways and hedges and compel the members of Parliament to come in; now the difficulty is to keep them out. The chivalry which they used to tell us would be destroyed should women enter the political field, has on the contrary been greatly increased. On the platform at one of our meetings, the secretary happened to drop her pencil, and I saw the premier and several members of Parliament scrambling to pick it up. A woman is never allowed to stand in a street car in Australia.

The republican form of government is the highest form of government, but because of this it requires the highest type of human nature—a type nowhere at present existing.—Herbert Spencer.

Obedience is good and indispensable; Youth fades; love droops; the leaves of friendship fall, a mother's secret hope outlives them all.—Holmes.

Charity and personal force are the only investments worth anything.—Walt Whitman.

THE GOLD OF LIFE.

Pure Love the Central Point of Inspiration and Guidance.

To the Editor:—I herewith take pleasure in forwarding to you a communication from the eminent medium, Mr. Frank M. Snarrenberger, who is now touring Europe. His many friends in America will be pleased to see the enclosed manuscript in print in your valuable paper, and I hope you will find his ideas worthy of publication, for it seems to me that he has treated the subject in a way that will be of great benefit to many. A DE VERE CALDWELL.
Columbus, Ohio.

The Gold of Life.

Recently an account of a find of gold was recorded in the newspapers as follows: "The particles of ore were held together by pure grains of gold, which seemed to bind the coarser metals together."

When we apply this simile to life, we find that the events, the duties, of our daily existence are without lustre and value unless bound together by the bright influence of love.

What does all the struggle of life mean to us if we have no central point of inspiration and guidance? If our efforts have no object, we go through life strangers in a strange land; but how different life and its duties seem to us when we have a companion whom we can surround with the comforts, the pleasures, the protection of home in all that the word implies!

That subtle something which we have named love is truly the pure gold of life, binding our hopes, our purest aspirations, our best thoughts into one logical and valuable existence on this earthly plane of endeavor, for

"Life is short, but Love is long;
Death is swift, but Love is strong;
Time is nothing, Love is all."

He who has lived a consistent life of love while in the physical phase of experience here on earth may expect a continuance of happiness throughout the ages of the future spiritual life, for a soul unsoiled by lust is one of the first requisites of happy contentment in that land from which many a traveler returns. Shakspeare says:

"Demetrius * * *
Made love to Nedar's daughter, Helena,
And won her soul."

The mistake made by many persons of this age lies in the fact that they endeavor to win only the body, ignoring the soul's demand for recognition, thereby laying the foundation for a den of vice which they would have us believe is a veritable temple of love. This mistake—or, rather, crime against humanity and a race yet unborn—is sanctioned by the pulpit, the law, the press, and it is licensed as other crimes are licensed. Its fruits are seen in the asylums, the sanitariums, the health resorts, the jails and the penitentiaries of the land, but the evil continues.

Why?

Because a corrupt and pernicious religion, a mercenary government, an ignorant and cowardly press, and the lustful selfishness of men and women permit it.

The remedy?

Knowledge and unselfishness.

Marriage without spiritual love is merely a thin cloak for the mother of all vice—Lust.

One authoress of this truly "woman's century" has said: "I know the very difference that lies 'twixt hallow'd love and base and unholy lust; I know the one is as a golden spur, urging the spirit to all noble aims; the other but a foul and miry pit o'erthrowing it in the midst of its career."

Then we have, as an honored member of the poetical fraternity, a man who advises his brothers to—

"Look over the dwelling you live in—the flesh
Which holds the mysterious you in its mesh.
Pass into the temple! The place is divine,
But what are you offering there at the shrine?"

Love, that tie that reaches out like a fine, invisible thread, unites the individual with a sanctuary of the soul that needs not the sanction of man-made laws to maintain; for if love be rightly understood, it means the highest and purest of relationships. The confusion of love with lust has ever resulted fatally to mankind, for love is essentially a spiritual tie—a union of souls—and love and lust are as far apart as light and darkness, as the skies above and the earth beneath.

All that is pure and unselfish is a part of love, while all that is base and destroying belongs to lust. The appearance of our outer casements, which we call bodies, have no bearing upon love, but the condition of the soul has everything to do with the growth of love in our lives. The spiritual part—the soul—instinctively seeks companionship with another soul, in affinity with it, so that unselfishness may be as a fruitful tree in the orchard of experience. Love that has for its motive other than unselfish spirit companionship becomes something far less than that high union of twin souls—a love-blessed life—for it is but temporary, while true love is eternal.

True, there are those who reject the fact that marriage without love is simply legalized, domesticated lust, producing the monstrosities which we so frequently see, and with which our reformatory institutions are filled; but examine the objectors critically, and you will find them to be living proofs of loveless marriages—lacking in both morality and intellectuality. You will find that they belong to the class of persons who revile intemperance and inebriates, but who wreck their nerves with tea and coffee—coffee-drunkards and tea-topers. Or, if they are of the masculine gender, you will find upon investigation that they chew tobacco while reading a chapter of the family Bible relating to Moses' advice to the unclean; that their skin is covered with copper-colored blotches, indicating crimes committed against the body that rendered the blood impure; that they have family prayers—especially when a guest is present—and thereafter immediately stuff themselves with indigestible viands to an extent that renders them lower, intellectually, than the rest of the hogs, the flesh of which they love so well.

In themselves they are ample proof of the truthful assertion that, under the protection of the state and that execrescence upon the body of civilization—the church—evil of the worst form has its birth in the criminally selfish union which has been dignified by the name marriage, but which is really a license for lust.

A careful study of the various grades of present-day society will convince the thinker who has the good of mankind at heart that love is distinctly a part of the higher life—spiritual, both in part and in entirety. The companion that the body desires is often far below the standard that the soul demands, but the average individual describes the resultant condition as "happiness." Not so the student of the higher life, to such a person the mental and spiritual demands for equality, if not for superiority, are supreme and imperative, to the exclusion of other lesser considerations—such as beauty of form and feature. To such a one there are no greater pleasures than those of the spirit, and the thought of the man who said, "my mind to me a kingdom is," becomes a thoroughly understood reality. The realm of spirit is as a foreign land to the worshiper of the flesh and fleshly sensations, so between these two extremes we must look for the individual souls that will make the world better by coming into it as working factors for all that tends to spiritualize and refine, and we will hopefully look forward to the time when civilization has progressed to a period in which—

"Man shall not ask his brother any more
'Believest thou?' but 'Lovest thou?' and all
Shall answer at Truth's altar, 'Yes, I love,'
For hope may anchor, faith may steer, but love,
Great love, alone is captain of the soul."

FRANK M. SNARRENBERGER.
Berlin, 93 Konig Platz.

GROWING OF A SOUL.

Hear ye this parable: A man
Did plant a garden. Vine and tree
Alike, in course of time, began
To put forth fair and pleasantly.
The rains of heaven, the persuading sun
Came down alike on each and every one.

Yet some trees willful grew, and some
Strong vines grew daily in the sun,
With gaudy leaves, that ever come
To naught. And yet each flaunting one
Did flourish on and triumphantly grow
Like sunset clouds in all their moving show.

But lo! the harvest found them not;
The soul had perished from them. Mold
And muck and leaf lay there to rot,
And furnish nourishment untold
To patient tree and lowly creeping vine
That grew as grew the husbandman's design.

Hear then this lesson, hear and heed:
I say that chaff shall perish; say
Man's soul is like unto a seed,
To grow into the judgment day.
It grows and grows if he will have it grow;
It perishes if he must have it so.

—Joaquin Miller.

The Roman Church, and the Part It Is Playing.

IS IT TOO RADICAL?

The Citizen was surprised last week when it received a call from a certain business man of the city,—surprised because we had understood that he was not in sympathy with our work. But we were much more surpised when he opened his heart to us and told us just how he felt. We did not take down his words, but they were so impressed upon us by his earnestness that we can give them almost entire. He said:

"I was born in Boston, as was my father, and so was my mother, and also my grandmother and grandfather on my father's side. I have been in business now for forty years. I have always prided myself upon my liberal views, as do my fellow-Unitarians—looking upon all sects as being about equal, except my own, of course, which I consider a little superior. The Roman Catholic church has commended itself to me as a sort of law and order league—useful for keeping in check its many lawless members. Outside of this view I have thought but little about it, except to give money when it asked it, and to rebuke those who criticised it.

"But to-day I am mad!—as Gen. Sherman expressed it, 'Mad clean through!' This is supposed to be a land of freedom—of free speech and freedom of action (within proper bounds)! But I have awakened to the ugly conclusion that our boasted freedom is all a dream—a glint of moonshine!

"I have had in my employ a young Irish boy, brought up a Roman Catholic, and until lately attending that church. He is a good boy, and gives all his money to his mother to help support the large family. I have noticed lately a change in him. I couldn't understand just what it was, but he seemed to be less Irish and Roman Catholic, somehow. I have heard him singing or whistling some of the old-fashioned Protestant hymns, and saw him one noon reading a Bible. Then I asked him a few questions and he told me that he had become a "convert" at a Salvation Army meeting, and was now attending a Congregationalist church and Sunday-school. He said it was very hard for him for his mother and all his friends and relatives were angry, and some of them had made threats. But he appeared to be happy, and very firm in his convictions.

"I thought little more about the matter until last week a priest was shown into my office, and without introducing himself he said: 'I have just spoken for a large bill of goods, and wish them sent to me. But first I wish to ask a favor. You have a young man in your store—his name is Jimmy——. He is a bad fellow—refuses to obey his mother, and defies his rector. I do not like to trade with a store in which such a fellow is employed, and my conscience will not allow me to take the goods that I have spoken for if they come from this place while he is here. It won't help your business to keep him here.'

"'But,' I replied, 'what is the favor you were to ask?'

"'Oh,' he said, 'that this chap be sent about his business.'

"'What charges have you to make against his character—charges which can be proved?'

"The arrogant priest answered: 'That will do, sir! I am a priest of the church! You need not send the goods. We have some power in Boston.'

"With that he passed out. Calling Jimmy, I asked him if that was his priest, and he said it was, and that his mother had told him that the priest had ordered her to turn him out of the house!

"During the day I related the facts to a partner in a large dry goods house. He smiled and said: 'That is a common occurrence with us. If we advertise for a Protestant clerk, we are threatened with boycott; if we advertise in a Protestant paper, we are threatened with boycott; if we refuse to give money to priest or nun, we are threatened with boycott; if my minister happens to criticise popery, and it gets into a daily, we are threatened with boycott because I attend that church. And note how they work their plans—through three channels. First, a hint comes to us from some Roman Catholic head of department that "we may lose trade if we do so and so, or don't do so and so." He says "the salesmen say so." By "the salesmen" he means, of course, Roman Catholic salesmen—perhaps Knights of Columbus. Then perhaps a priest will get word to us that we are "offending the church" and finally, a notorious blackmailing politician, who has, or thinks he has, a powerful "pull," calls on us and advises us to purchase safety by surrendering our freedom. Up to date we have defied them all—lost a little Irish trade, but retained what is worth a hundred fold more to us—our self-respect.'

"Now," said the narrator, "this same blackmailing politician called upon me—said he was formerly a Congressman. He wanted money for 'doing us a good turn,' as he expressed it. He said he had great influence and could 'prevent any trouble.'

"I controlled my temper and simply ordered the fellow out. I should have kicked him out! Do you wonder that I am mad when my dear old native city is being throttled by these dirty beggars and blackmailers, who dare to threaten a man in his own office?"—Boston Citizen.

THE ROMAN OCTOPUS IN SPAIN.

"The Cosmopolitan," in his column in the Boston Transcript, Feb. 3, printed the following:

"Poor monk-ridden Spain! Already she has to support over two hundred thousand native priests and nuns, besides the numerous monks and nuns from France who continually invade the country and tax the resources of the population. And now that the time-limit of the agreement with the United States, which allowed the Philippine friars to remain in those islands, has come to an end, another influx of six thousand monks and nuns is expected.

"The anti-clerical sentiment is rapidly increasing in Spain. The appointment of the Dominican Nozaleda to an archbishopric has brought forth an outburst of the most bitter criticism from the Spanish Liberals. Recently the Republicans held a mass-meeting at Valencia to protest against the appointment, which, as one of the speakers maintained, would pave the way for a Spanish revolution. The meeting was a very violent one. Representative Blasco Ibanez, the author, exclaimed: 'To-day we protest by a meeting—to-morrow by violence!' After the case of Nozaleda had been discussed, they took up the question of the Philippine friars, who are expected soon to arrive in the country. To judge from the sentiment of this meeting they will not meet with a very happy welcome. Another speaker—Luis Tapia, said: 'The seven thousand Philippine monks bring with them seven thousand ropes—by which we shall hang them!' The same evening a revolutionary drama, entitled: 'The Vampire of the People,' was played at Teatro Vovedades. The drama, which in a very lively and realistic manner depicts the fight between the Jesuits and the workmen, was received with wild outbursts of applause. It was immediately afterwards confiscated by the authorities—which, however, has not tended to abate the anti-clerical sentiment."

ROMAN OCTOPUS NOT WANTED IN MEXICO.

"Mexico has reinformed the Vatican that diplomatic relations between the Republic and the Holy See may not be re-established. President Diaz as stoutly as ever holds out against Rome's plea. Having been burned once in the fire the Republic does not care for a second experience. The Pope's recent letter to the church in Italy on the issues between Labor and Capital is as lacking in originality as an egg is of hair. It but echoes Pope Leo XIII., in fact is naught but a collocation of sentiments from his encyclicals. Such Fabian policy precludes any judgment as to what the new pope thinks for himself on these issues in dispute, although it shows that for the time being he is on the side of conservatism and property. As journalists, we cannot be especially interested in the reiteration of the dictum that Catholic writers 'must, in all that touches religious interests and the action of the church in society, subject themselves entirely in intellect and in will.....to their bishops and to the Roman pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter.' Under such conditions Roman Catholic journalism can hardly be inviting to a man of any independence of thought. Latest reports from Paris indivate that the Combes Ministry is to raise the issue of the unlimited right of the state to nominate bishops without an understanding with the pope. If fought out to its logical finish this means a severance of the Concordat, and that of the union of church and state."—From the Congregationalist, of Boston.

INFORMATION WANTED.

In Reference to Mediumship and Its Effects.

The writer desires to correct some mistakes growing out of an article in your issue of January 30, calling for certain information as to the good or bad effects of mediumship. It was thought the article could not be misunderstood, but it has been.

What I desire is to know the length of time during which the manifestations have continued—the entire period of mediumship or psychic manifestations,—and not the duration of the influence over the medium at each manifestation.

Some correspondents have hastily concluded that my object in seeking to compile statistics relative to the effects of mediumship is to "kill" a certain widely advertised book supposed to be hostile thereto.

This is not any part of the object I had in view. The desire to obtain something reliable regarding the effects of mediumship had its beginning in my mind long before the book referred to was published.

Early in my investigations I heard the charge made from various sources that mediumship was injurious and the medium an unfortunate mortal; that scores of persons had been ruined in health, mind, morals and purse thereby.

Whenever such statement has been made in my presence I have invariably asked for names, dates, addresses, and particulars, and strange to relate I always found them exceedingly elusive—I could never get hold of them.

Sitting in a seance for materialization in the city of San Francisco, some years since, the writer engaged a lady near him in conversation, asking her if she was accustomed to attend that medium's seances. She at once stated that she was not; she "was a Theosophist, and really ought not to be in such a place;" that she had been taught and of course "knew" mediumship was very injurious to the individual, had been the cause of much sorrow and had ruined many lives, and so forth. The writer politely asked her to kindly give him the names and addresses of a few of the persons whose lives had been injured by mediumship, as he was much interested in the subject and looking for just that kind of information.

The response was in the form of a hasty and decided statement that she herself did not know any such person or persons—but she "had heard of them."

Later, the writer contributed an article of two or three columns on the subject of Modern Spiritualism to one of the leading daily papers of the Northwest. A correspondent replied, and charged mediumship with having "blasted the lives" of pure-minded young women, caused many to be led into immorality, and so forth.

I promptly challenged the accuracy of his statements, asked for specific data, and said I would make a thorough investigation of every case cited and report the results, telling him he could send the data to me privately. No reply was ever received. Why?

From some Spiritualist platforms I have heard mediumship condemned—also from church pulpits—in the secular and religious press—by teachers of New Thought—by Christian Scientists. But nowhere has the writer been able to put his hand on any statistics that would shed a single ray of light on the subject, affirmatively.

Hence my appeal to Spiritualists, non-Spiritualists, mediums, sensitives, and all persons having psychic experiences, to send me a statement as to the effect of such experiences on themselves, or to send me data relative to any one else whom they know.

In order to make the statistics of any value they must be verifiable; therefore the request was made for the names and addresses of two persons to accompany each statement, who could either verify the statements made, or indorse the character of the writer for truthfulness.

Statements have been received from widely separated sections, but the response has not been very encouraging as to number. The professional mediums probably were and are busy, and others perhaps thought their statements would be unnecessary. Let me say to all such, that a statement from everyone who has any knowledge on this subject, would be appreciated.

All that the writer hoped to do was to accumulate statistics of a reliable character that would throw light on this question. All that is wished is verifiable facts. One concrete fact is worth more to the writer than a thousand unverified theories. In he mistaken in thinking they may be valued by others also?

If you know anything along this line, will you not be kind enough to make a short statement and forward to the address below? In many cases, the desired information could be put on a postal card. Will you not write to-day?

Address all communications on this subject to

WALTER P. WILLIAMS.
334 Eleventh Street N. E., Washington, D. C.

Spiritualism in Australia.

Mrs. Laura G. Fixen Writes of Her Reception at Melbourne and Other Places.

Australia is called the new world, and it would seem proper that all ideas expressed under the term New Thought should here find prolific ground. Spiritualism proper in Australia started about forty years ago in Melbourne. A seventeen-year-old lad, W. H. Terry, came from London and settled in Melbourne. When twenty-four his attention was called to Spiritualism by hearing about it, he intercsted a few others and together they investigated and had seances with remarkable demonstrations. One of the sitters developed and became a fine independent writer. Mr. Terry himself became "controlled" and then founded a society. He did a great deal to develop others; one of these saw clairvoyantly the front page of a Spiritualist paper, the heading of which read "The Harbinger of Light," and told Mr. Terry that he would edit the paper, but as he had had no literary experience, that was the last thing which he expected. Soon after another Spiritualist started a paper greatly to Mr. Terry's relief. This, however failed within a few months and Mr. Terry felt that he must obey the call and eighteen months after the vision the Harbinger of Light was started with a heading just as described, and Mr. Terry has now published the paper for thirty years without making a cent profit. It has been the organ of the cause for the entire Australasia, and one of the greatest powers for propagating the work.

Mr. Terry became especially gifted with ability to diagnose diseases, and soon nearly all of his time was taken up with ministering to the sick. More than twelve of the leading physicians of different schools in Melbourne sought his advice in difficult cases, and Dr. J. B. Motherwell, a member of the Council of the Melbourne University, and for twenty-five years honorary physician to the Melbourne Hospital, consulted him on a specially important case of internal trouble which none of the other doctors could diagnose. As the patient was cured through Mr. Terry's ministrations, Dr. Motherwell became interested and soon became one of the leading Spiritualists in Melbourne. Dr. S. D. Bird was another prominent physician who consulted Mr. Terry, who soon had an enormous clientele and wrought wondrously for the cause. He receives his communications in a peculiar way, by knockings on his forehead.

Another meteor dawned on the world of Spiritualism in 1866, Mr. Chas. Bright, literary man and editor of a large paper. He was deputed by the Argus, then the largest and only paper of power in the Southern hemisphere to write six articles on Spiritualism, the new idea which was pervading the country. Mr. Bright was an honest man, he desired to understand somewhat of the subject on which he was to write, and so began to go to seances and otherwise to investigate Spiritualism. To his great amazement he found that the claims of the cult were based upon facts. He was surprised at the wealth of literature published on the subject, which he eagerly read, and instead of writing against Spiritualism as had been the intention, he wrote strongly for it, and said that there was more in this new philosophy than the world even dreamed of. These articles caused much excitement as well as interest throughout the Commonwealth and were republished in pamphlet form and spread all over Australia. Mr. Bright became a Spiritualist and his first lecture on the subject was delivered in the Unitarian church in Melbourne in 1868. His fame as a speaker increased and the largest halls could not hold the people who came to hear him. In 1875 he gave up all his business and his income of six thousand dollars a year and henceforth devoted his time to Spiritualism until last year when his great soul went home. During the past ten years of his life he lectured considerably in America.

Another leading man who became a Spiritualist was the Honorable Alfred Deakin, the present Premier of the Commonwealth of Australia. He became a trance speaker and was conductor of the lyceum. He published a book, "The New Pilgrim's Progress," but when Mr. Deakin, fifteen years ago first entered Parliament, he thought best to drop Spiritualism and carefully bought up every copy of his book wherever it was for sale.

Another pioneer and a most ardent Spiritualist is the Honorable T. W. Stanford, brother of the late Leland Stanford, founder of the Stanford University in California. For forty years he has devoted much time, influence and money to the advancement of the cause. He has been a widower for this number of years as he lost his wife and child within a year after his marriage. Mr. Bailey, one of the most remarkable materializing mediums of the present day, has been engaged by Mr. Stanford exclusively for three years, and conducted private seances twice a week to a circle of about twenty guests. The visible results from these seances can probably not be duplicated anywhere. Mr. Stanford has in his apiary living birds which were materialized in his office, belonging to foreign countries, showers of living fish would cover the table at the seances, but some of these would only live for a few days or weeks. I also saw in Mr. Stanford's home a beautiful plant, rich in foliage, 18 inches high, grown from a materialized slip, no one has been found who knows its name or the species to which it belongs. I also saw a well preserved skull, several pieces of papyrus covered with hieroglyphics, a leopard's skin from India, a large number of varied ancient coins and several tablets covered with inscriptions from Egypt, Greece and other countries. These were very ancient and were brought direct in the room and dropped on the table by request, and as Mr. Bailey sat under strict test conditions there can be no doubt of the genuineness of these manifestations through spirit power, of nearly two hundred articles. Mr. Bailey has just left for Italy by invitation of the Psychic Research Society there.

The Spiritualists have been greatly encouraged and assisted through the visits of workers from America and England, such as the late Emma Hardinge Britten, Wm. Denton, also Mrs. Brigham, Miss Morse and Messrs. Slade, Evans, Colville, Morse and Dr. Peebles, each of whom have done grand work for the cause. The Spiritualist societies in Brisbane, Adelaide and Perth are still young, but the Psychic Society of Sydney is flourishing, with Mr. Adams as president and Mr. Sercombe as secretary. The Sydney society owes much of its early life to the energy of the Hon. J. Bowie Wilson, Minister for Lands, a most single-minded, earnest Spiritualist.

I shall not soon forget the hearty reception which was accorded me on my arrival, nor the enthusiastic audience gathered in Leigh Hall, on Sunday evening, January 3. They did all they could to make me feel welcome, and it was indeed an inspiration in itself to look at the sea of kindly faces. They paid the closest attention to the address and seemed to drink in every word.

The largest society in Australia is the Victorian Association of Spiritualists in Melbourne. Mr. Terry has been its president for many years but recently requested to be relieved and was succeeded by Mr. Otto Waschatz. R. C. T. Morgan is first vice-president; Mrs. M. A. Redfern, second vice-president; Mrs. Anna Bright, honorary secretary and Mr. W. H. Terry, treasurer. They have a membership of over 100 and have for ten years past rented a room in the Austral Building for their social gatherings. Mr. Terry has his offices in the same building, and on the ground floor is a large book store for Spiritualist literature in charge of the Misses Hinge and Skeele. Their usual Sunday meetings are held in Odd Fellows' Hall, but they soon expect to build a temple and have five thousand dollars in their treasury towards the building, while an aged member has willed them five thousand dollars more towards the same. They have a flourishing lyceum with Mr. J. Isaacs, conductor. There is as yet no state organization, but they are looking toward this end for further usefulness.

My reception in Melbourne was the most cordial I have ever had anywhere, and the meetings the largest and most enthusiastic of any I ever addressed since speaking on the Spiritualistic platform. From the moment I arrived at the depot until I left, every thoughtful attention that good will could suggest was mine. The Bijou Theater, one of the largest in the city, had been engaged, and a choir of 60 voices, drilled under the direction of Prof. Bloomfield, which with solos and orchestra rendered beautiful music. Although the theater seats two thousand it was literally packed, and on the second Sunday still more were standing up than on the first, while the enthusiasm was even greater. It was estimated that over a thousand orthodox church members attended each meeting, and Melbourne Spiritualists have had no such meetings for over twenty years. The city seemed to have caught the enthusiasm and for the first time in their history the press was opened on the subject, and every day there appeared articles of from one to two columns, pro and con, a fact very gratifying to the society. Ministers from their pulpits spoke of the craze which had struck the city and warned their people against it, and the Wesley Methodist minister announced that he would "expose" Spiritualism on the Sunday after I left. Book stores places their literature on Spiritualism in the most prominent places in the windows and I was besieged with letters of approval and disapproval.

On the first day of my arrival in Melbourne, Mr. Terry had an informal reception at his home that I might meet the executive committee. The following Wednesday a public reception was arranged in the Austral Building with addresses of welcome and on the evening before I left another audience gathered here to bid me "bon voyage."

I was presented with a loving testimonial signed by the officers of the society and numerous evidences of the thoughtful kindness of the audience.

Mr. Waschatz, the president, is a man full of power and enthusiasm. Mr. Terry, the treasurer, I can do but faint justice; his great mind and heart is given to the cause; and last but not least, Mrs. Bright, the secretary, is a source of power in herself. She it was who looked after the thousand and one things necessary to make a large meeting a success. She forgot weariness, but nothing else. She possesses the enviable adaptability which makes everyone love her, and is the essence of femininity. No wonder their society is such a power with such officials. I only wish every society was blessed with one such as these.

The word Melbourne has a new sweet sound to me, as it would have to anyone coming here as a stranger and receiving such a welcome, and as I stood on the deck of the "Pateena," which carried me out of the harbor toward Tasmania, it was with a new pain that I watched the friends on shore through a mist of tears.

LAURA G. FIXEN.

THAT SPOILS THE WHOLE THING.

To the Editor:—The article, "An Object Lesson in the Home Circle," in the issue of Feb. 20, while interesting, it has one assertion that is hard to take in. I refer to where Jesus is made to say that his "father gave him this planet," and "he is the God of it." THAT SPOILS THE WHOLE THING! Jesus never said anything of the sort; if he did, then he has retrograded from a broad-minded, free-thinking man to a narrow egotist since passing to the other side, or what is a more reasonable explanation, it was not Jesus at all, but one claiming to be him, and a very inferior understudy he made, and if the spirit claiming to be Jesus was not Jesus, then probably the whole bunch were having fun with our friend, and amusing himself at his expense.

I always leap the barbed wire fence and take to the woods when Solomon, Saul, Jesus and Abraham Lincoln are called in. I think the wiser spirits do not want their names known; are rather apt to conceal an exalted name than otherwise.

If Messers. Hale and Cherry are honest men and Spiritualists, it seems to a stupid man like myself, that it can do no harm for a materializing medium to go to Los Angeles, and make THE TRY anyway, as in case of failure they are out only the expense; if they win the $1,000, a big bunch of advertising will be the result. Messrs Hale and Cherry doubtless know something about materialization, and will give proper conditions for the same, if not for faking. The distance to Los Angeles may make it difficult for most mediums to go there, but if any medium of reputation will announce their willingness to go, I think the fare could be easily be raised by subscription through The Progressive Thinker; a series of say six seances ought to enable the guides to raise one form if they have the power at all. FELIX.

Grand Rapids, Mich.

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To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

THE LIFE RADIANT.

BY LILLIAN WHITING.—In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, $1.00.

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DEITIES OF MYTHOLOGY.

Gods Are Ideal Images—The Word God a Common Noun—Unknown Gods.

In reading ancient history and literature, especially of the Greeks and Romans, we meet with frequent mention of "the gods," by which is meant the gods of mythology, which were imaginary, omnipresent persons, supposed to possess various powers, attributes and influences over humanity. I have a secret suspicion that many modern writers and speakers make use of the word God without understanding it; therefore I want to lay before them names and brief definitions of a few mythological deities. This is important in discussion of the God question.

Apollo—a deity of the Greeks and Romans, worshiped as the sun god.

Aurora—goddess of morning.

Apis—god of industry, worshiped in the form of an ox.

Ate—goddess of revenge.

Annubis—dog-headed god.

Bacchus—god of wine.

Circe—a sea nymph who turned men into swine.

Comus—god of festivals.

Cupid—god of love.

Diana—daughter of Jupiter and virgin moon goddess.

Discordia—goddess of discord, banished from heaven for exciting divisions among the gods.

Echo—a nymph slighted in love, pined away until nothing was left but her voice.

Erebus—an infernal deity, son of Chaos.

Fates—goddesses who presided over human destiny.

Fauns—deities with horns and goat's feet.

Hercules—son of Jupiter, celebrated for strength.

Hymen—god of marriage.

Iris—messenger of Juno, changed into a rainbow.

Jupiter—supreme god of the Romans and father of men and gods.

Juno—sister and wife of Jupiter.

Mars—god of war.

Mercury—son of Jupiter, god of merchants and thieves.

Morpheus—god of sleep and dreams.

Neptune—god of the sea.

Pluto—god of Hades.

Plutus—god of wealth.

Styx—a river in the infernal regions by which the gods swore their most solemn oaths.

Uranus—the most ancient of the gods.

Venus—goddess of grace, love, beauty, pleasure.

Vesta—goddess of flocks and herds.

Vulcan—son of Jupiter and god of fire.

Enlightened God-believers of America should be very careful how they scorn or sneer at the deities and devotees of mythology; for they are all in the same boat—that is, the gods they all believe in are images of imagination. Can Theists of the present time show that their gods are better than the ancients? What is the difference between a dog-headed god and a three-headed god? What is the difference between a devil and a god of wrath, war, vengeance?

At the time the Christian religion was invented, in the reign of the Roman emperor, Constantine, mythology was in its greatest glory; however, the authors and projectors of Christianity did not want "the gods" in their system, because "the gods" caused much confusion and conflict; and they concluded that one god was sufficient and finally settled on Jehovah, the worst and most abominable of all gods—the god of wrath, war, vengeance.

All gods are ideal beings, supposed to possess various attributes, nevertheless, these gods exert a powerful influence over religious devotees, who become like the deities they serve; and this accounts for some nations being of warlike disposition and others peaceable.

All god-believers make their own gods. "There ain't no sich person."

The practice of god-believers writing God with capital G as a proper noun is a fraud and deception; because they wish to convey the idea that they refer to a particular God, presuming readers will not observe the trick. They might as well write man with capital M and claim that it stands for a particular individual, yet not give his name. The word god is a common noun, applied to any and all gods, and spelling it with capital G does not make of it a proper noun, no more than spelling dog with capital D makes it a proper noun. No amount of such usage and custom will ever make god a proper noun, for we cannot tell which god is intended unless the writer indicates the particular god he or she has in mind.

But there can be no valid objection to the use of capitals for proper names of gods, such, for instance, as Jupiter, Allah, Apollo, Baal, Jehovah. Theologians rarely ever write or utter the name of Jehovah; perhaps because of his awful record and bad character—nevertheless, they mean Jehovah by God.

What some folks mean by God is widely different from what other folks mean by God, and so by God we have an endless jargon of theories and beliefs founded on baseless assertions, conflicting statements, antagonistic doctrines, contradictory theories. These antagonists can unite and agree in their condemnation of the Atheist who does not accept any of their theories. He is made a butt for shafts of ridicule.

What do god-believers know of a god they say is unknown and unknowable? What can they teach on a subject which they admit is beyond comprehension? How can they define that which they declare to be undefinable? What do they understand of a god they affirm is incomprehensible? What shall we say of people who persistently make use of words and ideas they do not understand with the assumption and pretense of knowledge? This is the attitude of Theists, caught in the meshes of their own folly.

What do people know who have been taught the theories and dogmas of Theism? They know nothing but error, yet believe much delusive nonsense. Assertions without proof or basis of support are of no value. Belief of a theory or religious doctrine is no evidence of its truth, yet they have a reverence for old established precedent and follow in the beaten track.

"For men are prone to go it blind
Along the calf-paths of the mind,
And try to work from sun to sun
To do what other folks have done."

A. H. NICHOLAS.

Summerland, Cal.

A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made $818.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. G.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

Twentieth Century Gospel.

An Extract from a Lecture Delivered by Rev. Ernest W. Hunt, at Bangor, Me.

He Talks Exceedingly Close to the Lines Marked Out By Spiritualists, and Illustrates the Progressive Spirit of the Age.

Again we turn to one of the most recent departments of science, viz.: Comparative mythology, and we ask, What have you to contribute to the Twentieth Century Gospel? We declare, say the students of this science, that men's ideas and beliefs regarding the Supreme Power in the universe, are always progressive, that in the childhood of the race men had childish modes of viewing nature and childish ways of expressing their ideas. We say that these childish methods of expressing their ideas resulted in the beautiful stories which tell of the person, work and religion of the world's great saviors, which are found in the world's great Bibles. We say that in the growth of these stories men see the unfolding of great moral and religious truth, and the working of these mighty forces which make for righteousness, acting in and upon mankind through the only agencies that were fitted for it in those early days.

This science further tells us the Bible is a literature subject to the same laws which govern the development of other great literatures, having the same defects of ignorance and superstition of errors of judgment and mistakes of copying. It also says that the Hebrew Scriptures stand pre-eminent among all sacred books as illustrating the evolution of morals and religion in the history of the race and embodying in its myths and legends the purest and most enlightened conceptions of religious faith and knowledge that the world has ever known.

CONSTRUCTIVE RESULTS.

If, as it may be, these ideas now come to you for the first time, I can understand a feeling of disappointment arising in your mind when you compare them with the religious teachings you have hitherto entertained. You doubtless feel like the little girl who had a quarrel at school with a little Jewish girl and when she got home she denounced the Jews. Her mother said reprovingly, "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord Himself was a Jew." After a moment's deep thought the child replied, in a tone of horror and regret: "O, mamma, I didn't know that. I'm so sorry. I always thought he was an Episcopalian."

But think now of the constructive results of this modern Gospel. How much better and nobler it is. It enables us to think of God not as a jealous, fitful, despotic king, something like a tyrannical sovereign of Asia Minor, but rather as the Just Ruler of the earth and the Universal Father of its peoples. It bids us think of the highest and noblest types of manhood and womanhod, not as men cruel by nature, treacherous in thought and revengeful in action, but rather that the right goal of all human action is to do the right for right's sake, to speak the truth for truth's sake, and to love others for love's sake. It gives us a nobler conception of the origin of the universe, shows us that the Divine Power is "closer than hands or feet," and that the true inspiration and joys of life belong now as ever to any or all who seek to know and do the truth. It makes our Christian Bible more beautiful and valuable than ever, because freed from the dogmatic rust which was rapidly destroying its usefulness and purpose. It reveals the essentials of Christianity as taught by its founder to be not creed but character, not uniformity but unity, not dogma but ethics, and behind all else the beautiful spirit of unselfish, undying love as the world's greatest dynamic, both for comfort and inspiration.

PRACTICAL REASON.

At this point there are men who would deny our right to proceed further. They say that all beyond what science tells us is unknown and unknowable, although by a strange contradiction the boundaries of knowledge are every day and everywhere being rapidly extended. I am safe within the bounds of truth in saying that there is everywhere to-day a growing reaction against the purely material conceptions of things which prevail very generally in the world of science only a few years ago.

The discoveries of radium bring us to the very threshold of the spirit world, whilst our investigations into the great mystery of human consciousness are revealing other sources of knowledge as worthy of credence in their various departments as geology and astronomy. One of the greatest sciences of the future will be the science of psychical research. Where science is obliged to halt, man's moral idealism becomes the constructive teacher and guide of morals and religion. There is an intellectual knowledge—a matter of thought; there is an ethical knowledge—a matter of feeling, and each advance brings us nearer to the time when

"That in us which thinks and that which feels
Shall everlastingly be reconciled,
And that which questioneth with that which kneels,"

CONCERNING GOD.

"What then has this Twentieth Century Gospel to tell us concerning God? To know God at all fully—as well might the child hope to grasp the planets in its tiny fingers, or to hold the mighty ocean in the hollow of its hand. But as the world of thought we learn that there is one life, above all, through all and in all, life which is not matter but spirit, and which spirit it calls God, so in the world of feeling our deepest emotion is love. In the world of thought our highest conception of God is that of power, but in the world of feeling our highest thought of divinity is love. We can know God best by loving Him because love is best understood by love. Some people wonder whether God is a person. It seems to me an idle question.

The power other than ourselves, which was here before we came and remains after we depart, this power has brought us into life and is therefore our Creator. By reason of its disciplinary and protecting care of the universal life, it is our Father. No plummet of human reason can sound the depths of the ocean of immensity. But as nothing is ever evolved which has not first been involved, as the greater must also include the less, so the Creator of this personal consciousness must include all of good and right and love and personality that we are, and still be infinitely more than the thing he has produced.

"Thus we can still pray Our Father, knowing that in this Twentieth Century Gospel we are face to face with a divine power or being, whichever name you prefer to use, before whom we may plead the voice of human need and imperfections, whose laws are everywhere and at all times uniform, just and equal and in the stillness of our souls we may often hear the whisperings of His love."

ON IMMORTALITY.

And this brings me to my final thought, viz.: The comfort and inspiration which this Twentieth Century Gospel brings to our conceptions of immortality. Every household has its memories of loved ones, who have passed away into the land of silence. We miss their familiar forms and long for their vanished smiles and the sound of the voice that is still. Is it for them an eternal dark, a sleep that knows no waking, or can we stand by the grave and say, "He is not here but is risen?" We wonder where they are, what interest or relation they have to the life they have left, whether they are as conscious of us as we are mindful of them, whether we shall ever meet again. Some may say "that if it should prove an eternal sleep why then 'tis rest." Some are so mentally constituted that they find it impossible to believe. But very few indeed believe that death is the end of existence. Immortality is as necessary to human life as is the sunlight to the world.

In the presence of such a tragedy as death, when our eyes are wet with weeping, and our hearts are near to breaking, as we stand beside the grave, this Gospel of the twentieth century whispers both sweetly and full of comfort the strong hope of immortality. All life is one. Even science confirms the reality of a general immortality. Through the shadows of our ignorance, faith standing upon reason sees that the grave covers no faculty of soul, only the poor, tired, worn-out body.

Whilst across the wind-swept wastes of thought love points to God, who being ever true in nature, is also true beyond our ken, who having given us a natural confidence in the integrity of things, and made love life's mightiest and sweetest force, will carry through to larger capacities of appreciation and enjoyment the desires he has placed within the human breast. It is not probable that the orchestra will be silenced in the midst of the symphony, or that the building of character will be stopped when only half completed. Everything in our modern knowledge reminds us of the illimitable resources and possibilities which await our growing conceptions. Nature has only yet begun to manifest her resources. How sweet and beautiful are the assurances of the birds and flowers concerning the dear ones, "which we have loved and lost awhile." Whatever we may think nature herself stakes her all upon the truth of immortal life. Everywhere she points her children onwards and upwards to the great light of life, bids them choose the good, and everywhere assures them that He who cares for the birds and flowers, cares also for the lives and loves of men.

And so with every addition to our knowledge we come closer to the great and final generalization which shall open for us the doors to the inner sanctum of the universe. Every new step not founded on misconception leads us nearer to that final understanding which is the ultimate heritage of the race. Already we have visions, born both of faith and knowledge of a world which shall in truth be God's free garden, where love shall reign supreme, where there shall be room for thought and for faith, where from one fane or altar all tongues shall recite one Gospel, sing one psalter and repeat one simple creed,

"Where each sorrow shall have its soothers,
And each need its kindly care,
And all mankind be brothers,
And love reign everywhere.

"Where Heaven's eternal patience,
All human hearts shall win,
And earth's enfranchised nations,
Shall hail God's kingdom in."

SOMEWHAT CRITICAL.

C. F. SHORT, A THINKER AND AND WRITER, EVER WILLING TO IMPART TO OTHERS, EXAMINES SOMEWHAT CRITICALLY THAT CHURCHLY "I BELIEVE" RIGMAROLE, CALLED "THE APOSTLES' CREED."

Why called the Apostles' creed? They never made it, saw it nor taught it, and yet it is recited over and over millions of times, as though it was the all in all, the sum total of all truth. How narrow is the line often between truth and error. Let us now consider the articles of this creed.

The first is, "I believe in Almighty God."

That means my conception, not yours.

What is worshiped is a mental image. Every one has a definition. Whether mine or yours is the correct one, is the question.

Second, "Maker of heaven."

Where is heaven and of what is it made? Is not heaven a soul-condition rather than a locality? Surely so.

Third, "And earth."

Is the earth not an accretion, a growth, a development, a gradual formation, under the operation of natural law and forces? Scientists tell us that matter is uncreated and uncreatable; that it has existed forever, and not something that was made at a certain time.

"I also believe in his son Jesus Christ, begotten by the Holy Ghost."

Does not the New Testament teach us that he was the son of Joseph the carpenter? His sacred genealogy is always traced back through Joseph. All this would be without meaning or sense unless such was the case

"I believe that he was born of the Virgin Mary."

How can this be so, if his mother was Joseph's wife, and Joseph his real father?

"I believe that he was crucified, dead, buried, and descended into hell."

Oh, my! let us hope not!

"I believe that his body was raised from the grave on the third day."

Very few people now believe in the mythical story of a literal resurrection.

"I believe that he ascended up into heaven."

What and where is up? That is very foggy, to say the least of it.

"From whence he will come to judge the living and the dead."

That the Christ spirit will spread over the whole earth, let us hope, but few indeed now believe in a literal personal return in a bodily form.

"I believe in the judgment day."

This supposes a marching up to the judge after the fashion of earthly courts, some sentenced to go down into the deep dark cellar of despair; and others to go up to the sky parlor. This belief has few defenders in this day and age.

"I believe in the holy Catholic church."

Did any apostle ever mention any such church, or a church by such a name? What is a church? It is a body of believers. Where are we told to believe in men. Certainly we cannot believe in all church members. Then all we can say is, "I believe in a portion of the holy Catholic church."

"I believe in the communion of saints."

Do you believe in mediums, in seances, in messages from our friends who have gone before? You know you do not. Then why say, "I believe."

"I believe in the resurrection of the body."

Considering that within the natural body there dwells a spiritual body, that never dies or is buried, how can it be raised up. Millions of bodies have been scattered to the four winds of heaven—never buried at all. How can they come up from where they never were?

"I believe in the forgiveness of sins."

Many there are who doubt that our little words or acts distress and make angry the Deity, and so make it necessary that we appease this anger and beg for forgiveness like naughty children; or if we must obtain it, to get it simply by feeling sorry and asking for it, is too cheap and easy a way, and such a doctrine should not be inculcated.

In conclusion, consider all these things which we say "I believe," which is only proper, if we are sincere.

New York City. C. F. SHORT.

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"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents

A BEAUTIFUL SPIRIT.

John F. Goff, Michigan's Generous Spiritualist, Passed to Spirit Life.

Mr. Goff was born in Sempronius, Cayuga, county, N. Y., June 26, 1823; he departed this life at the home of M. E. Depuy, near Wakelee, Mich., Feb. 18, 1904, aged 80 years. He was among the Michigan pioneers, and was one of the successful ones who crossed the western plains to California in search of gold, and was perhaps one of the most generous men in Southern Michigan, if not in the state.

By his earnest love of justice and right doing, he has defended many against those who would have taken undue advantage. By this as well as by his liberality in cases of need, he has made many hearts happy, and by his planning and assistance he has helped many to gain comfortable homes that would otherwise have been in poor circumstances, if not homeless.

His gifts were not frivolous, but always practical. At Christmas time it was his custom to present flour, groceries, clothing, etc., in a quiet way that none might know whence the presents came, giving always to such as he deemed worthy and needy. His plan was to help those who tried to help themselves.

It was he who made it possible to establish the State Mediums' Home. This property is located near the center of Lansing, and will be known as the Goff Medium's Home. It cost the state society $4,750 and interest, of which Mr. Goff paid nearly $4,000. The building is 40 by 42 feet, and has thirteen rooms and basement. It is heated by furnace, lighted by gas, and supplied with city water. It is a modern building that cost several times the price paid. The property was lately deeded to the state society, Mr. Goff having canceled the debt, August 26, 1903. The Spiritualists of the state should be able and willing to keep it running for the benefit of worthy and needy mediums.

Mr. Goff has been a Spiritualist for over forty-five years. During all this time he has lived his religion, which means many slights, and much ridicule, but he has lived above it all. He was a subscriber to The Progressive Thinker from its very first. It was through his efforts that Farmer Riley first investigated and sat for development. He has helped many to see the light that is to illumine the world.

Mr. Goff was a member of the Masonic fraternity, and the brethren took charge of the burial services; interment at Fish Lake cemetery, Sunday, Feb. 21, conducted by the writer, (and I wish heartily to thank this society for their liberality in allowing us the use of their church on this and former occasions.) The following poem given by the guides a short time ago was read at the services:

A Tribute to John F. Goff.

Who was it worked in early day,
And by economy laid away
Till he had enough for rainy day?
John F. Goff.

Who was it bought up many a farm,
And helped the owners face the storm,
And proved himself their friend most warm?
John F. Goff.

Who was it went to rocky west,
The famous land that gold had blessed,
And helped himself and helped the rest?
John F. Goff.

Who was it saw the many poor
And helped them oft to meat and flour,
Just at the time, the needy hour?
John F. Goff.

Who was it paid the mortgage due,
For widow and for orphans, too,
And helped them many a winter through?
John F. Goff.

Who was it learned the truth so grand,
That spirit friends from higher strand
Come back to us from spirit land?
John F. Goff.

Having learned the fact, no soul can die,
Who tried to teach the passer-by.
The more of sorrow's tears to dry?
John F. Goff.

Who taught it is not just belief,
That saves the soul from endless grief,
But living right that brings relief?
John F. Goff.

Who tried to aid the cause so grand
And sent it broadcast o'er the land,
By doing good on every hand?
John F. Goff.

And who was given a miser's name,
Because he would not give for shame,
Yet lived above it just the same?
John F. Goff.

Who was it lent a helping hand
For many to gain a home and land?
'Twas this old soul most truly grand,
John F. Goff.

Who was it bought a home one day
Where mediums of the state can stay,
And gave it for their aid? aye, aye!
John F. Goff.

A monument more true and grand,
Than shaft of stone in any land,
This charity from "open hand"
John F. Goff.

Mr. Goff was very mediumistic, and two years ago when having some deal with Mr. R. D. Snyder, he made the remark that he would only be here about two years, and wanted to arrange all business accordingly. The time of the passing was within three days of two years. At another time he said that his father and friends had agreed to come to him and let him know before the very last. He had been quite feeble for a long time, yet able to be around the house and among the friends when weather would permit, until Monday, the 15th. After breakfast he was taken quite suddenly, and went down rapidly until the afternoon of the 18th, when the change came. He said on Tuesday that his father and friends were all with him, signifying that he had received the notice of the coming change as promised. He was conscious till the last, and without a murmur or struggle he seemed to pass gladly on with his friends to that bright home his goodness and kindness had builded in that fair land

Where soul with soul can meet,
Beyond death's open door,
In love most pure and sweet,
Where parting comes no more.

H. L. CHAPMAN.

Marcellus, Mich.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

MYTHOLOGY.

The Gods in the Light of Ancient History.

Mythology about the gods was a system used by learned men to befog ignorant minds. Gods were persons. When any other animal was used as a sign of a god, it was used as a sign according to the meaning to at least some of the people, the same as the United States people have their flag and eagle.

All history beyond our own experience can be classed with mythology. Tradition by one person to another person is as reliable as one person writing to the people or to a person and calling it history. After considerable research I am of the opinion that gods were persons. Stars, planets, moon and sun were named for persons, and other animals and things the same as the later stars and planets were named for persons.

The mediumship of the god Indra was very great, and according to evidence he is a powerful spirit person even to our time. Gods came to Daniel of Bible history and God came to Moses, Jeremiah and other persons, according to printed evidence. Indra, in name, was found in Sanskrit and his name probably meant to see, to discover. Indra signifies one who sees or discovers. Gods of ancient times were wise persons, inventors and discoverers of things in nature, and other things useful or evil to mankind.

To affirm without knowledge is not a good mode to promote wisdom.

Indra was a person, a mighty man among mankind, after the same manner that George Washington and Abraham Lincoln were mighty men, each in his time. Indra loved the sun, and as man progresses he may know more about the god or gods who invented the sun and set it in, thus far, almost perpetual motion; according to history. Why should a man be worshiped because his soul, mind, has left one material body and gone into a new form of existence? Indra of old time was allowed the credit of having engendered the sun and the dawn. All the remarkable works of Indra were performed by him merely for the benefit of the good, which in the words found in the Rig Veda means the good men who were his followers. He was the lord of the good, and the enemy of those who were his enemies. Indra was also a warlike god and a mighty leader of warlike mankind.

Imagination by writers of lies, fiction has befogged many human minds. Indra at one time was the supreme god of all the gods of the Hindus.

The Rig Veda forms the great literary memorial of the early Aryan settlements in the Punjab. The antiquity of the Rig Veda is abundantly established. It was compiled long before the rise of Buddhism in the 6th century B. C. The Brahmans declare that the Vedic history was directly inspired by a spirit god.

Agni, the god of fire, ranks next to Indra, the youngest of the gods at that time, the chief giver of wealth, invoked as the genial inmate of the Aryan home, and as the bearer of oblations, and mediator between gods and mankind. Agni, the high priest, god, minister of sacrifice, herald, lavisher of wealth. He was a guide to gods. Through Agni mankind obtained wealth, plenty day by day. Agni was the first of the Angiras, the same as Jesus Christ was the first of the Christians, and Mrs. Eddy the first of the Christian Scientists. Agni was a god who driveth grief away. No mortal man, no god exceeded his mental power who sit as gods in heaven. Agni and Indra were partners in their godlike works for mankind. Mankind in ancient times sang praises of them.

Strong gods, mighty minds of the assembly, who aided to defeat the fiends—Indra and Agni sent bliss to mankind.

Let us if we have knowledge, tell the truth about the gods both modern and more ancient.

The burning of widows on their husbands' funeral pile was unknown, and the verses in the Veda which the Brahmans afterwards distorted into a sanction for the practice have the opposite meaning. "Rise, woman," says the text to the mourner; "come to the world of life. Come to us. Thou hast fulfilled thy duties as a wife to thy husband."

Women enjoyed a high position. Marriage was held sacred. Husband and wife were both rulers of the house. Each father of a family was the priest of his own household.

Boston, Mass. AURIN F. HILL.

A LETTER TO MRS. CARLYLE PETERSILEA.

My Dear Mrs. Petersilea:—I rejoice to see you have attained the great development of transmitting your dear husband's experiences in spirit life to the people of the world, who stand in such great need of the important knowledge of that kind. I sense what courage and devotion it has required for you to so consecrate yourself in the midst of your overwhelming sorrow! You worked so nobly with him for so many years, and now take up and carry forward the doubled burden with a strong, brave heart that will not let even its own breaking interfere with consecrated duty! A lesson of astonishing and most beautiful devotion to the truth which your great, good husband loved so well that he cheerfully gave up worldly gain and fame to further its best interests! I send you admiring love and pray that you be sustained and fortified in every way you need.

Most affectionately yours,
OLIVIA FREELOVE SHEPARD

Home, Pierce Co., Washington, Feb. 18, 1904.

[Note:—I first met Mr. and Mrs. Petersilea in Los Angeles, at one of those concerts when he played a long program from Beethoven and others, without any notes whatever, as she has written on account of, for him. At the close of the wonderful and delightful program she read a chapter from his writings; it was a description of Sir Isaac Newton's home in spirit life, graphically written through him, by his father. She is a fine reader and it seemed a fitting finish to his wondrous music. She then gave tests, I was a perfect stranger to them bo (had not even been introduced), as I k o was to every person in the room. e gave me nine distinct and well-recognized tests, the most of them accurate descriptions of those who had never been able to manifest to me before, and others who had seldom done so!—O. F. S.]

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.



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Man and the Spirit World as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.10.

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Man the Microcosm. His Infinite and Divine Relations. Intuition—The Light Within. By Giles B. Stebbins. Price, 10 cents.

Father Tom and the Pope, Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

DEITIES OF MYTHOLOGY.

Gods Are Ideal Images—The Word God a Common Noun—Unknown Gods.

In reading ancient history and literature, especially of the Greeks and Romans, we meet with frequent mention of "the gods," by which is meant the gods of mythology, which were imaginary, omnipresent persons, supposed to possess various powers, attributes and influences over humanity. I have a secret suspicion that many modern writers and speakers make use of the word God without understanding it; therefore I want to lay before them names and brief definitions of a few mythological deities. This is important in discussion of the God question.

Apollo—a deity of the Greeks and Romans, worshiped as the sun god.
Aurora—goddess of morning.
Apis—god of industry, worshiped in the form of an ox.
Ate—goddess of revenge.
Annubis—dog-headed god.
Bacchus—god of wine.
Circe—a sea nymph who turned men into swine.
Comus—god of festivals.
Cupid—god of love.
Diana—daughter of Jupiter and virgin moon goddess.
Discordia—goddess of discord, banished from heaven for exciting divisions among the gods.
Echo—a nymph slighted in love, pined away until nothing was left but her voice.
Erebus—an infernal deity, son of Chaos.
Fates—goddesses who presided over human destiny.
Fauns—deities with horns and goat's feet.
Hercules—son of Jupiter, celebrated for strength.
Hymen—god of marriage.
Iris—messenger of Juno, changed into a rainbow.
Jupiter—supreme god of the Romans and father of men and gods.
Juno—sister and wife of Jupiter.
Mars—god of war.
Mercury—son of Jupiter, god of merchants and thieves.
Morpheus—god of sleep and dreams.
Neptune—god of the sea.
Pluto—god of Hades.
Plutus—god of wealth.
Styx—a river in the infernal regions by which the gods swore their most solemn oaths.
Uranus—the most ancient of the gods.
Venus—goddess of grace, love, beauty, pleasure.
Vesta—goddess of flocks and herds.
Vulcan—son of Jupiter and god of fire.

Enlightened God-believers of America should be very careful how they scorn or sneer at the deities and devotees of mythology; for they are all in the same boat—that is, the gods they all believe in are images of imagination. Can Theists of the present time show that their gods are better than the ancients? What is the difference between a dog-headed god and a three-headed god? What is the difference between a devil and a god of wrath, war, vengeance?

At the time the Christian religion was invented, in the reign of the Roman emperor, Constantine, mythology was in its greatest glory; however, the authors and projectors of Christianity did not want "the gods" in their system, because "the gods" caused much confusion and conflict; and they concluded that one god was sufficient and finally settled on Jehovah, the worst and most abominable of all gods—the god of wrath, war, vengeance.

All gods are ideal beings, supposed to possess various attributes, nevertheless, these gods exert a powerful influence over religious devotees, who become like the deities they serve; and this accounts for some nations being of warlike disposition and others peaceable.

All god-believers make their own gods. "There ain't no sich person."

The practice of god-believers writing God with capital G as a proper noun is a fraud and deception; because they wish to convey the idea that they refer to a particular God, presuming readers will not observe the trick. They might as well write man with capital M and claim that it stands for a particular individual, yet not give his name. The word god is a common noun, applied to any and all gods, and spelling it with capital G does not make of it a proper noun, no more than spelling dog with capital D makes it a proper noun. No amount of such usage and custom will ever make god a proper noun, for we cannot tell which god is intended unless the writer indicates the particular god he or she has in mind.

But there can be no valid objection to the use of capitals for proper names of gods, such, for instance, as Jupiter, Allah, Apollo, Baal, Jehovah. Theologians rarely ever write or utter the name of Jehovah; perhaps because of his awful record and bad character—nevertheless, they mean Jehovah by God.

What some folks mean by God is widely different from what other folks mean by God, and so by God we have an endless jargon of theories and beliefs founded on baseless assertions, conflicting statements, antagonistic doctrines, contradictory theories. These antagonists can unite and agree in their condemnation of the Atheist who does not accept any of their theories. He is made a butt for shafts of ridicule.

What do god-believers know of a god they say is unknown and unknowable? What can they teach on a subject which they admit is beyond comprehension? How can they define that which they declare to be undefinable? What do they understand of a god they affirm is incomprehensible? What shall we say of people who persistently make use of words and ideas they do not understand with the assumption and pretense of knowledge? This is the attitude of Theists, caught in the meshes of their own folly.

What do people know who have been taught the theories and dogmas of Theism? They know nothing but error, yet believe much delusive nonsense. Assertions without proof or basis of support are of no value. Belief of a theory or religious doctrine is no evidence of its truth, yet they have a reverence for old established precedent and follow in the beaten track.

"For men are prone to go it blind
Along the calf-paths of the mind,
And try to work from sun to sun
To do what other folks have done."

A. H. NICHOLAS.

Summerland, Cal.

A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made $315.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. G.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

Twentieth Century Gospel.

An Extract from a Lecture Delivered by Rev. Ernest W. Hunt, at Bangor, Me.

He Talks Exceedingly Close to the Lines Marked Out By Spiritualists, and Illustrates the Progressive Spirit of the Age.

Again we turn to one of the most recent departments of science, viz.: Comparative mythology, and we ask, What have you to contribute to the Twentieth Century Gospel? We declare, say the students of this science, that men's ideas and beliefs regarding the Supreme Power in the universe, are always progressive, that in the childhood of the race men had childish modes of viewing nature and childish ways of expressing their ideas. We say that these childish methods of expressing their ideas resulted in the beautiful stories which tell of the person, work and religion of the world's great saviors, which are found in the world's great Bibles. We say that in the growth of these stories men see the unfolding of great moral and religious truth, and the working of these mighty forces which make for righteousness, acting in and upon mankind through the only agencies that were fitted for it in those early days.

This science further tells us the Bible is a literature subject to the same laws which govern the development of other great literatures, having the same defects of ignorance and superstition of errors of judgment and mistakes of copying. It also says that the Hebrew Scriptures stand pre-eminent among all sacred books as illustrating the evolution of morals and religion in the history of the race and embodying in its myths and legends the purest and most enlightened conceptions of religious faith and knowledge that the world has ever known.

CONSTRUCTIVE RESULTS.

If, as it may be, these ideas now come to you for the first time, I can understand a feeling of disappointment arising in your mind when you compare them with the religious teachings you have hitherto entertained. You doubtless feel like the little girl who had a quarrel at school with a little Jewish girl and when she got home she denounced the Jews. Her mother said reprovingly, "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord Himself was a Jew." After a moment's deep thought the child replied, in a tone of horror and regret: "O, mamma, I didn't know that. I'm so sorry. I always thought he was an Episcopalian."

But think now of the constructive results of this modern Gospel. How much better and nobler it is. It enables us to think of God not as a jealous, fitful, despotic king, something like a tyrannical sovereign of Asia Minor, but rather as the Just Ruler of the earth and the Universal Father of its peoples. It bids us think of the highest and noblest types of manhood and womanhood, not as men cruel by nature, treacherous in thought and revengeful in action, but rather that the right goal of all human action is to do the right for right's sake, to speak the truth for truth's sake, and to love others for love's sake. It gives us a nobler conception of the origin of the universe, shows us that the Divine Power is "closer than hands or feet," and that the true inspiration and joys of life belong now as ever to any or all who seek to know and do the truth. It makes our Christian Bible more beautiful and valuable than ever, because freed from the dogmatic rust which was rapidly destroying its usefulness and purpose. It reveals the essentials of Christianity as taught by its founder to be not creed but character, not uniformity but unity, not dogma but ethics, and behind all else the beautiful spirit of unselfish, undying love as the world's greatest dynamic, both for comfort and inspiration.

PRACTICAL REASON.

At this point there are men who would deny our right to proceed further. They say that all beyond what science tells us is unknown and unknowable, although by a strange contradiction the boundaries of knowledge are every day and everywhere being rapidly extended. I am safe within the bounds of truth in saying that there is everywhere to-day a growing reaction against the purely material conceptions of things which prevail very generally in the world of science only a few years ago.

The discoveries of radium bring us to the very threshold of the spirit world, whilst our investigations into the great mystery of human consciousness are revealing other sources of knowledge as worthy of credence in their various departments as geology and astronomy. One of the greatest sciences of the future will be the science of psychical research. Where science is obliged to halt, man's moral idealism becomes the constructive teacher and guide of morals and religion. There is an intellectual knowledge—a matter of thought; there is an ethical knowledge—a matter of feeling, and each advance brings us nearer to the time when

"That in us which thinks and that which feels
Shall everlastingly be reconciled,
And that which questioneth with that which kneels,"

CONCERNING GOD.

"What then has this Twentieth Century Gospel to tell us concerning God? To know God at all fully—as well might the child hope to grasp the planets in its tiny fingers, or to hold the mighty ocean in the hollow of its hand. But as the world of thought we learn that there is one life, above all, through all and in all, life which is not matter but spirit, and which spirit it calls God, so in the world of feeling our deepest emotion is love. In the world of thought our highest conception of God is that of power, but in the world of feeling our highest thought of divinity is love. We can know God best by loving Him because love is best understood by love. Some people wonder whether God is a person. It seems to me an idle question.

The power other than ourselves, which was here before we came and remains after we depart, this power has brought us into life and is therefore our Creator. By reason of its disciplinary and protecting care of the universal life, it is our Father. No plummet of human reason can sound the depths of the ocean of immensity. But as nothing is ever evolved which has not first been involved, as the greater must also include the less, so the Creator of this personal consciousness must include all of good and right and love and personality that we are, and still be infinitely more than the thing he has produced.

"Thus we can still pray Our Father, knowing that in this Twentieth Century Gospel we are face to face with a divine power or being, whichever name you prefer to use, before whom we may plead the voice of human need and imperfections, whose laws are everywhere and at all times uniform, just and equal and in the stillness of our souls we may often hear the whisperings of His love."

ON IMMORTALITY.

And this brings me to my final thought, viz.: The comfort and inspiration which this Twentieth Century Gospel brings to our conceptions of immortality. Every household has its memories of loved ones, who have passed away into the land of silence. We miss their familiar forms and long for their vanished smiles and the sound of the voice that is still. Is it for them an eternal dark, a sleep that knows no waking, or can we stand by the grave and say, "He is not here but is risen?" We wonder where they are, what interest or relation they have to the life they have left, whether they are as conscious of us as we are mindful of them, whether we shall ever meet again. Some may say "that if it should prove an eternal sleep why then 'tis rest." Some are so mentally constituted that they find it impossible to believe. But very few indeed believe that death is the end of existence. Immortality is as necessary to human life as is the sunlight to the world.

In the presence of such a tragedy as death, when our eyes are wet with weeping, and our hearts are near to breaking, as we stand beside the grave, this Gospel of the twentieth century whispers both sweetly and full of comfort the strong hope of immortality. All life is one. Even science confirms the reality of a general immortality. Through the shadows of our ignorance, faith standing upon reason sees that the grave covers no faculty of soul, only the poor, tired, worn-out body.

Whilst across the wind-swept wastes of thought love points to God, who being ever true in nature, is also true beyond our ken, who having given us a natural confidence in the integrity of things, and made love life's mightiest and sweetest force, will carry through to larger capacities of appreciation and enjoyment the desires he has placed within the human breast. It is not probable that the orchestra will be silenced in the midst of the symphony, or that the building of character will be stopped when only half completed. Everything in our modern knowledge reminds us of the illimitable resources and possibilities which await our growing conceptions. Nature has only yet begun to manifest her resources. How sweet and beautiful are the assurances of the birds and flowers concerning the dear ones, "which we have loved and lost awhile." Whatever we may think nature herself stakes her all upon the truth of immortal life. Everywhere she points her children onwards and upwards to the great light of life, bids them choose the good, and everywhere assures them that He who cares for the birds and flowers, cares also for the lives and loves of men.

And so with every addition to our knowledge we come closer to the great and final generalization which shall open for us the doors to the inner sanctum of the universe. Every new step not founded on misconception leads us nearer to that final understanding which is the ultimate heritage of the race. Already we have visions, born both of faith and knowledge of a world which shall in truth be God's free garden, where love shall reign supreme, where there shall be room for thought and for faith, where from one fane or altar all tongues shall recite one Gospel, sing one psalter and repeat one simple creed,

"Where each sorrow shall have its soothers,
And each need its kindly care,
And all mankind be brothers,
And love reign everywhere.

"Where Heaven's eternal patience,
All human hearts shall win,
And earth's enfranchised nations,
Shall hail God's kingdom in."

SOMEWHAT CRITICAL.

C. F. SHORT, A THINKER AND AND WRITER, EVER WILLING TO IMPART TO OTHERS, EXAMINES SOMEWHAT CRITICALLY THAT CHURCHLY "I BELIEVE" RIGMAROLE, CALLED "THE APOSTLES' CREED."

Why called the Apostles' creed? They never made it, saw it nor taught it, and yet it is recited over and over millions of times, as though it was the all in all, the sum total of all truth. How narrow is the line often between truth and error. Let us now consider the articles of this creed.

The first is, "I believe in Almighty God."

That means my conception, not yours.

What is worshiped is a mental image. Every one has a definition. Whether mine or yours is the correct one, is the question.

Second, "Maker of heaven."

Where is heaven and of what is it made? Is not heaven a soul-condition rather than a locality? Surely so.

Third, "And earth."

Is the earth not an accretion, a growth, a development, a gradual formation, under the operation of natural law and forces? Scientists tell us that matter is uncreated and uncreatable; that it has existed forever, and not something that was made at a certain time.

"I also believe in his son Jesus Christ, begotten by the Holy Ghost."

Does not the New Testament teach us that he was the son of Joseph the carpenter? His sacred genealogy is always traced back through Joseph. All this would be without meaning or sense unless such was the case

"I believe that he was born of the Virgin Mary."

How can this be so, if his mother was Joseph's wife, and Joseph his real father?

"I believe that he was crucified, dead, buried, and descended into hell."

Oh, my! let us hope not!

"I believe that his body was raised from the grave on the third day."

Very few people now believe in the mythical story of a literal resurrection.

"I believe that he ascended up into heaven."

What and where is up? That is very foggy, to say the least of it.

"From whence he will come to judge the living and the dead."

That the Christ spirit will spread over the whole earth, let us hope, but few indeed now believe in a literal personal return in a bodily form.

"I believe in the judgment day."

This supposes a marching up to the judge after the fashion of earthly courts, some sentenced to go down into the deep dark cellar of despair; and others to go up to the sky parlor. This belief has few defenders in this day and age.

"I believe in the holy Catholic church."

Did any apostle ever mention any such church, or a church by such a name? What is a church? It is a body of believers. Where are we told to believe in men. Certainly we cannot believe in all church members. Then all we can say is, "I believe in a portion of the holy Catholic church."

"I believe in the communion of saints."

Do you believe in mediums, in seances, in messages from our friends who have gone before? You know you do not. Then why say, "I believe."

"I believe in the resurrection of the body."

Considering that within the natural body there dwells a spiritual body, that never dies or is buried, how can it be raised up. Millions of bodies have been scattered to the four winds of heaven—never buried at all. How can they come up from where they never were?

"I believe in the forgiveness of sins."

Many there are who doubt that our little words or acts distress and make angry the Deity, and so make it necessary that we appease this anger and beg for forgiveness like naughty children; or if we must obtain it, to get it simply by feeling sorry and asking for it, is too cheap and easy a way, and such a doctrine should not be inculcated.

In conclusion, consider all these things which we say "I believe," which is only proper, if we are sincere.

New York City. C. F. SHORT.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixon.

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"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents

A BEAUTIFUL SPIRIT.

John F. Goff, Michigan's Generous Spiritualist, Passed to Spirit Life.

Mr. Goff was born in Sempronius, Cayuga, county, N. Y., June 26, 1823; he departed this life at the home of M. E. Depuy, near Wakelee, Mich., Feb. 18, 1904, aged 80 years. He was among the Michigan pioneers, and was one of the successful ones who crossed the western plains to California in search of gold, and was perhaps one of the most generous men in Southern Michigan, if not in the state.

By his earnest love of justice and right doing, he has defended many against those who would have taken undue advantage. By this as well as by his liberality in cases of need, he has made many hearts happy, and by his planning and assistance he has helped many to gain comfortable homes that would otherwise have been in poor circumstances, if not homeless.

His gifts were not frivolous, but always practical. At Christmas time it was his custom to present flour, groceries, clothing, etc., in a quiet way that none might know whence the presents came, giving always to such as he deemed worthy and needy. His plan was to help those who tried to help themselves.

It was he who made it possible to establish the State Mediums' Home. This property is located near the center of Lansing, and will be known as the Goff Medium's Home. It cost the state society $4,750 and interest, of which Mr. Goff paid nearly $4,000. The building is 40 by 42 feet, and has thirteen rooms and basement. It is heated by furnace, lighted by gas, and supplied with city water. It is a modern building that cost several times the price paid. The property was lately deeded to the state society, Mr. Goff having canceled the debt, August 26, 1903. The Spiritualists of the state should be able and willing to keep it running for the benefit of worthy and needy mediums.

Mr. Goff has been a Spiritualist for over forty-five years. During all this time he has lived his religion, which means many slights, and much ridicule, but he has lived above it all. He was a subscriber to The Progressive Thinker from its very first. It was through his efforts that Farmer Riley first investigated and sat for development. He has helped many to see the light that is to illumine the world.

Mr. Goff was a member of the Masonic fraternity, and the brethren took charge of the burial services; interment at Fish Lake cemetery, Sunday, Feb. 21, conducted by the writer, (and I wish heartily to thank this society for their liberality in allowing us the use of their church on this and former occasions.) The following poem given by the guides a short time ago was read at the services:

A Tribute to John F. Goff.

Who was it worked in early day,
And by economy laid away
Till he had enough for rainy day?
John F. Goff.

Who was it bought up many a farm,
And helped the owners face the storm,
And proved himself their friend most warm?
John F. Goff.

Who was it went to rocky west,
The famous land that gold had blessed,
And helped himself and helped the rest?
John F. Goff.

Who was it saw the many poor
And helped them oft to meat and flour,
Just at the time, the needy hour?
John F. Goff.

Who was it paid the mortgage due,
For widow and for orphans, too,
And helped them many a winter through?
John F. Goff.

Who was it learned the truth so grand,
That spirit friends from higher strand
Come back to us from spirit land?
John F. Goff.

Having learned the fact, no soul can die,
Who tried to teach the passer-by,
The more of sorrow's tears to dry?
John F. Goff.

Who taught it is not just belief,
That saves the soul from endless grief,
But living right that brings relief?
John F. Goff.

Who tried to aid the cause so grand
And sent it broadcast o'er the land,
By doing good on every hand?
John F. Goff.

And who was given a miser's name,
Because he would not give for shame,
Yet lived above it just the same?
John F. Goff.

Who was it lent a helping hand
For many to gain a home and land?
'Twas this old soul most truly grand,
John F. Goff.

Who was it bought a home one day
Where mediums of the state can stay,
And gave it for their aid? aye, aye!
John F. Goff.

A monument more true and grand,
Than shaft of stone in any land,
This charity from "open hand"
John F. Goff,

Mr. Goff was very mediumistic, and two years ago when having some deal with Mr. R. D. Snyder, he made the remark that he would only be here about two years, and wanted to arrange all business accordingly. The time of the passing was within three days of two years. At another time he said that his father and friends had agreed to come to him and let him know before the very last. He had been quite feeble for a long time, yet able to be around the house and among the friends when weather would permit, until Monday, the 15th. After breakfast he was taken quite suddenly, and went down rapidly until the afternoon of the 18th, when the change came. He said on Tuesday that his father and friends were all with him, signifying that he had received the notice of the coming change as promised. He was conscious till the last, and without a murmur or struggle he seemed to pass gladly on with his friends to that bright home his goodness and kindness had builded in that fair land

Where soul with soul can meet,
Beyond death's open door,
In love most pure and sweet,
Where parting comes no more.

H. L. CHAPMAN.

Marcellus, Mich.

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MYTHOLOGY.

The Gods in the Light of Ancient History.

Mythology about the gods was a system used by learned men to befog ignorant minds. Gods were persons. When any other animal was used as a sign of a god, it was used as a sign according to the meaning to at least some of the people, the same as the United States people have their flag and eagle.

All history beyond our own experience can be classed with mythology. Tradition by one person to another person is as reliable as one person writing to the people or to a person and calling it history. After considerable research I am of the opinion that gods were persons. Stars, planets, moon and sun were named for persons, and other animals and things the same as the later stars and planets were named for persons.

The mediumship of the god Indra was very great, and according to evidence he is a powerful spirit person even to our time. Gods came to Daniel of Bible history and God came to Moses, Jeremiah and other persons, according to printed evidence. Indra, in name, was found in Sanskrit and his name probably meant to see, to discover. Indra signifies one who sees or discovers. Gods of ancient times were wise persons, inventors and discoverers of things in nature, and other things useful or evil to mankind.

To affirm without knowledge is not a good mode to promote wisdom.

Indra was a person, a mighty man among mankind, after the same manner that George Washington and Abraham Lincoln were mighty men, each in his time. Indra loved the sun, and as man progresses he may know more about the god or gods who invented the sun and set it in, thus far, almost perpetual motion; according to history. Why should a man be worshiped because his soul, mind, has left one material body and gone into a new form of existence? Indra of old time was allowed the credit of having engendered the sun and the dawn. All the remarkable works of Indra were performed by him merely for the benefit of the good, which in the words found in the Rig Veda means the good men who were his followers. He was the lord of the good, and the enemy of those who were his enemies. Indra was also a warlike god and a mighty leader of warlike mankind.

Imagination by writers of lies, fiction has befogged many human minds. Indra at one time was the supreme god of all the gods of the Hindus.

The Rig Veda forms the great literary memorial of the early Aryan settlements in the Punjab. The antiquity of the Rig Veda is abundantly established. It was compiled long before the rise of Buddhism in the 6th century B. C. The Brahmans declare that the Vedic history was directly inspired by a spirit god.

Agni, the god of fire, ranks next to Indra, the youngest of the gods at that time, the chief giver of wealth, invoked as the genial inmate of the Aryan home, and as the bearer of oblations, and mediator between gods and mankind. Agni, the high priest, god, minister of sacrifice, herald, lavisher of wealth. He was a guide to gods. Through Agni mankind obtained wealth, plenty day by day. Agni was the first of the Angiras, the same as Jesus Christ was the first of the Christians, and Mrs. Eddy the first of the Christian Scientists. Agni was a god who driveth grief away. No mortal man, no god exceeded his mental power who sit as gods in heaven. Agni and Indra were partners in their godlike works for mankind. Mankind in ancient times sang praises of them.

Strong gods, mighty minds of the assembly, who aided to defeat the fiends—Indra and Agni sent bliss to mankind.

Let us if we have knowledge, tell the truth about the gods both modern and more ancient.

The burning of widows on their husbands' funeral pile was unknown, and the verses in the Veda which the Brahmans afterwards distorted into a sanction for the practice have the opposite meaning. "Rise, woman," says the text to the mourner; "come to the world of life. Come to us. Thou hast fulfilled thy duties as a wife to thy husband."

Women enjoyed a high position. Marriage was held sacred. Husband and wife were both rulers of the house. Each father of a family was the priest of his own household.

Boston, Mass. AURIN F. HILL.

A LETTER TO MRS. CARLYLE PETERSILEA.

My Dear Mrs. Petersilea:—I rejoice to see you have attained the great development of transmitting your dear husband's experiences in spirit life to the people of the world, who stand in such great need of the important knowledge of that kind. I sense what courage and devotion it has required for you to so consecrate yourself in the midst of your overwhelming sorrow! You worked so nobly with him for so many years, and now take up and carry forward the doubled burden with a strong, brave heart that will not let even its own breaking interfere with consecrated duty! A lesson of astonishing and most beautiful devotion to the truth which your great, good husband loved so well that he cheerfully gave up worldly gain and fame to further its best interests! I send you admiring love and pray that you be sustained and fortified in every way you need.

Most affectionately yours,
OLIVIA FREELOVE SHEPARD
Home, Pierce Co., Washington, Feb. 18, 1904.

[Note:—I first met Mr. and Mrs. Petersilea in Los Angeles, at one of those concerts when he played a long program from Beethoven and others, without any notes whatever, as she has written on account of, for him. At the close of the wonderful and delightful program she read a chapter from his writings; it was a description of Sir Isaac Newton's home in spirit life, graphically written through him, by his father. She is a fine reader and it seemed a fitting finish to his wondrous music. She then gave tests. I was a perfect stranger to them both (had not even been introduced), as I was to every person in the room. He gave me nine distinct and well-recognized tests, the most of them accurate descriptions of those who had never been able to manifest to me before, and others who had seldom done so!—O. F. S.]

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From and after March 1, 1904, I am open for lecture engagements upon reasonable terms, either with Spiritualist societies or in communities where missionary work is desired. Address me at once for dates and terms.

HARRISON D. BARRETT.
40 Loomis Street, Chicago, Ill.

Catholic Federation and the Public Schools.

The Catholic attack on the common schools has taken a new form. The priestly authorities have found that the public sentiment in favor of a state-sustained system of education in which the denominational religion has no part, is too strong to overcome. Hence the American Federation of Catholic Societies has taken for its object to organize and disseminate Catholic opinions, and the leading "opinion" is to capture funds from the public treasury to sustain parochial schools.

Bishop McFall voices the new scheme, which is most assiduous and though plausible, revolutionary. He said before the Federation meeting lately at Detroit:

"Retain the present public school system, but do not bar Catholics out of their rights as citizens. The Federation has taken an admirable stand on this question. Its platform is, that there shall be no public moneys paid out for religious instruction in any school. But let the state examine our schools, and if on examination it is found that we are giving the children an education which comes up to the requirements of the state, then let the state pay for it."

The government has established the schools, making the educational advantages the best money and experience can procure. It refuses to admit sectarian religion. If any sect is not satisfied it has the right to found schools of its own, and pay for them.

What has so suddenly changed the attitude of the Catholics on the school question? The schools they have declared immoral and degrading are now all right, and "no religious instruction in any school!"

If the parochial schools are to be free from Catholic religious instruction, so free that they are perfectly acceptable to the state school examiners, then they will be just like the present state schools, and not have them under Catholic control.

If this demand of the Catholics be granted, why not allow the Methodists, the Congregationalists, the Jews and all the hundreds of sects into which the religious people are divided, the same privilege? And the Spiritualists and Freethinkers should have their schools, all supported by the common school fund That would be the complete breaking down of the grand scheme of public education which has been the glorious outcome of the combat of centuries between church and state! Let us say, right here and now, that the American people are too wise to be caught by this insidious Jesuitical scheme. The public schools are founded by the people, for the people, and if any sect is not satisfied with them, they must maintain their own systems of instruction.

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PSYCHIC PIANO PLAYING

A Genuine Manifestation, Says Dr. Quackenbos.

Remarkable Powers Shown by Mrs. McAllister-Spencer at a Seance--Daughter of Illinois Judge Believes She Is Passive Agent of Mozart.

Experts in Psychology Explain Performance from Their Standpoint—Theory That Projected Soul Possesses Her Called Not Unchristian.

PSYCHIC PIANO PLAYER PERFORMS—MRS. ELLEN M'ALLISTER-SPENCER GIVES EXHIBITION IN PARLORS OF DR. JOHN D. QUACKENBOS—PROFESSOR HYSLOP LISTENS—AS AN UNBIASED OBSERVER HE ACTS AS MASTER OF CEREMONIES, BUT IS NOT FULLY CONVINCED.

As set forth in the New York Daily Herald of Feb. 17, music lovers and specialists in psychic phenomena gathered the night previous in the parlors of Dr. John D. Quackenbos, professor in Columbia College, Doctor of Medicine, and lecturer on hypnotism, to witness a private performance—the first in New York—of Mrs. Ellen McAllister-Spencer, who is known to her friends as the "psychic piano player."

Mrs. McAllister-Spencer is personally and ancestrally well known in Chicago and other western cities. She is the daughter of the late William King McAllister, for many years senior Judge of the Appellate Court in Illinois. Her home is in Ravenswood, Chicago. According to the story she told me last night her father and mother were both fond of music and wished that she should be taught in her early youth to play the piano.

"I took lessons," she said, "for about three years between the ages of twelve and fifteen, but my teacher gave me up as an impossible subject. In the first place, my hands, as you see," and she held up a plump and diminutive hand, with very short fingers, "are too small for a piano player's. Furthermore, I could never memorize a piece, and I was not the least bit interested in my studies. So my parents had to accept the teacher's verdict."

How She Learned to Play It.

Some twenty years ago the family was living in Waukegan, Ill. Spiritualism was beginning to be talked about there. It was a favorite pastime for young people to sit in a circle around a table with their hands upon its surface and concentrate their attention in the hope of making the table move.

The table never did move in the McAllister family, but a sister of Mrs. Spencer suddenly began to move her hands as if she were playing a piano. It was suggested that she should seat herself at the piano and see what she could do. This experiment also was a failure.

"Suddenly I expressed an ardent wish that I could play," said Mrs. Spencer. "I felt a strange inspiration. My mother told me to try. I sat down at the keyboard, and to the astonishment of everybody, my own especially, my hands flew over the keys in an improvisation. I played on for hours, and everything that I played was as new to everybody as it was to me. I felt that I was impelled by some unseen force within me. Since that time the gift has never left me."

"And how do you account for it?" was asked.

"Personally, I believe that the spirits of masters dead and gone take possession of my mind. For while I do not play anything that is in their works I always play in the style of some famous composer."

Unbiased Observers Present.

The guests had gathered by this time and the performance began. Professor James Hyslop, of Columbia College, was the master of ceremonies. He came simply as an unbiased observer to make up his mind as to the character of Mrs. Spencer's gifts, and if they were supranormal to make a report to the International Psychic Society, of which he is the most prominent New York member.

This was the method employed. Professor Hyslop whispered in Mrs. Spencer's ear the name of some composer whose method she was to follow. She at once dashed into a brilliant performance. Her fingers moved over the keys with a precision and agility that—seemed to bespeak the trained performer.

At the close of every selection the audience was called upon to give its verdict as to the master who had been imitated. In every case the musical critics responded correctly. The list comprised Chopin, Wagner, Beethoven, Mozart, Grieg, Schumann, Gottschalk, Strauss and Stalsmidt.

Then themes for improvisation were suggested, and the following were successfully performed without hesitation: "Evening," "Rain," "Cradle Song," "Death," "Battle," "Dreams," "A Wedding March," "Love," "A Funeral March."

Yet, as Mrs. Spencer avers, she had never, prior to her entrance into this psychic state, been able to memorize, still less to improvise, a single bar.

At the close of the performance Professor Hyslop, while acknowledging that it was a brilliant tour de force, said he would have to reserve any decision as to possible psychic influences until he had had further opportunity to study the pianiste.

"Of course," he said, "from the bare facts before me it is impossible to say whether it is a feat of memory or not. I must hear the lady play many times and subject her to many tests before I can be assured that each selection is really an improvisation of the moment. If she never repeats herself in a long series of performances then it would seem that her gifts are supranormal.

"I would next have to obtain facts as to her ancestry, to learn if her gifts were atavistic. I think from what I have heard to-night, however, that it is likely Mrs. Spencer's mind has a disposition to subliminal activity."

Dr. Quackenbos Convinced.

Dr. Quackenbos, on his part, was entirely convinced that Mrs. Spencer's pneuma or soul is impressed by discarnate or uncarnate spirits, that is, of spirits who have shuffled of this mortal coil or who never had any mortal coil to shuffle off.

He did not, however, believe that these personalities of the past entered into her body and dispossessed the soul, but rather that they acted upon that soul from the outside.

Mrs. McAllister Spencer, the "psychic piano player," has gone back to Chicago. Previous to her departure she gave to the representative of the Herald and to some musical connoisseurs a private seance, in which she once more exhibited her remarkable powers.

The method was that which was followed at the performance given at the recent sitting in Dr. Quackenbos' rooms, The Herald representative whispered to her the name of some famous composer of the past.

She at once started upon an improvisation in the manner of the dead and gone worthy.

The connoisseurs were then asked to guess the name of the master imitated. They never failed to respond.

As to whether her gifts are supra-normal the connoisseurs did not agree. It was thought by some that the problem could be explained on purely natural grounds. Dr. Quackenbos, however, believes that it is quite possible that she is in communication with the spirit world. His statement follows:

Dr. Quackenbos' Statement.

Assuming the facts of Mrs. Spencer's biography to be as represented by her friends, we are compelled to explain her wonderful power as due to some kind of transliminal influence. The lady herself is a spiritist, and believes that she improvises in the styles of dead composers, while under spirit control. By the way of illustration: When the name of Mozart, for instance, is given to her, the spirit of that worthy immediately presents itself, elbows her own pneuma-psyche out of the way, takes possession of her soma or physical body, and flashes out through the medium of her brain and nerve organs musical creations that are unmistakably suorum generum. But it is not necessary to accept a theory so repugnant to reason in explanation of the phenomena. A more satisfactory philosophy is that of simulation by her penuma of the musical personalities it meets and admires in its cosmic environment; an appropriation or borrowing of their transcendent gifts, and a spontaneous utterance of these gifts through bodily functions and organs that are absolutely under her own subpersonal control.

To explain: Every human being exists in two spheres of consciousness, described by psychologists as the objective, supraliminal, or world of waking life, and the subjective or transliminal, the world of sleep, of extra-planetary existence. The better self of the transliminal sphere—the deathless pneuma or "spirit" of the New Testament—exercises control that is practically boundless, within the limitations of possibility and right, over organs of body and faculties of mind, and the whole purpose of hypnotic suggestion is the establishment of such control, either where it has become relaxed or in fields where it has not before been operative. Not only may irregularities in the fulfilment of physical functions be remedied by assumption of the natural psycho-physical control, but all attitudes of the objective mind—its trends of thought, opinions, beliefs, desires, propensities, tendencies, emotions and passions—are controllable and alterable by this higher human personality along lines that are moral and true. For the transliminal self of man per se is that principle in us which dictates what is right and inclines to good—that "spirit" in which or under whose control the Apostle Paul urges men to walk in order that they may neither be condemned by the moral law nor bound by the law ceremonial. And a man will always act in response to that "touch of explosive intensity," as Professor James has designated it; that suggestional force which awakens ethico-spiritual activities in the supraliminal life, and subordinates the lower tendencies of the carnal nature when imparted by a pure-minded suggestionist who is in genuine sympathy with the subject and operates with the courage of his convictions. It happens to be a psychological fact that in a state of sleep, natural or induced, the "touch" described above may be imparted.

Another fact: The thoughts, emotions, beliefs, aspirations and moral status of a suggestionist may be designedly or undesignedly communicated to a subject whose mind becomes mysteriously tuned in unison with that of the operator. As one patient expressed it to me, "Your thoughts become my thoughts."

The time has indeed come, as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses. We have within us an immaterial principle entirely independent of sense organs and sense acquisitions. Its pinion is not reconciled to earth. It represents a flight above the temporal and hints of heaven.

Who, then, would venture to deny the possibility of impression by extra-human intelligences? Whence come the beautiful and practical thoughts that possess us as we sleep and clamor for utterance at the moment of our awakening? Granted, during the hours of slumber, symposiums in the transliminal world of spirits having interests in common and free to combine and interpenetrate; granted on such occasions unrestricted access on the part of every soul to the knowledge and experience and impulses and ideals cherished by every other soul in the circle, and thought impression during states of sleep is rationally explained through creative communication. The Gospel teaches the communication of saints, the spiritual fellowship, mystically in and through Jesus Christ, of all believers, dead as well as living, who are united in the Holy Catholic church. But mystical communion does not necessarily imply communication between the living and the dead. The teaching of the New Testament as to the possibility of intercourse between embodied souls and discarnate spirits is negative, but it positively affirms the possibility of transliminal communication between uncarnate spirits and embodied souls. Intelligence not human, ill-wishing and well wishing, would appear to influence man, and the modus impressendi must involve action on a receptive transliminal consciousness.

But whether or not uncarnate daimons communicate through the instrumentality of suggestion, and whether or not disembodied souls reach, via the channel of the related selfs, those of us who are still in the flesh—one fact I regard as established by my experiments (which cover five thousand experiences with hypnotized men and women), viz.: A rational and dignified way is open for such spiritual communication every time we lose ourselves in slumber, for there is no difference as regards suggestibility between natural sleep and the so called hypnotic trance. In the latter, the sleeper is en rapport exclusively with the person who has induced the state; in the former, he may be en rapport with his own objective self, perhaps with a multitude of discarnate personalities who think and feel in common with him, and in case he be of superior parts, possibly with all well wishing daimons.

The Neoplatonic philosopher was right when he proclaimed the night time of the body to be the day time of the soul. The impressing outside personality operates through the double consciousness fused in the human unit, the superior spiritual self being obnoxious to the insinuation of a belief impulse, or thought which may dominate the objective life. Spiritistic communication on this principle implies a plane of meeting infinitely higher than that of the ordinary seance, where soul or daimon are supposed to communicate through the mind of an entranced medium who chatters a confused mass of trivialities and irrelevancies.

It were pleasant to feel that a contingent of our better thoughts is inspired by those whom we have loved, who, when they appear in visions we remember, always appear as living and thinking and acting personalities. Perhaps there is in this latter fact, a suggestion of that immortality which psychic vision and psychic audition incontestably prove in that they illustrate the power of the soul to operate as a discarnate entity, as a spirit disentangled from the flesh.

Why should this soul, freed permanently at the moment of death, cease to project aspirations, communicate ideas, uplift human natures, simply because it is forever done with the perishable body as an instrument of expression? If, then, in the providence of God, disembodied souls are free to do so, assuredly they have open to them a ready way of communicating with us by direct impact in the world of transliminal life. But a pneuma so impressed may or may not see fit to take advantage of its corporeal investure (as our inspired mimic seems to have done) for the transmission to incarnate beings of knowledge, power, genius, forecasts derived, in the sphere of transliminal consciousness, from uncarnates or discarnates.

This explanation of Mrs. Spencer's performance is psychological, in that it accords with the known laws of thought in operation on this earth. It is rational, in that it is consistent with an exalted conception of the state of the departed. It is dignified, because it makes neither a fool nor a tool of the human personality concerned. And, in view of the negative position of the New Testament regarding the possibility of cosmic communication with discarnate souls, it is not inharmonious with Christian belief.

Mrs. Spencer herself believes that she is under spirit influence. She has been told and she half believes that she is under the control of Mozart's disembodied essence. Dr. Quackenbos, as will be seen from the above, holds that the spirits act from the outside upon her transliminal self. She is inclined to think that Mozart's soul takes actual possession of her bodily self, leaving her a passive agent while under this spiritual control.

Mrs. Spencer is the daughter of a hard-headed, shrewd and logical justice of the Supreme Court of Illinois, the late Judge McAllister, who presided over some of the most famous criminal trials of recent days.

"My father," she told me, "had no belief in Spiritualism until he was forced to acquiesce in the evidence given to him in his own family circle.

"After I had developed this strange gift of improvisation at the piano my sister one day expressed a wish to play upon the harp. She had never played upon a harp in her life. My father procured this hitherto unknown instrument, gave it to her, and she straightway began to play upon it as if she had been familiar with its use for years. She and I often sit together and play duets, she using the harp and I playing upon the piano. Such is the accord between us that we improvise pieces the moment we sit down together without any previous understanding between us."

Mrs. Spencer was asked whether her peculiar powers extended beyond the musical sphere. She answered in the affirmative.

"One day," she said, "I felt moved by some unseen influence within myself to mimic some personality unknown to me. When I had finished, my brother, who was present, told me that I had given an exact production of the tone and manner of a friend of his—a civil engineer—who had recently died. I even repeated the exact words he had uttered on his deathbed, 'Oh, let me go! Let me go! I have had enough of earth.' My brother had never told me anything about his friend."

Returning to the subject of her musical improvisations Mrs. Spencer said that she could always respond to any demand made upon her. She is especially fond of playing in the morning before she sets to her daily task or in the evening when she is free. But occasionally, during the day, when engaged upon her household duties, she feels a call so imperative that she has to drop everything in order to rush to the piano and deliver the message that has come to her from the unknown.

The case is one in which experts like Professor Hyslop, of Columbia College, are devoting serious attention. Professor Hyslop does not feel that he has sufficient data at hand to reach any positive conclusion, but when he has had further opportunities to study Mrs. Spencer he will embody his investigations in a report to the Psychic Society, of which he and Dr. Quackenbos are members.

For Sick Mediums

Mr. Charles Bolton, of Nauvoo, Ill., contributes $10.00 to assist in taking care of sick and disabled mediums. How much have you contributed? Send on your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave., S. E., Washington, D. C. Every self-sustaining medium in this broad land, every society that meets on Sunday, and every Spiritualist who is actuated by humanitarian feelings, should first read Mrs. Longley's appeal, and then contribute something to aid in this great work.



The "Spiritual Death" of Babies.

The Rev. W. Ashmore, in the Chicago Standard, said that "death reigns over everybody that ever lived." When asked to explain, he said:

"1. Because, as a matter of fact, death has reigned over everybody that ever lived, and does reign. This bare fact would be sufficient to establish the affirmation without a single word further.

"2. Because a father who is himself sinful can not possibly beget a sinless child. Therefore the infant never had any spiritual life to begin with. If he is not spiritually alive, then he must be spiritually dead. There is no intermediate state.

"3. The entire teaching of the Bible proceeds on the assumption that everybody is lost, which is another way of saying that everybody is dead; that everybody needs a Savior; and that everybody needs to be quickened in order to have eternal life."

Now the horrible doctrine of "infant damnation," or absolute death of babies, dying too young to "believe" on Jesus Christ, or anything else, has not vital interest to Spiritualists who have outgrown the dogma. The subject is introduced as evidence of how hard such damnable beliefs, which cast a blighting shadow over life and are a libel on the goodness and justice of the Supreme, die out of the minds of theologians.

Are we not glad that as Spiritualists, knowing the purposes of life and its progressive unfoldment, free from the interference of the arbitrary Mumbo Jumbo which disturbs the reason of theologians, we can smile at such speculations as the nightmare dreams, or the spectres of delirious fevers?

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

LOOKING BACKWARD.

Changed Positions on Materialism and Spiritualism.

In looking over an old scrap-book I find "A Reply by me to W. F. Jamieson," dated March 31, 1871—a third of a century ago—clipped from the Boston Investigator. The letter was in response to a challenge from Mr. Jamieson "to all infidels, and to B. F. Underwood in particular" to discuss propositions respecting Modern Spiritualism. I was about to leave for the Pacific coast to meet appointments extending over several months and therefore was obliged to decline this challenge for a discussion then, expressing willingness, however, to meet Mr. Jamieson after my return from California, at the same time saying, "I have not sought controversy with Spiritualists, but on the contrary have endeavored to secure their co-operation in the great work of freeing the world from the thralldom of the Christian superstition."

In later years I met Mr. Jamieson personally, twice I believe, and had some pleasant correspondence with him, but nothing more was said about a debate. Indeed his views had undergone a marked change and there was probably nothing between us worth while discussing. Mr. Jamieson had outgrown his belief in Spiritualism and had become quite pronounced in his materialism and, I believe, he still holds to this system.

My acceptance of materialism became more and more qualified until I completely discarded it as an inadequate explanation of phenomena, and although the label was for a long time still attached to my thought, I disavowed materialism and wrote against it during the years I was editor of the Boston Index—from 1881 to 1887—and earlier and subsequently during my connection with the Open Court and the Religio-Philosophical Journal. The study of psychology satisfied me that materialism has no standing in the court of philosophy, that what we call matter is not an ultimate, or something per se, but the phenomenal manifestation of an underlying reality known to us only as states of consciousness. I saw that that only of which we have direct and indubitable knowledge is mind or spirit and not matter, and from that point of view I have continued my investigations for more than a quarter of a century.

While Mr. Jamieson has been repelled from Spiritualism, I have been attracted to it and forced to accept its essential principles both by the study of philosophy and by careful and long continued examination of supernormal phenomena according to the rigid scientific method.

My conviction of man's survival of death (so-called) is so strong that it would not be shaken if I stood alone on this point; for the certainty which I feel is not the result of tradition, longing or authority, but of personal examination and experience, with verification, which no amount of outside testimony could affect. I would probably go as far as Mr. Jamieson in putting aside as unevidential much which is claimed as the direct work of invisible intelligences, but the falsity of ignorant pretension and the fraud of charlatanry should not be permitted to obscure the validity and value of such facts and phenomena as can neither be denied nor ignored by the investigator who pursues the subject for years as Crookes, Myers, Lodge and Hodgson have, not to disparage earlier and less systematic investigators.

In the light of my present knowledge, if I had my work, as a Liberal lecturer, to do over again, I would put emphasis upon the future life, to which the present is but a preparatory stage of being. I used to lecture on "The Pros and Cons of a Future Life," giving the arguments for, and the objections to the doctrine, allowing my hearers to draw their own conclusions. With my present knowledge and my present convictions I should have been able to fortify and strengthen the faltering faith of many in what I believe to be an important and helpful view of man's destiny, with no less, but even more success in battling against absurd and revolting dogmas.

B. F. UNDERWOOD.

Martin Luther and Smoot.

Smoot may be all that his church opponents say that he is, but where is the consistency of holding him up to obloquy, and setting up Martin Luther as a model of excellence and paragon of virtue? Luther is the head of a great church and almost worshiped by its members, who idealize him without knowing anything about the real man. Catholicism was sensual enough out of which Martin Luther came, but if his character and writings were refinement on the Catholic grossness, imagination would fail in description. Were the filthy utterances of this "reformed priest," to be more than hinted at, a clear case of "obscene literature" publication could be made out. From a celibate monk, he became a libidinous polygamist and proclaimed it as Scriptural. When a young convert married two wives he wrote Chancellor Bruck, "I indeed acknowledge that I cannot forbid it when one marries many wives, for it does not contradict the Scriptures." (DeWitte, p. 459.)

To the pure and saintly Melancthon, Luther wrote: "I have already had three wives at the same time whom I loved intensely. Two I have lost, are now attached to other bridegrooms. The third one whom I now scarcely hold in my left arm, may leave me at any time." (Ib p.2, 648.)

Not only did he assert polygamy to be right, but he struck at man's free will in resisting tendency for evil, and thereby has given excuse for the cowardly and unmanly. He taught that no man has a free will, that chastity is a delusion and impossibility, and the natural aim is gratification which should be unimpeded.

To remove any objections which might arise from the ten commandments he said (DeWitte, 4188), "We must remove the decalogue out of sight and heart." "If Moses should attempt to intimidate you with his stupid ten commandments, tell him outright, 'Chase yourself to the Jews.'"

Luther had courage, the obstinate courage of the brute. When his friends sought to dissuade him from boarding his enemies at Worms, thinking it certain death for him to do so, he said, "I'll go if there are as many devils as there are tiles on the roofs of the houses." A less virile will might not have carried the reformation. And it would seem that all religions in their beginnings rely on erotic passion, rather than moral purity.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Healing, Causes and Effects." By W. F. Phelon, M. D. Price 50 cents.

THE MAGICIAN KELLAR,

And His Expose of Mediums at Cassadaga.

"Seen and Heard" is a magazinelet, aping the "Philistine," in appearance, and attempting the same crude witticism. The difference is that between pop fresh drawn, and pop a week after the cork is blown out. Among its choice tid-bits, is a laudation of Kellar, or rather that notorious performer of tricks fills the editorial ear with whatever he thought would be good advertising material. Kellar says he was before the Seybert Commission and surprised the members more than had the performance of any person who claimed to operate by "spirit power." As that commission held its sessions to show "how not to do it, it is not surprising that Kellar pleased, though it is difficult to understand the relation a professional mountebank has to Spiritualism. Slade, Maud Lord, Margaretta Fox and other mediums were there, and the committee do not even claim that they detected them in fraud.

But Kellar's great triumph was at the great camp-meeting at Cassadaga Lake in 1895. He "denounced the whole business as a fraud and was publicly challenged to explain the manifestations."

In his words: "Spiritualists were thicker than bees in a hive at the lake, and the Cassadaga propaganda was the talk upon all tongues. It was nothing more or less than a regular cabinet sitting with all the familiar tests, except that the conditions surrounding the cabinet were such as to apparently preclude the possibility of any human being entering it or being concealed in it. A huge sheet of plate glass was first placed upon a number of trestles to form a platform. Then an ordinary cabinet was built up, piece by piece, upon the glass floor, the curtains were drawn, and Cagliostro did the rest."

But that was nothing to the doll-house of a cabinet Kellar followed with.

He continues: "Within a week he was ready to show Mr. Medium a trick worth two of his. He made two little trestles about two feet wide, and across these placed a piece of window glass about two and a half feet long. Then he proceeded to construct a cabinet on the glass. He put it together piece by piece, and when it was completed, it was about as large as a little girl's doll house. They were stumped at the very outset by the extreme smallness of the tiny cabinet."

Thus prepared he proceeded to give all the manifestations, to the wonderment and confusion of the Spiritualists who were completely "stumped."

We have no doubt that Kellar is giving fresh news and the magazinelet is printing matter never before circulated. It is presumable that of the tens of thousands of visitors at the camp grounds, not one remembers the coming of the great Kellar, or the "stumping" of the mediums. A public challenge and its acceptance, the building of such a cabinet on a huge sheet of glass, or making a display from a cabinet no larger than a "doll-house," surely would have attracted attention, and some hint of it would have been given in the newspapers at the time. Yet there has never been a mention of this greatest of fakirs having visited that camp!

The charge is so libelous, and damaging on account of its source, that it should be met with the strongest evidence procurable. Hence, I wrote to Hon. A. Gaston, for many years president of the Cassadaga Association, at present Representative in Congress and a man whose word is as good as his bond. The duties of his office required his presence and personal attention.

His reply has no "equivocal" sound, although he does not give the name to those who deal in such stories:

"Meadville, Pa., Feb. 21, 1904.

"My Dear Mr. Tuttle:—

"So far as I know Kellar, the magician, was never on the grounds at Cassadaga. Had he been there openly and in his own name, it would have created a sensation and I would certainly have heard of it and sought him out. As to any such public demonstration it never took place, nor anything upon which to base such a statement. I cannot understand why Kellar needs to lie, for he draws good audiences on his own merits. The secretary, A. E. Gaston, who was on the grounds every day during that season, joins me in this statement, and if more evidence is needed the testimony of the trustees and every visitor on the grounds through that season might be taken. I am respectfully,

"A. GASTON."

It is expecting too much of "poor human nature," that editors of magazines publishing such false statements will make honorable amend by admitting their refutation. The attack by falsehood has been made continuously for fifty years on Spiritualism, and if in a single instance, the cowards who have dealt the blows have ever acknowledged their errors, the miracle has not come to my attention.

If Kellar was not at Cassadaga, as he claims, if he was not challenged to "explain the manifestations," of what value is the other portion of the story? Kellar in the role of a medium is a fake, and his tricks have no more relation to the genuine phenomena, than a bogus coin has to the United States mint.

HUDSON TUTTLE, Editor-at-Large N. S. A.

IMPORTANT TO SPIRITUALISTS.

A Move in the Right Direction.

To the Editor:—A meeting was held on Monday evening, Feb. 15, at 77 31st street, of three delegates from each Spiritualist society in Chicago. Dr. G. B. Warne was in the chair. The object of the meeting was to form an organization for the protection of societies and mediums, and to obtain recognition by the press of Chicago; also for the upbuilding of the cause in the city. Committees were appointed to meet a week later, on the West Side, and on Tuesday evening, Feb. 23, the following societies were represented: Illinois State Association, Psychic Force Society, Hyde Park Occult Society, Universal Occult Society, Rising Sun Mission, Students of Nature Society, Progressive Spiritualist Society, Research Society.

Resolutions were adopted and committees appointed to draft the by-laws and charter. The name adopted for the organization was, "The Chicago Spiritualists' League." The next meeting will be held on Monday evening, March 7, at the home of Sister Hilbert, on the North Side.

C. KIRCHNER, Secretary pro tem.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

How to Overcome the Malign Influence of the Planets and People. = A Discourse = Through Mrs. Cora L. V. Richmond. Chicago, January 24th, 1904.

"Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?"

Many people in modern times are seriously affected mentally about thwarting the baleful influences of the planets. Numerous other people are seriously occupied in endeavoring to thwart the evil influences of people. Proving, as we have always said that humanity is very anxious to have a scape-goat. If anything harmful or painful occurs, there is a great desire to blame something or somebody.

Now astrology, even as taught in modern times has gained quite a hold on the thought of the day. Ancient astrology was a mixture of astronomy and psychical science. It was astronomy spiritualized. All science in those days, (the days of the Magians and of the secret orders) was held as sacred. Even mathematics was known only to the few the perfect mathematical symbol of the six-pointed star was held in the sacred orders and temples because the masses had no apprehension of its meaning, and the different points were named after sacred names and numbers in order to protect both the mathematical instruments and the mathematicians from invasion. These were in caves, laboratories, convents or wherever the learned men, apart from the world, could experiment and also worship God.

SEPARATION OF SCIENCE AND RELIGION.

There came a time when science and religion were separated; when the material philosophy and facts took possession of what had formerly been known only to the recluse and adept; the crucibles of alchemy were changed to those of chemistry, and there were no longer the mysterious incantations, nor anything occult connected with chemistry. The same is true with the astronomical tables. Yet we have every reason to believe that the ancient Egyptians understood astronomy as we understand it. The astronomes, the tables, the inscriptions, the mathematical structures all convey this thought. We also have every reason to believe that Babylon not only held the full measure of all astronomical, mathematical and chemical science, but everything that is known to the world to-day; that ancient "Babylon" that the children of Israel were told to shun, whose learning has only descended to us through Phenicia and Greece, or through the sacred order of Freemasonry.

SCIENCE AND INSPIRATION.

To-day many people are making blundering searchings for the "occult" and "mysterious" among these things that are partly told as science and partly as inspiration. Intuition or inspiration is largely manifest in modern astrology, but it bears very little resemblance to ancient astrology in this: that its subjects and teachers are rarely sufficiently inspired. Inspiration preceded the letter in those days. When Memnon struck the note of language it was not from external, but from intuitional sources. When Cadmus journeyed into Egypt and returned to Greece with other letters of the language, his was also from the sages and inspired sources. To-day people take their learning as they take their medicine: by prescription, and usually it is just about as hard to take. Of course it very often degenerates into the feet instead of taking possession of the brain. Perhaps it does not do the feet any harm. The truth is that to-day learning is supposed to be something acquired from without, instead of something born from within.

Observation is not merely external. The telescope is not an external instrument; it was fashioned because of the necessity of thought of spirit. When Herschell saw the planet mentally that no one else could see, the teleseope had to be invented and builded that would make other people see it. No spiritual telscopes have been built as yet to make people see the heavens other than the stars, but science is climbing that way. "Psychic Research" has told you of the necessity of having the telescope, but has not offered to build it. Behind all this modern thought lurks the psychical fact, that it is time for a new out-pouring of knowledge, a new revelation of spiritual mysteries, a new unfolding, an unlocking of the secret store-house of knowledge.

Oh the man that could say, "Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion?" did not have to go to Cambridge to learn his astronomy. He knew what he was talking about.

Old as Egypt is the knowledge that somewhere, if not Alcyone, some other sun is a greater center around which, not only this solar system, but others, probably twelve in number, move, and all moving around other suns or centers, and of the great deflections that cause the precession of the equinoxes, that brings you, now at this time of the year in Aquarius, and that where there is a perihelion or aphelion with reference to other centers it affects the movement of your planet and your solar system just to that degree. The truth is, there is no world, no planet, no system that is not affected by all other worlds, planets or systems.

When sometime in the past history of the unfolding of your solar system from the great cosmic circle there was a planet, or should have been where the asteroids are now found, probably the pressure from without of new-born worlds and the pressure from within of the new planet Mars made the struggle that split into fragments that circle so it never became a planet between Mars and Jupiter; between Jupiter and Saturn this was a great period of stress and strain in the formative process of the worlds or planets of your solar system. We cannot show you how as separate planets they unfolded one after another from the great central circle, how systems are thus evolved in their turn and solar centers are formed; but every one must admit, who understands anything of the law of what is in modern times called "vibratory action," or whatever law it is that pulsates into light, that pulsates into motion, that pulsates into electricity, into every force that you recognize, that law primarily affects, pervades and wields all substance, and that no world can be blotted out, no smallest satellite could disappear without its pulsations not only affecting all within that solar system, but in distant solar systems. You drop a pebble in a lake, however small it may be, and the undulations will go on and on until they reach the sands upon the shore. How far the effect passes you do not know. But a great shock to another planet or solar system would inevitably produce a shock to all the planets of the solar system and to all co-related systems. If it were merely a dynamical shock it would be great; if it were electric or magnetic it would be still more subtle and of interest to determinate. But whatever force it is that connects these planets one with the other, one cannot be disturbed or affected without disturbing all.

It is unquestionably true that your solar system is held together by a mutual set of certain balances: the great centripetal and centrifugal, and the magnetic and electric balances proceeding from the great center and having its counter-balance in what is called space, which must hold all systems together. So by and by when you cease to utilize all discoveries as instruments of destruction some Edison will arise who will be able to tell you the exact pulse-beat of every planet, and measurably the throbbings of the great heart of the sun, and tell you what is going on there that makes your winters colder or warmer, and your earth fluctuate in its atmospheric conditions and the hidden fires come forth when there is a great cyclic change.

When the earth has passed a certain period in the great or larger cycle that the solar system enters into, there are new belts or new ethers into which it enters, new conditions. You will note that from the year 1881, or thereabout, there have been periods of sunset splendor and wonderful coloring of tints and tones unnoted before, except occasionally may have noticed also, after the eruption of the volcanoes on the distant islands of the sea the sun's rays, even though the sun shone, had less power, and all that summer you complained of its being a cold summer. The sunshine had been intercepted by the volcanic dust.

Sometimes there is cosmic dust, sometimes there is cosmic clearness. We can talk for hours on this subject, days, weeks and months would be inadequate to exhaust it. That which is known, or even hinted at in existing scientific speculation or actual knowledge, is very little. But from things known people usually reason to things unknown very incorrectly. The unknown must precede the known or you cannot reason correctly. It is because the unknown precedes the known in the mind of the discoverer or the inventor that the world knows anything.

For instance, you cannot observe natural phenomena intelligently unless you know how to observe them. In the first experiments of electricity one of the learned professors in that branch of study was giving an eminent author an exhibition and the author said, "What am I to expect to witness?" That was precisely the intelligent man's question. He wanted to have his mind prepared to observe. Many people may see things and never see that which is passing before them. The eye is not the vision, the thoughts must be occupied with that which is seen.

The intelligent observer is the only qualified observer. We do not necessarily mean by this the scientific observer, for he is frequently very bigoted, he is bigoted by what he knows or thinks he knows. The intelligent observer has some idea of what he is going to see, or what he is going to observe. In all psychic phenomena, in all spirit manifestations this has been the great difficulty: the lack of intelligence in the observer. People go to witness these manifestations prepared by prejudice instead of by intelligence, hence they are not correct observers. But in the phenomena of nature, in the ordinary manifestation of what is called the rising and setting of the sun, your senses are fallacious: you do not see the sun rise at all, you do not see it set. It is only in the mind that you know that the earth moves and causes the phenomena of sunrise and sunset.

In the vast inter-communion and inter-sympathy between planets, between the sun and its corelated planets, and between systems, there must be entirely a dependence on intelligent methods, and the methods must be largely intuitive, methods which can never become "scientific" until first intuitive. Herschell's intuitions were alert for certain mathematical ratios in the distances of planets. That is the way he discovered the one which for a time was called by his name. All this preparation to the real man of science, the real inventor, the real discoverer is known to come from within. Edison makes no claim of discovery by external observation. He knows, and he says that he knows, that these things come to him from an inner and higher source. He experiments, not to make them true, but to utilize them.

If your earth, as a planet, is exactly corelated in a certain portion of its expression first to Mercury and Venus, then to Mars and the outer circle of planets beyond, then there is nothing to do or to be gained excepting to know how to adjust your material affairs to the adjudication of the planets. The mariner does not change the position of the North Star nor does he change the North Pole by navigating the sea, but his compass tells him the direction, and with his chart he is able to be guided. Man does not form the waves by sailing upon them; man does not control the electric currents of the earth by placing himself in sympathy and harmony with them. He who handles the lightning must beware, unless he knows the laws that regulate them. He who handles the X-ray must understand under what circumstances and conditions it is destructive as well as potent.

PRESERVING AND DESTRUCTIVE FORCES.

The truth is, that when an inventor or discoverer perceives a principle, reveals a new power, a new force or a new manifestation of force, straightway it is seized upon by commerce without an adequate study of its preserving and destructive forces. In this the ancients were wise; they kept the new processes secret until they were understood in all beneficent and harmful methods. Every force of nature that is sufficiently powerful to move hundreds tons of weight is sufficiently powerful to be equally destructive. That which can move a ship can destroy it; that which can light this building can destroy it; that which can move a steam engine to wonderful accomplishments alike can destroy it. But people are so eager for the commercial benefits to be derived from these discoveries that they do not study the opposite. There was some method in the Hindoo custom of worshiping Siva the god of destruction, because the Hindoos thought that then they would be saved from his wrath. Vishnu, the preserver, did not need to be worshiped, and Brahm the great eternal "Good" did not require worship. But Siva could destroy, "let us worship him." That is the reason the Orientals worshiped the dreamer in the laboratory, the recluse that learned the art of controlling the destructive forces of nature.

When commerce can rest a little while, when it is compelled to rest by the action of its own destructive energy, people will have time to study these "baleful influences," as they call them, and adapt themselves thereunto. Sailing with the wind and tide is not always practicable, but sailing against the wind and tide is only practicable with a force that is superior to the wind and tide or by compromise. Therefore, if you would cause these destructive bolts to cease, these destructive fires to be used only as agents of life, you must have as much control over their destructive force as over their ability to help you. You must understand both sides of the proposition.

There is no planet in the solar system or in the universe that is intent on doing the earth any harm. There are planets that sometimes intercept the rays of light from the sun when the planets are in conjunction or in apposition, so there are different vibratory actions than when they are in position; when in perihelion they have a certain influence, and in aphelion another influence. But the intuitive study of this subject is so remote from present human understanding that you cannot even observe the planets intelligently. The man that will use the X-rays for commerce before he knows its destructive as well as its useful force is an enemy to the human race. A man that will use it at all until he knows its destructive energy and potentiality is an enemy to the human race.

It is not enlightenment to press forward and take possession of these treasures of nature until you are prepared to adapt yourselves to both sides, the useful and the destructive sides. Therefore, radium, the most potential stored energy of light thus far discovered, fortunately is so rare that it can be little used. But when it becomes the possession of the race, look out! For radium, an energy that can last without destroying itself is an energy almost akin to the power of destruction itself, which seems to be a postulate from eternity, that which gives, without exhaustion, forever.

THE SOUL A SPIRITUAL POSTULATE.

The soul is the spiritual postulate that resembles this new substance. Where you have so much light, there is also energy. We have told you that in the present century the sunshine will yet light your buildings at night and warm them in the winter. You will turn on the sunshine as you now do electricity. It may also prove that you will have an agency of equally destructive power.

People cannot ward off the influences of planets by knowing that under certain conditions the earth is subject to those influences, as you call them, that are due to the presence or withdrawal of the sun's rays. There are certain sympathetic currents that flow toward the earth when they are present that produce a certain effect, and when they are withdrawn that produces another effect.

People who are related to the earth exclusively in their physical and mental conditions are subject to planetary influences that affect the earth. If you are either largely magnetic or largely electric you will be affected by such influences as magnetically and electrically affect the earth. Thunderstorms will affect you; rarefied atmospheres will affect you, or dense atmospheres, according to your physical conditions as regards the earth.

Human bodies are adjusted to the earth in relation to their temperament, or polarity, for they are magnetic or electric just as substances are. If you know this, you can understand your conditions and you may adapt yourselves to them. If you are too electric you can remove yourself from the substances that generate too much electricity. If you are too magnetic you can, also, apply that rule. But you cannot do this without intelligence. If thunderstorms affect you, insulate yourself (just as you do the electric wire, when you want to send a message correctly), so that you do not take on any more electricity. If you are too electric, adapt yourself to the natural electric currents of the earth and make your bed so that you sleep with your head to the North, that the currents of electricity in your body may flow in accordance with the natural passing of the currents of electricity on this portion of the earth.

All this requires knowledge. If one is determined to live wholly in the body, she or he can occupy himself or herself constantly studying these influences and adapting himself or herself to them, by wearing clothes that are either electric or non-electric, and live by living in habitations constructed properly to be either electric or non-electric. As you must live in houses, you might have them adapted to you; you may have less dark corners for dust and cobweb collectors. It would seem that whole generations of people seek for microbes. You may understand that microbes do not like the light. They can be destroyed very rapidly in the light and before they can do you any harm. More sunshine is like more intelligence.

THE EGO GREATER THAN ITS SURROUNDINGS.

When you are born, according to modern astrology, under certain planets (that is if certain planets are in the ascendant at the time of your birth), such and such will be the results. But this depends upon something else. Now there are many, hundreds, possibly more, human beings born at exactly the same minute every day, who are not equally affected either by atmospheric or planetary conditions, because they are not born in the same spiritual state or conditions, they have not the same temperament, they have not the same purpose in life. If people were just things and nothing else, if they were plants or bugs there might be exact earth conditions, there might be an exact explanation by these planetary conditions. But people are as different as their spirits are different. They come into possession of the physical form under certain a priori conditions but their state of coming modifies those conditions.

If the earth was governed by planets alone there would be no human beings here. You come here as you would take a ship because it is going where you want to go; it is doing the thing that you want to do; it is doing the kinds of things you want to do, and you who arrive and understand that you have arrived are not affected by all these planetary conditions. The Ego is, of course, greater than its surroundings. The daily expression of human beings proves all the while that they are upsetting these theories by doing exactly the things that the astrologers tell them they cannot do. An astrologer may tell you that you must not go out at such a time, as it would be very bad for you, that you would meet with an accident or something, for such or such a planet will be in the ascendant; but if you are intent on going out you will go, and nothing happens, though the planet goes on exercising its influence just the same.

The influence of the planet is not as great as the influence of the human spirit. People who live more in the intellectual or spiritual realm are, therefore, not as subject to physical, electrical, solar and planetary conditions as people who care a great deal about the weather and other merely temporal things. Some people like all kinds of weather; some people are very much depressed under certain meteorological conditions while others are uplifted under those conditions. Now, the more people are dominated by and live in the physical environments and the natural influences of the planets over the earth, the more will they be affected by what is called "planetary influences." But the spiritual line of destiny is what the real astrologer largely consults.

Now the immediate Nemesis of the earth is spiritual, and in a planetary sense is Mars. That immediate Nemesis applies to all things that relate to certain intellectual and moral conditions of the earth and their physical belongings. So if you begin with the interior analysis instead of the exterior, you will find where there are reactions from excessive aggression and acquisitions and prosperity and all these conditions that belong to the earth, they are the reaction from a false height mentally or morally, and are the immediate results of the psychical influence of the planet Mars, and, therefore, cannot in any way be evaded or avoided, because if the earth or any portion of its inhabitants are in a condition to be thus pressed or urged forward to pursue mere material things the inevitable reaction will come.

You know by the law of dynamics, or the law of force, that a certain amount of pressure in a certain direction will inevitably be followed by reaction, because it is out of the normal condition and cannot always be maintained. So these violent reactions from prosperity to poverty; from a certain state which seems like material or intellectual exaltation unto the opposite, are not the result of physical influences alone, but are the result of the natural moral reaction. The nemesis being in the inter-planetary spiritual sphere, which means the spiritual intelligences of Mars.

AN AVENGING MORAL FORCE.

There is not any great moral force in the universe avenging itself on man. There is a moral force in man avenging itself on him. There is a moral force outside of man that takes cognizance of all these conditions, and, by the inevitable result of sympathy between these states the consciousness of the inhabitants of the planet Mars must be aware and must assist in all of these influences that will be helpful to the human race.

"Go into the slums and clear them out," some voice says.

"Yes, but you will have to destroy everybody there before you do. There will have to be certain provisions made for those who live there."

"But go into the slums," says a voice, "and let in the sunshine."

The Rev. Dr. Van Meter in New York; Jane Addams in Chicago, and some one at the "Seven Dials" in London, let in the light and let pacilla out. Sometimes from Mars, not from the twinkling planet itself, not from its belt magnetic, electric or ethereal that may have influence over the physical state of Earth; but from its flashing thoughts, from its inhabitants that are wise, some one sends a voice, "Let in the light!"

"But it upsets our plans, our institutions, our business!" cries the worldling. But the voice keeps on and the light is let in. The only way not to be thus affected by Mars is not to be in the state where the light is needed. But you cannot find that light except by growth, and no one is to blame for lack of growth. You cannot have an astrologer prepare a statement or chart that will help you one particle. It will be growth from within. Neither does the wonderful orb Jupiter or that more perfect planet Saturn, which is said to exercise a "baleful" influence, have any effect upon human beings except where their influence is needed. And when the spiritual light and force is considered, angels and archangels are the messengers that bear from world to world and planet to planet the great thought that is to set people free from physical thralldom.

The malign planetary influences of the planets that you can know anything about really cannot harm you. The people that are affected by the physical influences of the planets are the same that would be affected by the changes of the seasons or the weather; or those whom you crowd into the gorges between the hills because they labor for their daily bread, and have them swept out from human life by the destruction of a flood.

There are many people who want to be released from the "malign influence" of people; we mean spiritual people as well as those of the world. Some people say, "Oh, I cannot go to a hall, I cannot go to a public meeting because the people affect me so." If you do them some good they cannot affect you. If they are more unfortunate than you, help them; if they are more fortunate they cannot harm you.

There is only one secret in all this dread of the "malign" influence of people, and that is: fear. Theology fastened this fear upon the people in the form of Satan, and the various forms of religions have incorporated this in various impersonated powers of malignity. Look in the glass when you are angry if you want to see Satan. Look into your own spirit if you want to see that which haunts you. There is no burglar that would want to come into this room now; he knows that our people do not have what he wants, and the murderer would not come in here to do his murder.

It is a piece of egotism to think that a spirit wants to haunt you, unless you have that which he seeks. If you are happy, if you are intelligent, you can help the spirit; if you are worse than the spirit the spirit may help you. If you are afraid, you do not know anything about spirit. Did your father, or your mother or teacher ever take you when you were a little child into a dark closet and let you feel around and see there were no bears there? Did you ever when a child go right up stairs after dark into father's room or mother's room and bring mamma something she wanted? you can go into the darkest slums in this city and if you are not in the state of the slums, nor the state of the fear of the slums they will not hurt you, if you are you will go there of your own accord.

We say, this fear is all there is of the "malign influence" of people. The "Evil Art," "Black Magic" and the baleful influence of the Sorcerer are the invention of fear, and first invented by people who wished to maintain power over others.

There may be teachers of supposedly "occult" things, mediums and others, who tell you to come to them to have "evil influences removed." Just go courageously into the dark corners of your own life and you will find nothing there but yourself. The great wide firmament of spiritual forces uses its influence according to the law of attraction. You need never fear anything worse than yourself, than your own thoughts.

As there is an absolute law governing the force that unites planets, worlds and systems; so there is a law governing the communion of souls and the communion of lives, and while it hurts you to send forth malignant thoughts, it does not hurt the one you send them to. It is like the boomerang; every malignant thought you send forth returns to you, and rarely goes beyond you. Nothing but fear will make anyone dread it. The only harm it can do anyone is through fear.

The ordinary influence of people over others, that which you consider harmful, or an oppressive influence may be alleviated by this knowledge and the added knowledge that if you place yourself in accord with the highest spiritual forces that are within, and that come to you from the realm unseen that in itself is harmony. Now anyone can go up to that instrument and make a discord, but you would let no one continue to do it, even if it were a baby you would not let it do it, very long. But the one who offers to perform knows something of harmony. So anyone who has an influence over your life is in a measure adjusted or attuned to your life, in a measure belongs to you, and this determines alike what they do to you and what you will do to them, and under these conditions you will be related to them definitely or not at all.

The truth is that the lines of life that link humanity together in this and all worlds at last resolves itself into a great chain of beneficent moral and spiritual principles and propositions. People are not let loose upon each other psychically as they think they are physically to destroy one another.

People seem to think that spirits are doing just what nations are doing, slaying one another. But they are not, they cannot do it. No one comes into your life or crosses your pathway who does not come to receive or give a blessing or a lesson.

MERITS OF THE CONFLICT BETWEEN RUSSIA AND JAPAN.

There is a disposition on the part of some people to show sympathy with Russia in her present differences with Japan, because Russia is a Christian, and Japan is a pagan, nation. It is thought by such persons that the success of the Russians would result in an advancement of civilization and Christianity.

The fact is, Japan is to-day the more progressive nation. She has made strides during the past quarter of a century compared with which the little progress made in Russia is insignificant. She has enlarged her commerce and her relations with the whole civilized world; she has increased the number and improved the quality of her public schools; she has adopted the methods of modern civilization; she has enlarged the liberties of her people; she has increased the number of free institutions; and she has, in every way, shown herself to be an up-to-date and genuinely progressive nation.

On the other hand, Russia is kept back by an inertia that is the result of her racial, as well as her political and religious conditions, and she has at the same time, shown an earth-hunger, an unscrupulousness in seizing foreign territory, and a relentless cruelty in slaughtering the people of the countries she has invaded, which are without parallel in modern civilization. The less we have of the Christianity of that sort the better for the world.

The following paragraph, quoted from The Outlook, may pertinently close what we have to say on this subject at the present time:

"It is true that Russia has long been regarded as a great power. It is true that Japan has just attained that dignity. Yet, Japan's commercial marine is much greater than Russia's, and so is Japan's ability to raise a loan. More important, still, Japan has proportionately three times as many children in elementary schools as has Russia. Russia's three times Japan's population, Russia's fifty times Japan's territory, sink into deserved insignificance beside this impressive educational fact. In trade and education, Japan is outdistancing Russia. War would not help but hinder Russia in that race."

B. F. UNDERWOOD.

ALL THE TIME.

What was the answer once you gave me, dear,
When for a time I had not seen your face,
And meeting, asked you had you thought of me
Since parting we had named our trysting place?
With loving glance you told me, "All the time."

That answer came to mind as yestereve
I sat alone; and, what that day you said,
Methought I heard in echoes of your voice,
"There is no death; dear heart, I am not dead,
But near, and thinking of you, darling, 'All the time.'"

A peace divine stole o'er my troubled heart,
Supreme my faith arose o'er time and space;
I know that when the silver cord is loosed
And rent the mystic veil that hides your face,
I shall be with you, darling, "All the time."

* * * * * * *

"Yes, all the time; 'mid tempest, calm or sun
I will be with you till your battle's won;
Then in a home prepared in sunnier clime
You will be with me where there is no time."

—Sydney C. Elsdon in Spiritual Quarterly.

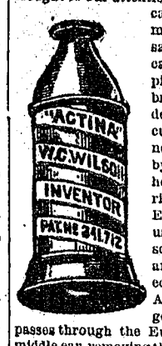
We cannot help the past, and the man who lives in it is a fool.—Depow.

It needs but little pondering to see that the great poet of the future will not be afraid of science, but will rather seek to plant his feet upon it as upon a rock.—John Burroughs.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information inquire of Mr. Wm. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

The Springfield Union has the following: "ORDERS HAVE GONE OUT FROM THE WASHINGTON POLICE FOR CLAIRVOYANTS, MEDIUMS AND MIND-READERS TO LEAVE THE CITY. POLITICAL FORECASTERS, PROPHETS OF EVIL AND CALAMITY HOWLERS IN CONGRESS ARE NOT TO BE DISTURBED."

L. I. Wilson, city editor of the Pueblo Star Journal, writes: "Mrs. L. O. Larson, a medium of this city, has been here for the past three years. While I am not a believer in Spiritualism, at the same time I am an honest investigator, and am moved to speak for her. I have watched her work, and what she manifests through clairvoyant and clairaudient forces (what she claims) is to my mind at least mysterious. She certainly has given tests that are marvelous; many would say supernatural. For many Sundays I have attended her meetings, and have been amazed at her manifestations. The rank and file of Pueblo citizens are all believers in Mrs. Larson's honesty and have the utmost faith in her work. Frankly, I am impelled to say that her work here has convinced me more of the mysteriousness in Spiritualism than twenty years of past investigation. Everyone who goes to her meetings (Sundays and Thursdays) is convinced that she is honest. She has given communications that are simply unanswerable, and has given her patrons and followers, and also skeptics, ample food for thought that no other manifestations could possibly accomplish."

Spiritual meeting, entertainment and dance, Thursday, March 3, 1904, at 8 p. m., at Hopkins' Hall, 528 West Sixty-third street. Program: Spirit messages by Mrs. Alice Gehring, Mrs. Mary Cochonour, Mrs. Blake, of Grand Rapids, and others. Solo by Mrs. Alice Markham. Recitations by Miss Esther Bucton and Grace Schoeneman, James. F. Hurlbut, James A. Patterson. Dialogue by Misses Esther Bucton and Grace Schoeneman. Admission, 25 cents.

The High Springs Journal, of Florida, has the following interesting item: "The trial at Jacksonville, Fla., of the mental science healer, Mrs. Helen Wilmans-Post, who is charged with devising a scheme to defraud divers persons and using the mails to further this scheme, brought out very little new evidence Wednesday. A letter from an Indiana woman was read and placed in evidence, in which she wanted to know if Mrs. Wilmans-Post would undertake to get her out of prison by using her mental treatment to persons who requested it by Mrs. Post's direction to the effect that nothing was impossible, and that she would take the case for $4 per month. It was brought out that she answered letters and promised to give her treatment to persons who requested it for every imaginable disease, and also for troubles of all kinds. She had agreed to give treatment for making a new set of teeth grow; to make a leg grow on a stump from which the lower limb had been amputated; to make hair grow on bald heads; to restore the affections for each other of persons who had become estranged; to transfer the affections of persons, and, in fact, to do anything she was asked to do."

Mrs. Flora M. Allen writes from Manhattan, Kansas: "Our society would like to correspond with genuine mediums who may be passing through our state, in regard to holding meetings here. Speakers and psychometric readers and test mediums are preferred. Address me in care of Box 711, Manhattan, Kansas."

A story that rivals Noah and the ark comes from the mouth of the White river, says the Vincennes Capital. Francis Fields, ferry at White river, lived with his family in a small house on the river bank. The high water threatened his home, but he paid no attention to it until a white dove flew across the raging river and perched on the house. It remained a whole day, cooing to the Fields family. Mr. Fields took this as an omen, and prepared to move out. By that time the water had risen so high that he had to wade to land. The family is now in a precarious condition as a result of the exposure, but is thankful to have been saved from drowning by the timely omen.

Mrs. Isa A. Cross, corresponding secretary writes: "Mr. Walter DeVoe will lecture for the Hyde Park Occult Society on March 6, at Alliance Hall, 323 East 55th street, at 7:45 p. m. Everybody come out, and have a good full house to welcome him. Our progressive euchre party on Feb. 23 was a grand success. We will probably have one about March 16, but will announce the date more positively later. The Club room where the euchre party is held is at 474 East 55th street. There are always fine hand-painted china pieces for prizes."

Dr. P. Douglas writes from Kentucky: "The books I ordered have been received all right: "I wish to say that I have enjoyed them to the fullest extent. I received a spirit rap immediately after they were delivered to me. When I read Dr. Peebles' book, I received another rap from the spirit world. I am clairvoyant and can see my friends on the other side of life quite frequently."

H. F. Coates writes: "Dr. J. H. Randall will lecture for the Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, Sunday, March 6, at 8 p. m. The Doctor is one of our most able speakers and it is to be hoped a large audience will greet him. The subject of 'Development' was handled in a masterly manner, Feb. 21, by Mr. H. F. Arnold, who is one of our most promising speakers. Messages are given at all our meetings."

Prof. Delitsch, of "Babel and Bible" fame, Berlin, Germany, has again come to the front with elaborate objections to the present methods of imparting religious instruction in the schools. He says: "The findings in recent excavations in Mesopotamia should be put before schoolboys and girls. They should not be brought up in ignorance of the results of later investigations into the history of religion."

Prof. Delitsch, of Berlin, Germany, says: "I am opposed to having school boys and girls taught that the narrative about the world being made in seven days is true, or that there is any veracity in the statements that man was made of clay, that life was breathed into his nose, and that woman was made of a man's rib. I object to the tales about the ten patriarchs, about the summits of the highest mountains being covered deep with deluge water, and about the ark of Noah. Only truth and the whole truth can make one free."

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, leeturer; Frank Joseph, medium.

C. H. Murray writes from Elkhart, Ind.: "We have had hot times here the past few weeks. The altars have been hot and many have 'confessed' Christ and the preciousness of his 'blud,' and are singing, 'What a wonderful Savior is Jesus.'"

Percy Howard says: "It should now be borne in mind that to make suggestions to the subjective mind, it is not necessary for the recipient of the suggestion to be in a state of trance. There are many stages of hypnosis before the somnambulistic condition is reached, and the subjective mind at all stages is open to receive suggestion. This fact also must not be lost sight of. The subjective mind is just as amenable to the suggestions of its own objective mind as it is to the objective mind of another. Were it not so, the whole theory would fall. In other words, it is amenable to auto-suggestion. Thus is man constituted a free agent."

Through a hole in the ice a young mulatto woman was baptized recently in the Delaware river off East Camden. Her teeth chattered so that she could not respond to the questions asked her by the elders of Bishop Crowdy's Church of God. The convert was barefooted and attired in a thin gown. The elders carried axes with which to break through the ice. When a hole was made one of the taller elders jumped in. The water was up to his chin. Then a prayer of thanksgiving was made that the convert was not put in first, as she was short and the water would have been over her head. A hole over more shallow water was then cut. All this illustrates the fact that all the fools are not dead yet.

Wilson Duncan writes from Council Bluffs, Iowa: "Prof Henry Abbott is lecturing here at present. Not since Prof. Lockwood's sojourn here years ago, has Council Bluffs, Iowa, received such an awakening along scientific lines, far in advance of ordinary minds, in light, color and inner forces. He will doubtless be remembered as one of the world's great masters."

Word comes from Paris, France, that with a view to improving the standard of ballet dancing, a curious experiment has just been tried at the Opera Comique. In the presence of an audience of ballet dancers from the Opera and other theaters, a young woman woman named Mlle. Madeleine, who knows little of music or dancing, was thrown into a hypnotic sleep by Prof. Magnin, of the School of Magnetism. As soon as the instruments played she began to dance in the most graceful fashion, her movements reflecting the exquisite sensations produced upon her by the composer. The experiments are to be repeated in order to teach the dancers the art of expression and graceful movement.

Prof. Ransby writes from Cleveland, Ohio: "In regard to The Progressive Thinker, I would be sorry to do without it. I should like to see it in every Spiritualist home. It would be if justice were done to your paper. In regard to the Great Psychological Crime, I feel sure it will do good in the end. I would be glad if every Spiritualist had a copy of Brother C. W. Stewart's lecture to read and study. I am sure every good thinking medium would endorse the same."

A recent dispatch from Marshalltown, Iowa, has the following relative to Rev. Nathaniel Pye, formerly pastor of the Lyons M. E. church: As a result of some scathing remarks uttered by Rev. Nathaniel Pye in a recent sermon in the Methodist church, when he spoke on the subject, "Spiritualism, With the Testimony of God and Many Against It," a formal challenge to a debate with an expounder of Spiritualism, Rev. Moses Hull, pastor of the Spiritualists of this city, has been issued. The challenge is as follows: "Having graduated from the church into Spiritualism, we can say that we enjoy that which comes to us through Spiritualism, to say the least, as much as we ever enjoyed what we found in the church. When you ridicule and condemn Spiritualism you attack that which to us is as sacred as your religion is to you; in our estimation you are a blasphemer. Now, in the name of candor and fair dealing, we invite you to a public investigation of that religion which you denounce and affect to despise. Let the people hear both sides of the question on which we differ, and let that be from the same platform on the same evening."

Columbus Wells writes: "I have become impressed strongly with the idea that there is no intelligence outside of personal beings. The conclusion is that it is impossible for mind to exist without an organized body and brain. The spiritual form, or body and mind, can not be separated; one cannot exist without the other. People have made the great mistake in assuming that the earth and everything thereon had to be created. Space is boundless, so is the number of planets or worlds revolving therein. Each planet has its spiritual counterpart."

Mrs. L. Robinson writes from Baltimore, Md.: "We have a young society, a little over a year old, and we are making a determined stand for the glorious truth of Spiritualism. We stand by the teachings of Spiritualism as inculcated by The Progressive Thinker, and we admire the fearless way in which you expose the fakes and frauds. Go on with the good work, and may the time soon come when all who disgrace the cause shall hide their heads in shame, and relegate themselves to the rear."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Correspondent writes from Sioux City, Iowa: "By the mystifying influence of magic and all kinds of clever sleight of hand tricks, Alonzo Moore, traveling magician with the New South Jubilee Singers, who is said to be the only colored magician, entertained a fair-sized audience at the Y. M. C. A. gymnasium here. The jubilee singers also came in for their share of appreciation. Mr. Moore performed a number of tricks which were entirely new to many in the audience. The billiard ball trick, in which he made the little spheres appear and disappear at will, was especially clever, and which to people easily gulled would be called a most wonderful spirit materialization. When will gullible Spiritualists learn the difference between trickery and genuine spirit power?

Fallowfield township, Pa., residents are up in arms all because a number of people in that neighborhood declare that a light nightly shines in the window at the deserted pesthouse, and that consequently, they believe there are smallpox victims' ghosts about the place

When Mrs. Angeline Kreider died last Saturday morning it was known by some of her friends that she had quite a sum of money and a note. Saturday the house was thoroughly searched but the missing money could not be found and Monday morning the preparations to resume the search were made before they began. Rev. S. T. Dodge appeared on the scene and said that he had had a vision during the night and the hiding-place of the money had been revealed to him. He said he dreamed that a man appeared and asked him if he was worried over finding Mrs. Kreider"s money, and said that he was. The man then told him to look between two mattresses, on a certain bed, and he would find it. After his explanation the searchers went to the bed named and found the money, almost $100, and the note. While this may sound "fishy," it is true, and can be proven by responsible citizens.—Prairie City Herald.

W. E. Harvey writes: "I wish to state that I am a trumpet medium, capable of sitting under the strictest test conditions. I also get independent tablet writing. My brother, who is with me, a boy of 16 years, gets full-form materialization. We would like to visit good Spiritualists in Illinois, Missouri and Iowa. We will be in Booneville, Ind., for two or three weeks. Just finished a four weeks' stay there, last week. My address there will be W. E. Harvey, care of Dr. Grant Newton, Booneville, Ind."

Judge Garretson at Long Island City, N. Y., decided to grant a decree annulling the marriage of Margaret Jane Familton and Edward J. Roache. Miss Familton was married to Roache on October 12, 1903, by the Rev. Dr. Francis J. Snyder of the Lutheran church, Manhattan. On the day previous she had been married to Frederick S. Kirkman of Flushing by the Rev. Dr. Thorp of the Rosehill Methodist Episcopal church. Another action will be begun for the annulment of the girl's marriage to Kirkman. Kirkman is said to be out of the state, and notice will be served by publication. He is only 19 years old. Miss Familton was arrested on October 19 on a charge of bigamy made by Kirkman. She was subsequently tried and found guilty, but sentence was suspended. Her explanation of her dual marriage was that she was subject to hypnotic influence by Kirkman, and thus compelled to marry against her will.

Correspondent writes from Buffalo, N. Y.: "Harmony Circle Spiritual Society is in a prosperous condition. It has added quite a number to its roll of members this season. Our Sunday meetings are attracting good-sized audiences, and a large number of strangers attend. Our speaker and medium is Mr. Charles S. Hulbert. His work is of a high order. His message and test work is far beyond the ordinary. Our entertainments so far this winter have been a financial as well as a social success, and our commodious and cozy hall has been taxed to its utmost. Our vice-president, Mrs. M. E. Lane is also doing a good work. Her mediumship has taken wonderful strides and she bids fair to become one of the best message bearers in this country. Our developing circles, are largely attended, and all its members show marked improvement and spiritual culture, and some will make fine mediums, and are better men and women for it in every way. We as a body think that The Progressive Thinker is doing a grand work, and wish it the greatest possible success, in upholding and upbuilding our glorious cause."

A paper published in Fort Scott, Kansas, has the following: "Mrs. Virginia Bryan, the lady who delivered two lectures in our city last week, was pronounced the best exponent of the occult that ever has visited here. The many people who were fortunate enough to hear her are loud in the praise of her wonderful powers. It is said, 'that it was easy to see she was under control of some foreign power other than her own.' The Bourbon County Occult Association, which meets every Sunday night in the parlor of the W. O. W. hall, has secured some excellent talent along these lines of thought, but no one ever portrayed the beauties of the new thought with more ease and comfort than Mrs. Bryan. It is only regretted that more people did not hear her. Mrs. Bryan is an ordained minister of the gospel of Spiritualism, having ordination papers from the states of Ohio and Illinois. Fort Scott was the only city in Kansas that Mrs. Bryan visited and we feel highly honored. She came from Cedar Rapids, Iowa, where she had been lecturing for two weeks and came to Fort Scott for Sunday, Feb. 7, stopping over Friday, the 19th, then going to Denver, Colo., where she receives a large salary for one month's work. Mrs. Bryan may stop over on her return trip. We only wish she could stay with us always."

Dr. H. E. Ballard writes: "In answer to the question, 'What is home?' allow me to say: Home is a bulwark provided by the husband for the preservation of his loved companion; the wife's infirmary where with her angel tread and tireless hands she succors the mental and physical needs of her loved companion; the mother's sanctuary for the preservation of the flock over which her heart centers, shields them from the elements and temptations, guides their erring steps with love, forgives their misdemeanors, and sacrifices her life's force to soothe pain and banish care. That holy name of mother awakens the God in man, and hangs on the lips as cherished memories of the past."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Following the recent Holy Roller excitement, Corvallis, Oregon, is now much aroused over the manifestations of two Seattle Spiritualists who are giving seances at the Maitland House. One of these men is W. H. Kanouse, and the other is F. W. Rowe. The former is the physical medium and the latter, the photo medium. These men have power, they claim, to produce the picture of people who have passed to the other world; to recall and converse with departed spirits and do other strange and uncanny things. From 10 to 25 people attended a seance, a few evenings ago, and besides hearing an orchestra of stringed instruments played by alleged spirits, the crowd saw and heard enough to leave them thoroughly mystified. The mediums claim that their power is simply a gift, and does not come from study nor other source. The two men came to Corvallis on invitation from friends.—Portland (Ore.) Journal.

Emil T. Vaas writes: "Allow me to send you a short report from the Chicago field. On the evening of Feb. 18, while quietly reading the Psychological Crime, our bell rang violently, and on opening the door a noisy crowd rushed in, crying, Surprise! Surprise! Well, we were surprised indeed. The society Bund der Wahrheit No. 18, which we have been serving as lecturer for the greater part of last year, came laden with packages of good things to eat, flowers and presents of various kinds, together with a substantial donation in gold and paper money, which they overwhelmed us with in remembrance of our 51st birthday anniversary. Mr. Frank Joseph, medium, made a very kind address to which we responded as best we could under the circumstances. All then spent a very enjoyable evening until nearly 2 o'clock in the morning, when we reluctantly gave the good-bye to each other, retaining the memory of a happy evening, happily enjoyed by all."

Frank T. Ripley has been lecturing at Findlay, Ohio, and the paper published there reports him as saying in one of his lectures: "Spiritualism proves man's immortality and the existence of a spiritual universe. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress. It sweeps away the idea of a personal devil and locates the sources of evil in man's own imperfections. It denies the immoral and soul-corrupting doctrines of any vicarious atonements for sin, and, on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own savior. It ignores the degrading conception of a martial and vindictive God, and substitutes the worship of an infinite, Eternal and all-perfect Spirit, as Alpha and Omega, all love, wisdom and law. It abolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery, dependent on the good or evil within the soul itself. It is the death-blow to superstition, sectarianism and religious persecution, but the friends and promoters of all reforms that tend to elevate and benefit humanity. While Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions and teaches, but never forces its beliefs on any one. Concerning all spiritual life, state and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony. Its phenomena being based on immutable principles of law, open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalizes science with all that is true and practical in religion."

Mrs. Mary Ince writes from Lafayette, Ind.: "Rev. E. W. Sprague and wife, N. S. A. Missionaries, have just closed a second series of lectures in our society, which has been very beneficial, and greatly enjoyed by all. There was a large attendance throughout the entire series, and great interest manifested. They arrived here on Jan. 1, and on the 8th they organized the Psychic Spiritualist Society of Lafayette, Ind., with 40 members, and left here on the 11th of January. Since that time the society has leased the old Universalist church on Ninth street for one year, and have papered and fitted it up for their exclusive use. Brother Sprague was called back last Sunday to dedicate our new church. He highly approves the step taken to place the society on a higher plane where its light may shine throughout the land, and show to the world that we are not ashamed to proclaim the truths of Spiritualism."

Mrs. M. Henry, secretary, writes: "The Ladies' Auxiliary connected with the Universal Occult Society held its first social under its state charter at the residence of its president, Mrs. Davenport, 3138 Rhodes avenue. At least seventy-five were in attendance. Harmony reigned supreme. The enjoyable occasion will long be remembered and be repeated every second Saturday evening. The vocal and instrumental music was inspiring to that extent that it brought forth a very beautiful poetic improvisation from Mrs. Karcher, also very appropriate remarks from Princess Viroquo, Mrs. Bliss-Green, Mrs. Hansen and others. A poem was read by Prof. P. C. Marsh of Boston. Mrs. McMenamin did excellent psychometric work. Mrs. Burland, Mr. Hillis, Mr. Phillips and others entertained with tests and messages, also palm readings. This very enjoyable occasion happened to fall upon the birthday anniversary of the treasurer, Mrs. Wills, who was made the happy recipient of a magnificent palm, one of nature's emblems of eternal life. The presentation speech by the president was followed by a very affectionate response from the recipient. A Book on Solar Biology should have been presented to her, but through some neglect it did not arrive in time. She will get it later. She also received a large birthday cake and all seemed to enjoy it very much. The Universal Occult Society holds conference meetings at 3 p. m.; speaking, tests and messages. Lecture followed by messages, at 8 p. m., every Sunday in Hall C, at 77 East 31st street, near Cottage Grove avenue."

Arzelia C. Clay writes: "I left Grant, Mich., Jan. 16, and came to Grand Rapids. I find considerable interest manifested in the great subject of immortality. It is pleasant to meet with those whose hearts are in the work. Miss Emma Gibbs takes an unfeigned interest in the cause. We feel assured she will become an earnest and eloquent speaker for future days. Mrs. John Lindsey holds meetings at the Soldiers' Home; as she is everybody's friend, we wish her much success. Mrs. James Walker is likely to become a fine test medium. Our kind friends, Mr. and Mrs. D. Hinkley, residing in the Hermitage, Grand Rapids, are doing a good work for the sick. We were greatly interested in the picture of a guide, Jehozadak, who was a high priest of Israel more than 500 years before Christ! This fine portrait was given Mr. Hinkley through the mediumship of Mrs. Augusta Ferris. Mr. Samuel Smith has organized a home circle at the home of his daughter, Mrs. Chas. Haynes, on North Lafayette street. Friends meet every Thursday afternoon. They are entitled to hearty thanks from the writer for the hospitality given. The good talk from a German control, and the sharp wit of Jimmy Jones (two guides of Father Smith), will be well remembered. My present address is 91 Bostwick street, Grand Rapids, Mich. Finding Sister Sarah L. Davis very sick and low, I am serving in the capacity of nurse. Mrs. Davis is a thorough Spiritualist. She is not able to read and write at the present time, but if friends will send her a few good wishes, I will take charge of her mail to the best of my ability."

Mrs. A. Sexsmith writes: "The Rising Sun Spiritualist Mission, which meets at Star Lodge Hall, No. 378 S. Western avenue, held a Package Party on Monday evening, Feb. 22, at the home of Mr. and Mrs. Geo. Green, 770 West Van Buren street. We were sorry that Mrs. Green was not able to be with us, as she was called away to the sick bed of her mother, but the party was a grand success. The packages, as they were sold off to the highest bidder, afforded much merriment. Our president, Bro. Kerchner, certainly never worked harder than he did selling off the packages, but each one sold rapidly. We had an enjoyable half-hour with the talking-machine, and then came the raffling of a beautiful sofa pillow donated by our vice-president, Sister Close, and which was the lot of the writer to obtain. Our palmistry parlor was well patronized. Our good sister, Mrs. Trafton, dressed as a gypsy, rendered great satisfaction. We had some recitations and instrumental music, and every one went home feeling that they spent an enjoyable evening, although they may have been lighter in pocket, as the proceeds exceeded $28. We thank the dear friends and members very much for their kindness."

There is many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it
And tenderly nurse it,
And give it a permanent place in our heart.
There's many a sorrow
Would vanish to-morrow
Were we but willing to furnish the wings;
But, sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

The Elmira (N. Y.) Advertiser has the following in reference to Mr. Edgerly: "The spirit of John McCarty, a sailor who died at his home in Newburyport, Mass., in 1882, addressed the congregation at the services in the First Spiritualist Church last evening, speaking through the mediumship of the Rev. Oscar A. Edgerly, who is conducting the services in this church for a short time, at least that is what Mr. Edgerly claims. In this connection it may be stated on the same authority, that it was McCarty's spirit which first made Mr. Edgerly's mediumship manifest at a meeting which the latter attended in 1885. Mr. Edgerly stated to an Advertiser reporter that he was sitting quietly in the meeting when he was suddenly and without premonition completely entranced and that the spirit guides then foretold the work they would perform through his instrumentality. His mediumship having been developed exactly as foretold Mr. Edgerly states that he realized that it was the obvious desire of his guides that he should devote his entire time to his mediumship work, which he has since done. McCarty last evening recapitulated his entire life. He was a most entertaining spook. An Irishman, he spoke with the brogue of a true son of Erin, the flashes of wit and humor that frequently convulsed the audience, being typical of the Irish race. Briefly stated, John McCarty was a sailor residing in Unicorn street, Newburyport, Mass., where he died in 1882. In the words of McCarty himself, as interpreted by Mr. Edgerly, 'I woke up one morning to find myself dead.' It was then that he became converted to Spiritualism when he found that he could, through a medium, communicate with those still living on earth. McCarty, who claimed to have been very intemperate while on earth, made a strong, earnest plea for temperance in the use of alcoholic beverages, giving a detailed explanation of the ill effects which result from the abuse of alcohol, which he says dwarfs the soul. In closing he made a plea for an impartial investigation into all things to determine their truth. Mr. Edgerly stated that the meeting last evening was given more as a social and should not be considered as typical of the regular Sunday services. At the Sunday afternoon meeting questions asked by any one in the congregation will be answered, the only stipulation being that they are germane."

The Rev. R. C. Filingham, vicar of Hexton, England, is back in New York, prepared to carry out his threat made when he was in that city last June, to "root priestcraft from the Protestant Episcopal Church." He says that the mind has a great influence on the body, and that when the mind becomes priest-ridden the body is bound to fail, and adds: "I can cite Spain and Italy as instances where a priest-ridden people have become inferior. So sure as we become ritualists we will degenerate to their level. The Russians are another race predominated by priests, and the result of this war will be that because they are a degenerate people they will be conquered. I shall now begin to organize my committee of prominent men, many of whom have expressed their willingness to join me in making a public protest. Meanwhile I shall write articles protesting against ritualism, and I shall hire halls in various cities in which to work up public indignation. Then next fall, when I come here again, I shall go to one of your high churches and make my stand. I may be arrested and imprisoned, but that will be only the beginning of my work."

Jennie P. Merchant writes from Wichita, Kansas: "On the morning of the 23rd ult., my mother, Mrs. E. O. Fyfe (who came lately from Chicago) told me she had felt a breath pass her face, and in it the words, 'The Russians have taken Corea.' Why such a thing should happen to her, she is at a loss to determine, as she has taken no interest whatever in Russo-Japanese situation. I have written you this as a matter for future reference."

Mrs. Addie Cooper writes from Syracuse N. Y.: "I would like to tell you about the First Society of Spiritualists in this city. Mr. E. G. Reiley is the president; Alfred Underhill, vice-president; Mr. C. A. Whitlock, secretary; Mrs. Nellie Binning, treasurer and speaker; Mrs. G. H. Garner test medium. The society is composed of about 30 or 40 members and are mostly tried and true. We meet in Dr. Butterfield's hall on Sunday at 3 o'clock, to hold lyceum; then the truth seekers' class convenes; then at 7:30 p. m. we have the usual lecture and messages. Our hall is well filled, many times standing-room being at a premium. Through the efforts of our esteemed president we have enjoyed the privilege of listening for two evenings this week to the esteemed brother and co-worker, Harrison D. Barrett, formerly editor of the Banner of Light, Boston, Mass. The sentences flow from his lips in a very easy eloquent manner, and every word so plain that anyone can understand its meaning. We have secured his services as a pastor for two months, beginning with March 1. He is now on his way to Anderson, Ind., to organize a state association."

Some one writes from Clinton, Iowa, as follows, but neglects to sign the name: "I am still working as medium and speaker for the Philosophical Society of Clinton, trying to spread the beautiful truths of the spiritual philosophy to all who will listen. I am trying to make people realize that Spiritualism is a practical, vital religion that can be lived seven days in the week, and not like a Sunday coat to be taken off on Monday morning and hung in the closet; that it is a science which can be applied to every act and experience of life; a religion that ought to make us better men and women, truer friends, more peaceful neighbors, and more worthy citizens. If Spiritualism has not done this for us, it is because we have not gained a true conception of it, or have not made a proper application of its principles to our lives. Sometimes I think we become so absorbed in what is going on in the skies that we lose sight of the work that is lying all about us waiting for the services of true hearts and willing hands. We roll our eyes upward and crave the help of our 'loved ones gone before,' while our loved ones left behind are in need of our ministrations. Angels will help us only in using our powers to help others. But I did not intend to preach a sermonette, I only wanted to say I am here, and will answer calls for funerals within a reasonable distance of Clinton. Address me at No. 223, Seventh avenue."

C. W. Stewart writes from St. Louis, Mo.: "Mr. Folsom has been very sick for two weeks with a malignant attack of erysipelas in his face, and is still hovering between life and death. All our meetings and work of every kind is stopped, and God knows what the outcome will be. If Mr. Folsom recovers at all he is liable to lose his sight, but we are hoping for the best." Pastor Predicts His Death.—Rev. Clarence M. Folsom Passes Away Near Hour He Fixed. St. Louis, Mo., Feb. 28.—Arousing himself from a feverish slumber before dawn to-day, Rev. Clarence M. Folson, assistant pastor of the Church of Spiritual Unity, predicted to his wife that he would be dead before 4 o'clock in the afternoon. At 3:45 he peacefully passed away. He had suffered three weeks from erysipelas.—Chicago Chronicle.

The subject of the discourse at the Church of the Soul, Mrs. Cora L. V. Richmond, pastor, on Sunday, March 6, will be: "The Spiritual and Material Significance of the War in the Orient."

G. S. Foster writes from Pepsin, Wis.: "Will you kindly allow me to speak a word of praise through the medium of The Progressive Thinker, for one who is justly deserving. We have just been given a rare treat by Will J. Erwood, secretary of the Wisconsin State Spiritualists Association, who lectured here on the 22nd and 23rd of this month. Although we have but a handful of Spiritualists here, the hall was well filled both evenings. Mr. Erwood is an able speaker, the audience being, on both occasions, held spellbound. We bespeak for Mr. Erwood, a brilliant future."

March 10 Will See Awful Human Slaughter! New York, Feb. 27.—A spirit which, he says, appeared to him some years ago and returned to repeat its warnings at various intervals, has revealed to Chesser Lortie of 157 Miller avenue, Brooklyn, the coming of a vast conflict that is to involve two hundred million people, and in which sixty-six millions will be killed. To forestall this horror Lortie has written President Roosevelt and Pope Pius to warn them that the war between Russia and Japan is the beginning of the threatened struggle in which Japan, England and the United States are to be arrayed against Russia, Germany and France. Austria, Spain, Italy and Turkey are to be involved and the outcome of the whole mix-up will be that Turkey will be dismembered and England will be severely beaten. She will only be saved from total annihilation, he says, by the timely assistance of the United States. Lortie predicts that by March 10 the vital change will occur. The prophet is thirty years old and lives with a widowed mother and brother in a cozy flat in East New York. He has been a clerk in the employ of the Long Island Railroad thirteen years, and in his off moments has given himself up to matters occult...—Chicago American.

Theodore Nicols writes: "One of the most enjoyable events of the season was appreciated by those present at the entertainment given by the Progressive Spiritual Society, at Heuser's Hall, Sunday, Feb. 21, The program was opened by the worthy president, Mr. Hill, followed by an address rendered by Dr. Warne, president of the I. S. S. A., which was received with the usual satisfaction. The Misses Doderwalds, with their selection of music, captivated the audience, which compelled a further display of their talent. Next on the program was an original poem, 'Burning of the Iroquois,' composed and rendered by W. D. McKenna, which was received with great enthusiasm. Elocution, songs and recitation added much to the applause of the audience. The astrological readings by Mrs. Noyse were well received. The spirit messages by Mrs. Howes and Mrs. Hilbert (pastor of the society) were highly appreciated. A good supper was served, followed by a social evening. Everybody went away with a pleasant remembrance of the occasion."

Addie J. Simpson writes: "I care not how the mediums stumble over syllables, if they have the power of the spirit and are able to convince the skeptic of immortality."

Mrs. Burland writes that on March 6, she will speak for the Star Mission Society on the West Side, and that Mrs. Nora Hill will speak for her church, Light of Truth, 47th and Cottage Grove avenue. She also holds socials where there are always a number of good mediums to give tests, good music and lunch, the second and fourth Wednesday evenings. Circles Tuesday evening at 3019 Vernon avenue.

E. Wonderly writes from Defiance, Ohio: "The Spiritualist Society held a meeting Sunday, Feb. 21. Mrs. Carrie Curran, of Toledo, state president, was our speaker. This inspired speaker gave two lectures, afternoon and evening, followed by readings in Psychometry. We feel encouraged to go on with the good work. As this is a newly organized society, we will be pleased to hear from any of the missionaries who may pass this way, and also ask the good wishes of sister societies."

Charles Nuss writes from Harrisburg, Pa.: "Chas. Theo. Schneider, formerly of Williamsport, Pa., was in our city aiding us to unite ourselves together. Through his inspirational power much good work has been accomplished. He goes from here to Renwo, Pa."

"Just How to Wake the Solar Plexus." "Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

On the morning of February 20, the "Silent Messenger" came as a blessed Angel of Release to Mrs. Martha J. Tyler, aged 74 years and who for fifteen months has been helpless and speechless through a stroke of paralysis. She was the beloved mother of the well-known medium, Mrs. S. T. Elliott, of San Diego, Cal. Appropriate funeral exercises were conducted by the writer, at Whitson's undertaking parlors, after which the deserted tenement, amid a profusion of flowers, was laid to rest in Mount Hope Cemetery.

WILL C. HODGE.

Passed to spirit life, Feb. 13, 1904, at the home of his niece, Mrs. John Cook, No. 15 Bassick avenue, Bridgeport, Ct., Mr. William Adams, aged 75 years. He was a good friend, a firm believer in spirit return and a kind, harmonious old gentleman. Services by the Rev. Dr. Beckwith G. Ewell.

MRS. JOHN COOK.

Passed to spirit life, Feb. 14, 1904, Leonard Harrington, at Selma, Oregon, aged 75 years. Comrade Harrington had been a Spiritualist for fifty years. He was a veteran of the Civil war.

E. D. HAGAN.

The infant son of W. T. and A. G. Patton, of Pittsburg, Pa., passed to spirit life, Feb. 4, 1904. The services were conducted by Rev. L. M. Oles, of the Psychic Research Society of Allegheny, Pa.

Passed to spirit life, George Little, of Warren Summit, N. H. Our brother was more than kind to aged pilgrims, who many times get abused in this too-often rough journey of life. His last words were: "The sun will rise and set just the same when I am gone; morn, noon and night will come and go. I would like to work longer, but it is God's will for me to go. I bid you all a kind good night."

ARZELIA C. CLAY.

Passed to the higher life, Mrs. Abagail Bassford, of pneumonia, at the home of her daughter, Mrs. Emma L. Worth, 516 West Madison street, Chicago. Services conducted by G. V. Cordingley. She had been a life-long Spiritualist, and was loved by all who knew her. A DAUGHTER.

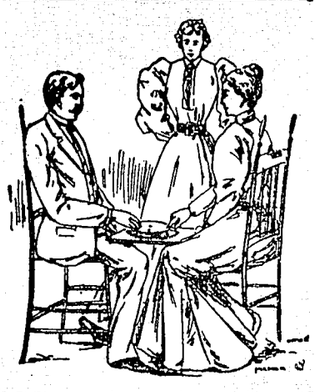
Wm. Whitsel, of Dallas, Texas, passed to the higher life, Feb. 17, aged 70 years, leaving sister and two brothers to mourn his earthly loss, but in the full realization that he has only passed to a higher life. Funeral services at the home of Mrs. J. R. Davis, his sister, conducted by Mrs. Alice Baker.

Mrs. Louise C. Clisbee, of Danville, N. Y., passed to the higher life, Feb. 20, 1904, after a brief illness. An earnest Spiritualist, of whom it can truly be said, "She has done the very best she could." Her greatest pleasure was in assisting others to the light. When reading some poem in The Progressive Thinker, she often said, "This is food for my soul." A Galveston sufferer.

COR.

Mrs. Mattie E. Hursen, bade adieu to her loved ones at the home of her son, H. H. Hursen, Feb. 22, and departed for the spirit land. She was in her 61st year, and had been suffering with rheumatism for a long time, and was quite anxious to go, was even impatient, but had to stay in the form as long as there was anything to cling to. Upon her special request a very short and simple service was held, presided over by the writer hereof, and the remains were taken to the Graceland Crematory, for incineration. Mrs. Hursen was well known in the Spiritualistic ranks as a staunch advocate of the philosophy, but was not a public worker.

DR. T. WILKINS.



THE PSYCHOGRAPH
—OR—
DIAL PLANCHETTE.

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**Formation of Circles and Cultiv

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Albert W. Miller: Q. How do spirits foretell the future? Are there any books except "The Discovered Country" giving an account of the inhabitants of the planets?

A. All events run from cause to effect, and every effect is the result of cause or causes. The astronomer taking the position of the earth, moon and sun, can by the well-known laws of their motions predict eclipses for unnumbered years, or go backward and give the day and second of the times they have occurred. The events which go into the conduct of life are more obscure and diverse, yet if the causes are all known, the effect they will produce is certain, and this effect, becoming a cause leading to other effects, may be taken as a stepping stone, and thus by steps from cause to effect, the future may be predicted.

There is no faculty or power of mind, in mortal or spirit, which presciently, or intuitively penetrates the veil of the future. A clairvoyant or sensitive may receive such prophecy, but if true, it is received from some mind that has wrought it out, by means of superior knowledge. In limited ways persons in this life are doing this same prophetic work all the time. They often fail, and often succeed, and their method is the same that spirits of the most profound mental powers must follow.

There are seven, possibly nine, planets in the solar system. There may be one inside the orbit of Mercury and one oueside the orbit of Neptune, and the orbit occupied by the unknown number of fragmentary asteroids. There have been many descriptions of the inhabitants of these planets, all fanciful, and without the least evidence of correctness. In fact, the conditions which prevail on all these planets, the relations of heat and light, are such as to make it impossible for any beings like those inhabiting the earth to exist on any of them.

The only one with conditions in the least corresponding to those on the earth is Mars, and on that planet the weight of a given body at the surface is only three-eighths what it is on the earth and although the day is about the same length, the year is nearly twice as long. The winter would be the length of the earth's year, followed by a year's summer. The eccentricity of its orbit is so great that it approaches the sun twenty-six millions of miles nearer at one point in its orbit than in the opposite. Its distance, nearly twice that of the earth from the sun, 141,000,000 miles, would allow it to receive about one-third the light and heat. So much less light and heat, combined with the length of its seasons, only a narrow belt along the equator could be inhabitable by such beings as the conditions prevailing on that planet would evolve.

D. J. A.: Q. Is it or is it not a fact, that during Abraham Lincoln's first term as President, he requested the Pope of Rome, through a cardinal in the United States, to send him some young men, to enter the Union Army as officers; that twenty were sent from the Papal Guard, and enlisted in the Union Army, were commissioned as officers; the most of them fell in action, and the only one now living is General Coppinger?

A. This story has not even the element of probability. It is a libel on the names of brave men who gave their lives in defense of liberty and for the preservation of the nation's. That this widely-circulated story might be met while there were witnesses living to refute it, I wrote to the only survivor of the four men who came from Italy and joined the Union army.

General J. J. Coppinger:

Respected Sir:—There has been a story widely circulated, that Abraham Lincoln, through an American cardinal, requested the Pope to send some young men to take positions in the Union army, and that twenty were sent. As you are mentioned as one of the number, I take the liberty of writing you for information. I know you will at once see the historical importance of your answer.

The reply is explicit:

Washington, D. C., Feb. 4, 1904.

Hudson Tuttle:

Dear Sir:—In answer to your inquiry, Kelley, O'Keefe, and Keogh were young brother officers of mine in Italy in 1860, in the same battalion. They came to the United States early in the war. President Lincoln gave them commissions. Gen Kelly was badly wounded—shattered jaw—at Port Republic, and died after the colse of the war. Col. O'Keefe was shot four times at Five Forks, and died soon after wounded. Col. Keogh was killed in action at Little Big Horn, Custer's last fight. He was the last of the three. God bless them! Other officers came, but I think they joined the volunteers. I regret I cannot give you their history. I know nothing of the story or the cardinal you refer to. Very respectfully, I remain,

J. J. COPPINGER.

With characteristic modesty, Gen. Coppinger does not mention his own gallant services in the Union army. Feelingly he speaks of the three companions who went down in the storm of battle; of his own deeds he is silent. Yet being longer spared his record outranks them all. He was given a captaincy by Lincoln in the 14th U. S. Infantry in 1861; breveted major for gallantry at Travillion's Station, Va., 1864; breveted lieutenant-colonel for gallantry at Cedar Creek, Va.; colonel volunteers 1865; breveted colonel for services against hostile Indians, 1868; promoted brigadier general, 1895; major general volunteers, 1895; general, 1898; present commander of the fourth army corps.

If these men were Catholics they were true Americans, and an honor to the flag to which they gave all that the bravest can give.

Actuated by the spirit of adventure and the love of liberty and justice which dominates their enthusiastic race, they came to Lincoln and asked for a position in the army. They came when men trained in military affairs were most needed and the President nor the country had cause to regret their having received commissions. Cardinal nor Pope had a voice in sending them.

The most remarkable incident of the terrible cyclone of death, the massacre of the Little Big Horn, is the escape of Comanche, the steed that had borne the gallant Keogh for many a year on the Indian border. Comanche was the only living thing that came out of that valley of death. He was found after the battle, riderless and saddleless, and covered with wounds, some distance from the scene of the disaster, and until his death, ten years after, was the special charge of the seventh cavalry. He was their pensioned guest and no bridle interfered with his freedom.

This horse furnished the theme for the widely published poem of Emma Rood Tuttle, "Comanche," here quoted from her volume, "Asphodel Blooms." Although not essential to the answer of the question, it gives an episode in the pathetic romance of the four young men who left their homes and attached their fortunes to the Union cause when it was staggering under the blows of rebellion.

Comanche.

Dead is the steed, Comanche,
Whose tongue could never tell
The woe on the Little Big Horn,
Where Custer's soldiers fell.

Of Custer's brave three hundred
He only lived to see
The closing of the combat,
He only lived to flee!

And he could never tell us
The history he knew,
Of how three thousand red men
Three hundred white men slew.

Such odds as that! what wonder,
With staring, stony eyes,
The white men lay at evening
Beneath the silent skies.

That night the horse, Comanche,
Splashed with Miles Keogh's blood,
Utterly lone and riderless,
Wounded and hungry stood.

No dream of fame consoled him,
Nor sordid love of pay,
But honors to the warrior horse
Accorded were that day.

The Little Big Horn battle
Was old Comanche's last;
Oh that he could have known then
What Fortune had forecast!

Discharged with honor was he.
The Seventh Cavalry
Kept him, a royal tribute
To Custer's memory.

On all display occasions,
Comanche, draped in black,
Paraded with the soldiers,
But none might stride his back,

Never might living rider
Across his neck draw rein,
Since Keogh's crimson life-blood
Had stained his sweeping mane.

Dead is the horse, Comanche,
But list! his place is planned
When fair Columbia shows all men
The best things of her land.

Mounted, in regal action,
Comanche will be seen
To tell the truth of soldiers' hearts,
And keep their memory green.

EXCELLENT WORK IN OHIO.

To the Editor:—Allow me to express through the columns of your most valuable paper some of the work accomplished in Ohio. The missionary work is progressing rapidly, and we have calls from all parts of the state, desiring missionaries; never was the state in better condition than now.

The missionaries are doing a grand, good work, and each one is kept very busy; new societies are being organized; old societies re-instated. The circuit system has proved a grand success. We have a circuit completed east and endeavoring to form one in the west.

Have just chartered a society at Ashtabula, Ohio, with 38 members. They have very bright prospects before them. I have just returned from Defiance; they also have chartered with the state. The meetings are all well attended. All societies that I have visited so far are desirous of organizing a lyceum, and we soon will have a lyceum with every chartered society.

Mrs. Schauss and Mrs. Baird are efficient workers in the cause of truth, and others who have voluntarily assisted us in the missionary work. We expect during the month of March to have a grand rally throughout Ohio, as Mr. Harrison D. Barrett, president of the N. S. A., is to assist us in holding mass-meetings and doing general missionary work. The first meeting to be held in Sandusky, Ohio, March 6; in Toledo, March 13. We wish to invite all Spiritualists in vicinity of Toledo to join with us in making this one of the finest and most successful meetings Toledo has ever held.

All those desiring to hold week-day or evening meetings, let me know at once, so I may make arrangements, as I am forming the circuit where it will save expense, such as railroad fare, etc.

MRS. CARRIE FIRTH-CURRAN,
President Ohio Spiritualist Association.
123 Indiana Avenue, Toledo, Ohio.

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MICHIGAN.

Mid-Winter Meeting of the State Spiritual Association.

The eleventh annual mid-winter meeting of the Michigan State Spiritual Association was held at the Unitarian Church, in Jackson, Feb. 5, 6 and 7, it being the third meeting of its kind to be held in that city.

Friday morning a reception to visitors took place, every one receiving a hearty welcome.

At 2:30 p. m., the convention was called to order by the vice-president, Dr. O'Dell, of Paw Paw. Invocation was by E. W. Sprague of Jamestown, N. Y. Dr. B. O'Dell, who was presiding as president in the absence of E. E. Carpenter, introduced Judge J. J. Calkins, of the municipal court to deliver in behalf of Mayor Pickles, the address of welcome.

Judge Calkins spoke well, and not only made the delegates feel the welcome as a real, cordial extension of the city's hospitality, but gave the delegates much of the thought which they enjoy. He told of his own experiences, and welcomed at all times anything which shed more light and truth of the infinite.

In response, Mr. D. A. Herrick, of Grand Rapids, delivered some pleasant sentiments regarding the very hearty welcome given by Judge Calkins. Further, he said: "We do not only believe in the immortality of the soul, but we know of the next life. There is no religion which has more of sentiment, truth, reality and spirituality than that of Spiritualism. I am thankful to God that the world has honest critics of Spiritualism, for were it not so, the world would not have to-day the great development it has in this blessed knowledge. I love a religion which is founded upon kindness and good deeds in this human life, better than one founded upon creed."

Dr. B. O'Dell, in a few appropriate remarks, closed the afternoon session.

The music for the afternoon was furnished by Miss Elsie Campbell, who presided at the pipe organ, and Mrs. Fred Beaman, who rendered in beautiful voice, the solo, "Face to Face."

In the evening Mr. Herrick again addressed the convention, taking for his discourse the subject, "The Spirit of Religion." Mr. Herrick stated that "He who denies the visitation of spirit denies all the spirituality of the world." Also, "It is your choice what you make the life you live in. Just as you live in this world, will you live in the next. It is best for us to learn ourselves before we judge our neighbor. The true spirit religion is one of love, of all that is good. You don't want to fear the angel world; look out for those you find here. The religion of spirit if you will search for it, will find and bless you."

Mrs. E. W. Sprague gave messages, in the absence of John D. Boyle of Detroit.

Saturday morning much interest was developed in the symposium; Dr. B. O'Dell presided.

Mr. C. E. Dent of Vicksburg being the first speaker; the subject of "The Condition of Spiritualism" seemed the one for the morning. Then the subject of mediumship was brought forth. And in speaking of frauds, Mr. Sprague stated: "We cannot stop frauds, but we can refuse to endorse them, and indicate to the world the difference between fortune-telling, faking and genuine mediumship."

D. E. Young, of Belden; Levi Wood, of Kalamazoo; M. L. King, of Girard; Julia M. Walton, G. M. Stanley and D. Grey, of Jackson, were also speakers of the morning symposium.

Mrs. Mary Stine and Mrs. Laura L. Crawford, of Detroit, gave a few remarks on the progress of Spiritualism.

Saturday afternoon Mrs. Julia M. Walton gave the invocation. The words were rhyme and the theme was one of religious beauty.

Dr. W. O. Knowles addressed the convention at this session. He said: "You are developing conditions this moment which will affect you in the future, and I hope do you some good. If we want to make Spiritualism a betterment for the soul, be a man, be a woman, be pure and stand up with the masses."

Saturday evening, Mrs. D. A. Morrill, of Grand Rapids, gave an address on "The Powers of the Soul." She said: "We who are endowed with the spirit of the infinite should remember there is a great responsibility upon us. We feel we must impress upon you the sacredness of mediumship. We must prove this to you by our conduct, by right living."

Mrs. Julia Walton also addressed the convention in the evening. Her subjects were taken from the audience, and were "Mother in Spirit Land" and "The Beauties of Sunshine."

In part she said, "We know Spiritualism is true, we know immortality is a fact. Are we applying these lessons to our daily lives. Let us come together as really we should come together; children of one common parent, and when we welcome you into our midst we do not care to what church you belong; we do not care whether you belong to any church so long as your soul is reaching out after the highest and purest and noblest things."

The evening was concluded with the receiving of spirit messages by Mrs. E. W. Sprague of Jamestown, N. Y., and by Mrs. Belle Fuller of Grand Rapids. The work of both was very pleasing.

As Mrs. Dorothy Daily of Detroit, and Dr. P. T. Johnson of Battle Creek, could not be in attendance Sunday morning, the time was taken by the reading of a letter by the vice-president, Dr. O'Dell, from E. E. Carpenter, who is spending the winter in Cuba; also a short address by E. W. Sprague.

Sunday afternoon Mr. Sprague again addressed the people with facts regarding National and State Associations; after which donations were given for the "Medium" Home at Lansing, amounting to $91.17. After this an interesting feature was a "spirit photograph." Photographer J. W. Paine, of Jackson, stated to the audience that he had purchased an unopened package of plates, upon one of which he had scratched his initials, with those of Frank Foster, the "spirit photographer." The plate was then put into an ordinary camera by Mr. Paine, upon which he, Mr. Foster and another gentleman in the audience each placed a hand. In a moment those in the front seats, nearest the camera, declared they heard rappings, and in another moment Mr. Foster said that the photograph was finished. Mr. Paine developed the photograph in a "dark room" at the rear of the auditorium, and it proved to be the picture of an old, white-haired man. A medium declared he had seen spirit forms around the camera, and he heard the name, "Luther Colby."

Dr. A. B. Spinney then gave a very pleasing lecture, which would do one good to hear.

Sunday evening an address was given by Missionary E. W. Sprague, and messages were given by Mrs. E. W. Sprague, Mrs. Morrell and Mrs. Belle Fuller.

We wish to thank the singer, Mrs. Fred Beaman, and the two organists, Misses Delia Herrick and Elsie Campbell; also the kind friends who made it possible for the State Association to hold this meeting in the beautiful city of Jackson, and who were so free-hearted and entertained the guests from a distance. Nor must we forget the hearty welcome given the association by Judge Calkins, and we wish to thank him for the kind words he gave us in his welcoming address.

MISS RENA D. CHAPMAN,
Secretary.

Spiritism and Mrs. Leonora E. Piper, portrait of the author. Price 75 cents. and Dr. Thomson-J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

POTENCY IN WORDS.

Such Is the Earnest Claim of Mr. Newcomb, of Colorado.

I see by The Progressive Thinker there is much controversy going on in regard to obsessions. As a spiritualist for nearly fifty years and having large experience, I desire to say what I know has great influence with the controlling power in mediumship. About thirty years ago I commenced writing for a band of exalted spirits. They had not found an avenue in which they could approach earth for thousands of years, and I found myself the chosen instrument through which they could approach, and give to the world their history, and with it to establish the order from which Masonry sprang. They were no less than what we call the Mound Builders, who built the mounds of Japan before the formation of the Japanese nation, and all the mounds of the Mississippit Valley, and all other American mounds.

On my first introduction to them we had an occasional seance and were disturbed by evil or mischievous influences. They would do all in their power to have us discard these noble presences, and tried to get full control of our doings. One evening we had barely commenced writing for these spirits when one of the interfering gang got control and said: "If you want to know anything, ask me. You can't find out anything by that old white-bearded heathen," showing our friends could be seen by them as they appeared in life. Our old white-bearded friend said, when he got in control, "You repeat these words: KAI THEMO SAI MAITHAU." I did as he directed and we were not again bothered by the mischievous spirits.

When we got through with the writing for the evening, the control said: "You should have seen those mischievous fellows when you repeated those words. They fell to the floor, bound hand and foot." I remarked it was too bad to treat them in that manner, but the control said, "It is a fearful spell to put them in, and they will not bother you much more."

Now in regard to these mischievous influences, they are driven away and cannot stand these words or orders from any one who will use them, throwing a force of will power with them. I have tried them hundreds of times and I know their potency.

I have thought many times about making this public. In one circle we used these words, and the earth-bound spirits came in vast numbers, and some of them were perfect geniuses, and they gathered so thick that they formed a magnetic chain around the circle, but these words prevented them from doing harm.

It is the will power of the medium and the character of the control that governs—not the purity of the medium. The vilest may give good communications occasionally, and the purest may get a vile control. It depends on the power of those controlling—not on the medium. The medium may be pure, and the control bad or vice versa. Keep the words in your mind and you need not use them orally.

They are potent, and mischievous or evil influences cannot stand them.

I would be pleased to hear of the success of mediums using these words, and if used by one with will power, obsession will be a thing of the past. Ask them to retire; if they will not, make them.

I have tried these words and know that they are potent, and give them freely to the world for the benefit of those who suffer from these false controls. Having tried them so thoroughly and knowing their power, I freely give that you may all partake.

C. F. NEWCOMB.

Durango, Colorado.

NOT GENERALLY SAFE

To Invest Your Money on the Advice of Spirits.

The following from the San Francisco Call of Feb. 20, 1904, illustrates an important point:

Spiritualism, oil stock and patent medicine figure in a suit for damages filed yesterday by Fritz Salmon against Edward Earle. According to the complaint, Earle, in his capacity of stock broker, medium and dispenser of patent medicine at $10 a bottle, induced the plaintiff to invest part of his bank account. Salmon says Earle got $520 out of him, and he asks the court to give him judgment for that amount.

The plaintiff says that in February, 1901, Earle told him that the stock of the Hecla Oil Company was a valuable asset and advised him to purchase a block of it. Earle, Salmon claims, verified his statements a few evenings later, when in his capacity of medium he produced a slate message from the plaintiff's sister, Lizzie, telling him to buy the stock. Salmon followed the advice, purchasing $250 worth of the stock. A week or so later he again purchased $250 worth of stock on the strength of a message received from Lizzie and transmitted to him on a slate by Earle.

Some time later, after he had received various letters from Earle telling him that the Hecla Oil Company was booming, the plaintiff alleges he consulted Earle about his health. The latter, he says, informed him that he knew of a medicine that would work wonders with a sick man. He bought a bottle, paying Earle $10 for it, for the latter told him that he alone knew where to get it. A few days later he bought another bottle, for, he says, one night Earle gave him a message from one Dr. Oscar Schmidt, a deceased friend, telling him not to be without the medicine. The message also told him that "no drug store had it in stock," so, as in the first instance, he turned the $10 over to Earle.

Now he says that the medicine was never worth $10 or any portion of it, and that the stock of the Hecla Oil Company is not worth the paper it is printed on.

LAKE HELEN CAMP, FLA.

Notes From Southern Cassadaga Camp.

There has been quite a large addition to the camp the past week, some who have come to stay, and some only for a week—others have already gone. Those come and go who expect to understand the mystery of spirit communion in a day or two if they have only money to pay for it. Others come with the feeling if they can only get a glimpse of the real truth they will be satisfied, and do not demand the marvelous. We all learn sooner or later that the real spiritual truth is a plant of slow growth—that the seeker must grow up to the truth and not expect it to accommodate itself to their plans or desires; but in quiet, kindly ways people are seeking and finding gleams of heavenly light.

Mrs. Minnie Brown, at Hotel Cassadaga, never withholds a kind word to the seeker; Mrs. Stephens is also kind, and Mrs. Wheeler and her Indian guide, Blue Flower, scatter rays of sunshine; we also hear that Mrs. Steele at Hotel Webster, has done good work.

The trumpet medium, Mrs. Bartholomew, has constantly in her charge a well loved niece who has for some time been a sufferer from lung trouble. The climate has done her some good, but she looks like a lily in its whiteness. Mrs. Bartholomew's devotion to her is very touching—it's "Josie" first and her work afterwards.

The weather for the week until to-day (Saturday), has been most beautiful, and even the warm rain is very pleasant.

Strawberries are very nice this year, but a little later than usual.

Mr. Colville's classes have been held every week morning during the two weeks, and are well attended and not only that, but he donates to the association the proceeds—and it is a nice sum. The writer has met him frequently for many years, but he never seemed such a marvel as now. The people who are not accustomed to real inspirational speaking and improvising of poetry, say, "Is it true that he had no previous knowledge of the subject to be given?" and when answered in the affirmative, and requested to give subjects themselves, they say, "It doesn't seem possible."

On Monday evening we had the largest card party of the season; the prizes were presented by Mrs. Dr. Hilligoss, Mrs. Stephens gave them another time; a friend who did not wish her name mentioned, upon another occasion; we have some others in store from kind friends.

Tuesday, Mr. Colville's subject was "The Problem of Life." On Wednesday, Mrs. Smith Baker read a most interesting original paper upon "How We Grow," at the seance held weekly at the pavilion. Mrs. Baker is a well known author and poet, and is one of the leaders in humanitarian work in Kansas City. She was followed with descriptions by Mrs. Brown and Mrs. Bartholomew, which were very satisfactory.

Prof. Peck spoke on Thursday afternoon upon "The Evolution of Mind." His lectures have been very interesting, showing thoughtful study and were illumined at times by an inspiration that made his hearers wonder how they could ever have believed in the old idea of creation.

Sunday, although the day was rainy, there was a large audience for both sessions. In the morning the writer spoke upon the subject, "Are Not All Ministering Spirits?" and Mr. Colville closed with a poetical benediction.

In the afternoon Mr. Colville spoke upon subjects given by the audience. It was a very excellent discourse. Both Mr. Colville and Prof. Peck sang solos. Prof. Peck was assisted in the chorus of The Beautiful Island of Sometime, by the lady singers.

Although it was very unpleasant Sunday evening, over seventy people turned out in the rain to attend Prof. Peck's stereopticon exhibition of the solar system. He gives another course of lectures next Sunday evening, descriptive of his course of lectures upon Evolution.

We would like to mention more of our people, but we fear it would be trespassing upon your space. Still there is one whom we will mention. Mrs. C. C. Bacon, of Lake Brady, Ohio, who gives out pleasing truths. She is well on her journey to the Sunshine Land, but she talks sense in the conference. At one time she said: "I used to have a pretty bad temper and speak out quickly, but now I've made up my mind not to get mad till to-morrow."

On Friday, the subject at the conference was the Golden Rule. Her speech opened with the following remark: "Well, it's a subject that has been talked about for hundreds of years, but the Golden Rule has never been worn out by being practiced."

Mrs. Rose Johnson, of Dunkirk, N. Y., has the entire charge of Brigham Hall. She still has rooms, and the frequent changes in the hotel by people staying only a little while and going farther south makes it possible to accommodate a few more.

There are also desirable rooms at some of the cottages.

Thanks for the articles for the bazaar, from Maine and Missouri.

CARRIE E. S. TWING.

ANSWER ME, SNOWFLAKES.

O snow so white and fleecy,
That comes from heaven above,
What is there in that region,
Is it hatred, is it love?

Do the angels in that region
Ever look to earth below?
Do they ever see our doings?
Do they hear them, do they know?

Is the choir forever singing?
Don't they ever stop for breath?
Will I join that heavenly choir
When I leave this earth by death?

Are the harps forever sounding?
Do they never cease to play?
Oh, that we could hear their music
On the planet where we lay!

Are the streets all wide and golden?
Are the cleaners robed in white?
Do the houses on their borders
Ever close their doors at night?

Will there, when I reach that city,
Be a place made for me?
Will there be some kind friend waiting
With a robe and cup of tea?

Will I have to sit forever
In that palace made of gold?
Never see an earth companion?
Never hear a story told?

Oh! could I but visit earth friends?
And tell them the wondrous tale
How that heaven is a city
Without a prison or a jail.

Answer these for me, dear snowflakes.
Are these meditations so?
Tell me, snowflakes, tell me, tell me,
Answer either yes or no!

BLANCHE CORNWELL.

Buffalo, N. Y.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

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To the Editor:—A few weeks ago I read in your paper a half-column article, whose writer expressed himself as by no means convinced of the fact of immortality, yet at the same time not only willing but earnestly desirous of being convinced. The paper has been mislaid and the writer's name has slipped my memory. For this he will pardon me, I am sure.

I am not sufficiently egotistic to thus publicly attempt to convince our friend. Such action would imply a belief on my part that I possess either a rare knowledge or a very superior faculty of impressing what I know upon the consciousness of another. My aim is much more modest. The most and best that I can do is to make mention of what helped me in my search for proof. No other man could or should follow just where I trod, but the steps I took may serve as suggestions for his partial guidance, thus enabling him to keep somewhere within touch of the true course and avoid useless and tiresome wandering through the mazes of mere guesswork.

No one man ever proved the truth of immortality to or for me. That work I was compelled to do for myself. So I cannot prove it to another. He in turn must do his own proving. And the beauty of it is, he can. He can prove it as certainly, can come to know it as absolutely as he knows his own life, his individual consciousness of life, and the task is not a hard one. Yet certain conditions are indispensably necessary. Like the athlete, he must prepare himself not only by what he takes on, but by what he lays off, for the time being, at least.

The seeker after the truth of immortality must first take on an earnest desire to know the truth, no matter how much rubbish it may displace, nor how sacred or precious the aforesaid rubbish may have seemed to him. Also a perfect willingness to accept each advanced point as it is proven (not otherwise) and shown to harmonize with what has been proven. I have heard men gravely maintain that one could not really be certain of his own existence, adding: "For may not life itself be an illusion?" To try to convince such a person would be a sore waste of time. He must sweat it out alone for awhile. These lines are not for him.

He who would prove immortality must likewise be willing to set aside every opinion, prejudice, or teaching which seems to conflict with the truth as proven. Willing to set it aside temporarily at least. Of two contraries only one can be true. Prove one true and by that act you have proven the other false. When opinion contradicts proven truth, so much the worse for the opinion. To cling to opinion while striving to find that which it contradicts is about as wise as trying to build a fire with one hand while pouring water upon the kindlings with the other.

The sun never insists on shining upon you or me. It simply shines. We may erect whatever barriers we like in the form of roof, wall, shutter, curtain, or other shade, and it never attempts to crawl beneath them. It simply shines. When we wish its rays for light, warmth, or growth, we have only to remove our barriers and lo, it shines. And thus it is with truth. It pursues no man. It simply is. It forces itself nowhere. It simply is. It wastes no time proving itself. He who wishes it proven must do the proving. It simply is. Hence, he who wishes the proof must of necessity seek it (not expect to be argued into it) and when found must welcome it, welcome it above all else, make a home for it, and thus secure it for his very own.

A word, just here, to the general reader. Should I make use of a simile or an illustration that seems faulty in construction or otherwise open for criticism, I cry you mercy. Supposing you were driving toward a city, Caldwell, for instance, for the first time, and were not quite certain of your road, but finally came to a signpost which read:

TO CALDWELL 4 MILES.

Would you care whether the post was painted or unpainted, or what its color? Whether it was of ash, oak, locust or the brashest, flimsiest wood that grows? Whether it was new, stout, serviceable, or old and half rotten? Whether erect or leaning, so long as its fingerboard pointed in the right direction? Is not this last, really, all you want of it, all the interest it has for you? Would not the very next step be to go forward in that direction and test the truth of the information? Would not any other course be a useless waste of time? I leave the answer to you.

Now to our friend: You are alive, are you not? Most assuredly. You see, we must start at some point where the ground is absolutely solid under our feet. The least uncertainty in our foundation would be fatal to the stability of the edifice we wish to build. If we start with the least glimmer of a doubt in our minds it is bound to be there at the finish, or bob up serenely at all sorts of inconvenient moments. But if we utterly banish it at the outset and see that each link in our chain is carefully coupled with the one preceding, and welded with all the power of unmistakable proof, we can swear by our chain when it is finished, knowing that all its parts are equally strong.

You are sure, then, that you are alive? Yes. No one need prove it to you, you simply know it. You cannot tell anyone just how you know it, but you know it. And you do not have to prove it to a doubter. You know it, and that is enough. Well, what is that which you feel within and through you, the consciousness of which gives rise to your assertion that you are alive? What name do you give it? Life, is it not? What is that which animates every living creature or thing? Life, is it not? Can there be any life that is not Life? Certainly not.

Is it not true, then that every manifestation of life we see about us is a manifestation, an expression, a showing forth of the great Life principle? Show me life that is not this, and you, perforce, show me life that is not life. Absurd! So we find that all life is in reality one, that in the final analysis it is the outgrowth, the outcropping of a universal principle. What are some of the characteristics of principle? Is it possible to conceive, for instance, when right was not right, when justice was not justice? (I have no reference to the grotesque travesty so often enacted in courts.) Or a time when truth will not be truth, justice not justice? If not, they surely never began, can never end. Any other principle or phase of principle will bear the same test. That which never begins and never ends is surely eternal, immortal. Life, being a principle, is therefore eternal, immortal.

Again, were it possible to so treat any principle, whether that of truth, honor, justice, equality, or any other, as to deprive it of life, would it continue to exist? Impossible! So for anything whatever to always exist it must be endowed with life. Life, then, must always be.

Right here the old habits of thought will fairly rise up in arms and prompt a fellow to exclaim: "Oh, but I mean my own individual life. How am I to know that I am immortal?"

Let us see. Did we not find that all there is of your life is but a showing forth of Life, the great immortal principle? We agreed, did we not, to stand by what we once established? What can end, stop, destroy your life? Whatever it is, it must have the power, must it not? Can anything that is not alive act or manifest power? No. To perform an act or wield power it must be alive? Certainly. Being alive it is one more exhibition of Life. So to end your life we must employ Life. Set Life to work, not to destroy another life but to end itself, for we have found that there is no life outside of Life.

Again, is it possible for principle to work one way at one time and an opposite way at another? Is it not always true to itself? Is not its action always in the direction of manifesting itself? Did light ever manifest darkness? Life simply cannot act otherwise than in the direction of re-creating, reproducing, perpetuating itself. And what can hinder that action, since power itself is dependent upon Life for the chance to act in any manner whatever.

There are two or three ugly stumbling blocks in the path of one who is first awakening to this light. One is the individual man's idea, handed down from his remote ancestry, endorsed and taught by school, press, and pulpit, and flashed back upon the mirror of his inner consciousness from the assembled mind of the race, that he is a material body, a mass of bone, muscle, blood, nerves and separate organs, placed here amid all sorts of danger from fire, flood, pestilence, and the greed of his fellowman. Theologians tell him he has a soul which lives forever. Would-be scientists deny it. The ensuing confusion befogs his every attempt at a higher view.

Another hindrance is the equally misleading idea that there are just two worlds, this and another; two lives, one here and one there. That your life or mine begins on this particular planet. That the interests of the Great Universe centre on this one little grain of sand.

Add to these our attitude towards that giant bogy-man, called Death. A friend instead of an enemy, yet our fears permit us to see only the grinning skull and crossbones with which bigger cowards than we have invested him. Not a thing, not a power. A change of condition, nothing more.

There is a higher view of life than this. If the old views contradict the truth as proven, so much the worse for the old views. If there is an idea of life that fits in and harmonizes with what we have learned of the truth, surely that idea is worthy of a test. How may it be tested? By living it. There is no other way. Live just one year steadily remembering that you are a soul in temporary possession and absolute command of a material body, that your life is simply an integral, not fractional, part of Universal Life which never began, can never end, that you are heir to all you can conceive and understand of it, just as you are free to all the sunlight you can use; and at the end of the year see how willing you would be to swing back into the old ruts. W. H. HUTCHINSON.

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When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula in every package. Address, Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. Sold at all druggists.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

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Annie Lord Chamberlain's Card.

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Dr. Coffee Restores Sight to the Blind!

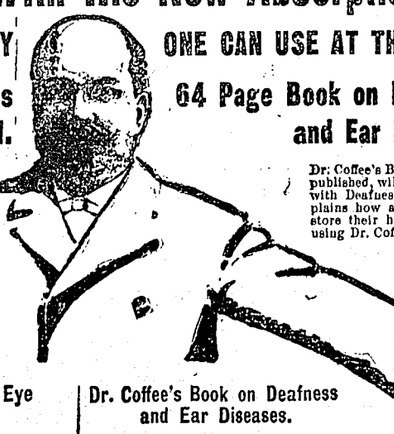
And Hearing to the Deaf With His New Absorption Treatment

CONSISTING OF MILD MEDICINES ANY ONE CAN USE AT THEIR OWN HOME.

FREE! 80 Page Book on Blindness and Eye Diseases Free to All.

Dr. Coffee, of Des Moines, Iowa, has just published a 50,000 edition of his new book on Blindness and Eye Diseases. This book explains how people afflicted with Blindness, Cataracts, Granulated Lids, Inflammation, Ulcers, Scars, Scums, Films, Paralysis of the Optic Nerve, Glaucoma, Weak and Congested Eyes, and all other eye diseases, can cure themselves at their own homes by using Dr. Coffee's mild Absorption Treatment. This book will be sent free to all.

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Dr. Coffee's Book on Deafness and Ear Diseases, recently published, will be sent free of charge to all people afflicted with Deafness, Head Noises and Catarrh. This book explains how all deaf persons can cure themselves and restore their hearing perfectly at their own home by using Dr. Coffee's New Absorption Treatment. All cases of partial or complete deafness due to catarrh or other causes can be cured.

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Dr. Coffee's Book on Eye Diseases.

Dr. Coffee's 80-page illustrated book on the "Eye and Its Diseases" is the most wonderful publication on this subject. It has colored pictures showing the different forms of eye diseases. It has cuts and illustrations that make it possible for every person having weak or diseased eyes to diagnose their own case without going to a Doctor. It has all the rules of health, tells how to diet, bathe, take physical exercise, tells about deep breathing, etc. This book gives the history of the Absorption Treatment and its discovery by Dr. Coffee and his great fight against surgical operations upon the eyes.

Dr. Coffee's Book on Deafness and Ear Diseases.

Dr. Coffee has published a 64-page book on deafness, head noises and catarrh. This book explains the cause of all forms of deafness and ear diseases. It tells about catarrhal deafness, about ulcerating ears, deafness from fevers, deafness in children, and about catarrh of the nose, throat and head. How he cures Hay Fever and Asthma. This book explains and gives illustrations of his wonderful little instruments and medicines used in curing deafness and ear diseases by his absorption method that anyone can use at home without visiting a Doctor.

Gradually Growing Blind. Dr. Coffee Cured Me.



MRS. LULU TAIT

EMMETSBURG, Iowa.

Eleven years ago I was taken with acute inflammation of the eyes with Granulated Lids. I treated them at home for a year and then I went to a leading oculist and he treated my eyes for eight months, with no benefit whatever. Three months afterwards I got to suffering so bad with them and scums commenced to grow over my sight, which made me so blind that I decided to go to another oculist. I kept changing doctors and had five different operations without benefit. Finally one doctor said that I would never get well. I gradually grew worse, and I got so blind that I could not tell a person right in front of me. When I heard of Dr. Coffee and his new treatment I went to him two years ago, and from the first day my eyes commenced to improve, and they steadily improved, until today I can see to read as well as anybody; the scums and scars have absorbed and the sight is perfectly clear; the granulations have got entirely well, and I want to say that every one afflicted go to Dr. Coffee, or write him, and be cured. His medicines are mild, but wonderful in their results. Your friend, MRS. LULU TAIT.

A Wonderful Cure.



MRS. M. A. ROBERTS.

WINDSOR STATION, Va., Nov. 10, 1903.

Dr. W. O. Coffee, Des Moines, Ia.

My Dear Sir—I was almost totally blind in my right eye, and could hardly see enough out of the other one to get around the yard. It was pronounced cataract and no one saw any hope except to have an operation performed to have it removed, which I protested against, owing to my age.

I heard about you through your advertisement, ordered a month's treatment, used it as directed, and today my eyesight is entirely restored. Words cannot express my gratitude to you and your remedies. You are at liberty to use this testimon in any way it may benefit you or suffering humanity. I am 76 years old.

Yours very truly, MRS. M. A. ROBERTS.

Could Not See Across the Room.



EMIL BETTS.

KNOX CITY, Mo., Feb. 24, 1902.

Dr. Coffee, Des Moines, Ia.

Dear Sir—My eyes have been sore for the past 20 years; I was blind one year with Granulated Lids; I had them treated, and they were all right for ten years, but they got sore again, and I had them treated until I was sick and tired, and my left eye failed me again, and until the last two years I could not see my way across the room. One day my daughter read to me of the new method of treatment for the eyes given by the celebrated Dr. Coffee. I wrote to him and sent a statement of my case; he treated my eyes for one year, and to day I can see as well as anyone who has attained the age of 74 years. I owe it all to Dr. W. O. Coffee.

Yours respectfully, EMIL BETTS.

Cured After Many Disappointments.



JOHN S. GRANT.

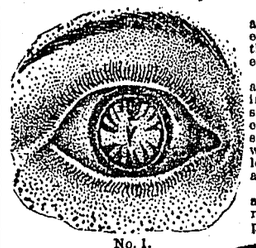
CLEMENTS, Minn., Dec. 17.

Dr. W. O. Coffee, Des Moines, Ia.

Dear Sir—I had been troubled very much with granulated eyelids and ulcers or growths on each eye between the pupil and the tear duct. Prominent physicians and oculists in Iowa and Minnesota did no good. I was advised by a friend to consult you, which, as you know, I did. After using your treatment for three weeks I stopped for a few days so I could see the effect and to my surprise the granulation and ulcers had all disappeared. I have not used anything in them since then (September) and I can work in dust or smoke or anywhere, and they are as good and clear as ever they were. I am very glad that I consulted you, and will be very pleased to recommend you and your treatment to my many friends. Wishing you success,

Yours very truly, JOHN S. GRANT.

Picture of Eye Diseases.



No. 1.

The exact condition and appearance of the eye when afflicted with the various forms of eye diseases.

Picture No. 1. Cataract just commencing to form in the first stages, when it is most easily cured by Absorption. This is the way Mr. Laub's eye looked when the cataract first appeared.

Picture No. 2. Cataract almost perfectly ripe. Sight is completely gone. The old method of treating this affliction by operation made it necessary to wait until the cataract became ripe. This was the condition of Mr. Laub's eye when he began treating it with the Absorption Treatment. In one month's time the cataract was completely absorbed, and sight restored.



No. 2.



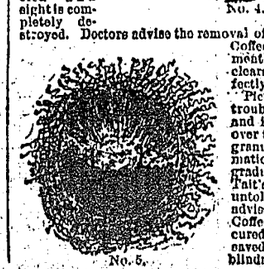
No. 3.

Picture No. 3. Granulated lids before any treatment is applied. If this form of eye trouble is permitted to exist without treatment, it will produce ulceration of the eye, growth over the sight and wild hairs. This picture represents the appearance of Mrs. Betts' eye. Dr. Coffee's Absorption Treatment used by Mrs. Betts at her own home removed this condition.



No. 4.

Picture No. 4 shows a watery tumor growing over the eye, which generally begins in one corner of the eye and gradually spreads until the eye is covered and sight is completely destroyed. Doctors advise the removal of the eyeball, but Dr. Coffee's Absorption Treatment removes growth and clears up the sight perfectly.



No. 5.

Picture No. 5. This eye trouble is called Pannus, and is a growth or scum over the eyes caused from granulated lids and inflammation. This trouble was gradually destroying Mrs. Tait's sight and caused untold suffering. Doctors advised an operation. Dr. Coffee's mild medicines cured the trouble and saved Mrs. Tait from total blindness.

A Beautiful Child, Blind and Deaf. Restored to Sight and Hearing.



MISS NADA PARKER.

This is one of the most remarkable cures ever made. The case is that of the beautiful little girl, Miss Nada Parker of Moberly, Mo. This little 10-year-old girl was brought to Des Moines by her aunt, Mrs. Atherton, of Moberly, Mo. She was almost completely blind from inflammation, scums and cataracts on her eyes, and she was so deaf that you had to yell in her ears to make her hear anything. She had been treated by the best ear specialists in Chicago and Kansas City for three years without any benefit whatever. She was getting worse. In six weeks' treatment under Dr. Coffee's supervision her hearing was restored so that she could hear a watch 18 inches from her ears. Her sight was so good that she could read a newspaper. Mrs. Atherton says: "I don't think my niece needs much more treatment. I simply brought her up to Des Moines to let Dr. Coffee see how nicely she is getting along. Her hearing is practically perfect and so is her eyesight. We consider this one of the remarkable cures of this most incurable of diseases."

A Prominent Railroad Man's Hearing Restored.



MR. SCHWENK.

VALLEY JUNCTION, Ia.

Dr. W. O. Coffee, Des Moines, Ia.

Dear Doctor—My trouble was brought on by a little cold, which produced a little soreness and tenderness in my ears; this cold settled in my head and produced a case of catarrh. I paid no attention to it until I commenced to get deaf; this alarmed me, because, being in the employ of a railroad, I realized that the growing deafness, if not cured, would cost me my job. I went to a physician for treatment, but he gave me no encouragement whatever, and his treatment failed to benefit me or check the progress of the trouble. I could not hear a watch tick when held an inch from my ears. I sent for your treatment; the first month's use produced a slight improvement in my hearing. I continued your treatment six months. To-day my hearing is as good as ever and I consider myself completely cured, and my general health is a good deal better.

C. SCHWENK, Valley Junction, Iowa.

Restored to Sight and Hearing.



MRS. MILLIE A. GREENMAN.

GARVIN, Minn.

Twelve years ago I was attacked with inflammation and granulated lids, and, in spite of remedies that I tried, my eyes kept constantly getting worse, the granulations caused scums and films to grow over the eyeball, ulcers the size of a pea formed on the sight, which ate into the eyelid and eyeball, almost perforating it. I could not distinguish an object, no matter how close I held it to my eye; the severe pain almost drove me frantic. Never in my life did I suffer more. My right ear was in very bad shape; it commenced to discharge when I was 12 years old; this discharge increased from time to time and finally caused a large tumor to form in my ear close to my ear drum. The horrible noises caused by this tumor and the pain of my eyes and ear caused me untold suffering. I was finally persuaded to write to Dr. Coffee, which I did, fully explaining my case to him, and in a few days I received from him by mail some medicines, with full instruction how I was to use them. Soon I noticed a vast improvement. I continued to use his treatment and gradually the scums, granulations and ulcers were completely absorbed, not even leaving a scar, and today my eyes are in first-class condition. I can read and see to do any kind of work without trouble.

The tumor has been entirely removed from my ear and ulcers and inflammation healed and I can hear ordinary conversation as plainly as I could before this terrible misfortune overtook me. Words cannot express my deep-felt gratitude for the benefit I received from the Absorption Treatment.

Yours truly, MRS. MILLIE A. GREENMAN.

SPECIAL NOTICE—All people desiring a copy of either one of these books are requested to specify which of the two is wanted, as only one book, either Eye Book or Deaf Book, will be sent to each party

The Progressive Thinker.

SPIRITUALISM--The Bright Star of Hope That Stands Eternal in the Heavens; Our Beauteous Guiding Star, Shine On for Aye!

VOL. 29. CHICAGO, ILL., MARCH 12, 1904. NO. 746

The Center of Creation

BY CHARLES DAWBARN.

(Continued.)

In his search for manhood within the solar system, Mr. Wallace begins with Mercury as nearest to the sun. Mercury is not only very near the sun, but, like our moon, keeps its face perpetually turned to its lord and master. It is, therefore, almost red hot on one side, and cold as space on the other. It has almost no atmosphere, and is too small to hold by attraction either hydrogen, oxygen or nitrogen. There would be a constant turmoil all over its border lands, where heat and cold meet. So, of course, man could not have been evolved under such conditions.

The next planet is Venus. It is large and dense enough to retain the same gases as the earth, and has even a deeper atmosphere. But, alas! it has been recently discovered that it has no day and night. It turns the same face to the sun all the year round, so would roast humanity on one side, while freezing it on the other. Like Mercury, it would have cyclones and hurricanes galore playing perpetually at its border lines between the heat and the cold. Thus Venus is as unfavorable to human life as Mercury.

After the earth comes planet Mars. Poor Mars is but one ninth the size of the earth so cannot hold any gases lighter than carbonic acid. This alone would settle the question of any beings such as we call human existing on that planet. So it is not necessary to allude to the so-called "canals," now acknowledged to be due to natural causes. The planet is simply impossible to human life.

It is unnecessary to discuss the outer and larger planets, since they are acknowledged by every astronomer to be without a sufficiently solidified surface to support or maintain human life.

We need not discuss the moon. Its conditions, like those of Mercury and Venus are simply impossible. We thus, after examining carefully the goods on Nature's counter, find nothing outside of earth that would be of any service to man.

Most certainly the learned doctor seems to have proved his assertion that earth is the only probable, not to say possible, mode of man throughout the whole of Cosmos. The evidence he presents will suffice for those who know a fact when they see it; and, for the rest, arguments are needless and useless. But having these facts we propose to ask what they mean in the light of other knowledge, some of it but recently acquired by man?

We stop a moment to acknowledge our indebtedness to the learned author of "Man's Place in the Universe," but now his responsibility ceases, for the writer is proposing to go to work on his own account, and take a broad view of life from a standpoint not approached in that work, but of equal importance to the human race.

PART SECOND.

This theory of an entire cosmos without a man in it, save on the one wee little earth, is startling, though apparently proved. Of course there may be some other kinds of beings on planets and suns, but, most assuredly, we cannot guess what they look like, nor the kind of food on which they subsist. If intelligence be at work in a form not human, there will be nothing in the death process to change its nature. We have that lesson here upon earth.

Nature offered Intelligence the choice of two clearly defined lines of advance. She could either take a backbone and become a vertebrate, or, adorned with rings in sections, pose as an insect. On the one line she achieved manhood. On the other the ant has evolved a civilization just as remarkable, with some virtues, and even arts, impossible as yet to humans. But though living on the same little planet, and equally in harmony with its conditions, no intercourse is possible, nor apparently would be possible in the spirit life of to-morrow. This law of intellectual separation must apply to all forms of UNHUMAN life everywhere; and not only through time, but possibly into eternity.

So the writer is not going to claim cousinship with other forms of life, but he would like to find out as much as he can about man, whether white, brown, black, yellow or red, with a view to his present and future possibilities, and relation to Cosmos.

The first singular fact is that you can take a man to pieces, to a large extent, and yet leave him his manhood. Take off his legs and arms—a mere surgical trifle now-a-days—remove his appendix and even his stomach, extract his teeth and shave his head, yet nobody will object to his voting at the coming election, if otherwise qualified. His wife and family would still claim him, and his will would probably be attacked for usual causes. Of course that is only physical manhood, which we thus see has no fixed proportions, and is regulated only by the survival of the fittest.

But it is very little different when we come to examine the mental side of him. Just a little twist to one side or the other, and off he goes to an asylum. He must act, and even think very much like his neighbors or he will be viewed with suspicion. And as a most singular fact certain rare cases have proved that his mentality can be broken up into a number of personalities, one, apparently, with as good a right to possession of the body as another. One of these new personalities may pose as a saint, and the very next hour a common-place sinner may hold the fort.

The extraordinary cases of Mollie Fancher and Miss Beauchamp—scientifically attested—with many others more recently recognized, tell us that personality is just as evanescent as form. If one of Miss Fancher's half-dozen personalities commits forgery or arson, no judge would know how to deal with the case other than by incarcerating the whole crowd in an asylum. Saints and sinners alike would have to go to the same hell. It is beginning to be recognized that personality is a very unreliable expression of manhood. The personality you knew twenty or thirty years ago, and have not met since, is gone for you. At best you exchange memories, and so believe yourself into the old relation with each other.

I have elsewhere, in other articles, given abundant reasons for believing that death itself, like birth and accident during life, sometimes disrupts the old personality, producing in that way much of the confusion and mystery of spirit return. Fancy Mollie Fancher over there and trying to come back. Sometimes you would feel to recognize some mutual fact, and cry "wonderful test." But then would come appearances, one after the other, each a true Mollie Fancher, with which you could make no connection. We must, therefore, have something far more reliable than personality if we are to make a real gain out of our mortal or spiritual experiences. It's no use John Smith shrieking that he wants to be always John Smith. The shrieker is himself only one of a lot of possible personalities, each with an apparent selfhood, with as good a claim to individual immortality, so far as we can see, as the rest of the crowd.

Of course this is a very interesting theme, and perhaps includes rather more than our talented Wallace was thinking of when he was limiting mortal humanity to just one speck in the universe. For the census says, one times one is one, and nothing over, whereas personality becomes mathematics if you follow it out far enough.

Once again, what do all these facts mean for us? To answer that query it really seems as if we must start in our quest all over again. Let us see what we really know about it, rather than what we merely believe.

It was not a joke when we said that a man could be cut up into a great many pieces and still remain a man. But you can't cut up Nature. She has done that for herself, and her "cut ups" are the units which blend into temporary personalities. Sometimes they blend into a sun or a universe; sometimes into a man or a mite. Its only a question of shaking a lot of them together, and calling the result a personality. But if you shake them into a form you recognize, and perhaps admire, you can just as easily shake them out of it, and begin all over again. The point of importance for the student to note is this—there are but three kinds of raw material—using the word material for want of a better—and they are indestructible, and always found together. Energy, substance and intelligence are all there is to play or work with, and they never separate.

It is no use hunting for the origin of will or mind, since they are only phases of intelligence, working through substance, by means of energy. Just the triple godhead, if you choose, which no chomist can analyze, nor mortal comprehend. The unit has all three. You can't have energy alone, or substance alone, or intelligence alone, and the very moment two or more such units clasp hands, all three become visible in every movement. You may fancy that sometimes intelligence is working outside the molecule, when you are told to call it "chemical attraction and repulsion." But just a step or two further and your chemistry fails, for the intelligence is at work inside, and then the learned doctors of philosophy tell you you must call it "mind."

Herein is a stupendous fact. Every gathering of units is a form personality that, in one sense or another, marries, rears a family, and then retires. That is the entire history of creation. But all the time the unit—the eternal three—is lord and master of its own indestructible self. Since these are facts, scientifically attested, the question is, what do they mean to the reader and writer of this article?

(To be continued.)

San Leandro, Cal.

KEYS.

We hold the keys of our destiny
To employ them just as we choose.
Then shake the fetters off and be free
And no longer your "fate" abuse.
"Bound by the forces of circumstance?"
Then call on the deathless I,
Rouse up your courage and give a chance
To the wonderful key of Try.

Meeting a frown or a bitter word
For the good your hand has wrought?
Silence, and see how the depths are stirred
By the key of a loving thought.
Holding the sense of an injury
Which has caused your heart to bleed?
Pardon, and set the black blood free
With the key of a kindly deed.

Health and wealth you can claim no more
And adversity's blasts are chill?
Place in the iron of that stubborn door
The key of undaunted Will.
Mourning the loss of a loved one dead,
Released from the toil and strife?
Silence, and take in your hand instead,
The key of eternal life.

Friends are faithless and love untrue,
And the sky is Godless above?
Then open the heart and the soul of you
With Loyalty's key of Love,
And give of mercy or pity or pelf
And wake to each sad heart's call;
In losing self you shall find yourself
The master key of them all.

For we hold the keys of our destiny
If only we understand,
And place in each difficult lock we see
The key that lies in our hand.
Silence, Patience and Pardon. These
Are proof against every test,
But stronger than all, the master keys
Of a selfish Love is best.

NORCISSUS AGAPA.

Through Beatrice St. George, Wilmette, Illinois.

THE SILVER BOAT.

When Saunders had taken his young wife to the old manor house on the bayou, she had said to him:

"We will stay here forever. It is a place I have seen in dreams."

And Saunders, being newly wedded and seeing all things through the glamor of love, had freely consented. Yet, when spring came and the halo of the honeymoon had dimmed, he remembered his friends and his sports. For Saunders was strong with youth—used to the buffet with Nature and contentions of the field. He suggested that they should return North—that at least they should spend some weeks at the resorts. She shook her head.

"No, no," she pleaded, "not now. Let me have this now. It is a realization. I can find it nowhere else in the world. Let me remain in it."

So Saunders had his yacht down and some friends. They made the old house merry for a time, then went away on a cruise, leaving the young wife, who loved better than all to sit on the long jasmine gallery at evening and from amid the vines look down to the little moonlit harbor, with its shining water, the draping moss, and the cypresses on the point that touched a path of light where the water bent outward to the sea. Filled with a great happiness, her summer became a summer of dreams.

Saunders came and went. Devoted and tender, he meant to be kind; but the quiet, half-enchanted round of the old manor where he had passed his childhood no longer satisfied his robust nature. So the yacht sailed in and out of the little moss-hung harbor, the young wife waving good-bye from the veranda stair. Sometimes she sighed as she watched his sail pass beyond the cypress point; then, lost in her happiness and her fancies, she would forget and find a comfort that was real in the things we have been taught to call intangible.

Thus it was her world became not altogether as the world of other people, but a curious half-world wherein she seemed to be near, almost to commune with, gentle, unseen forces, that offered the peace of a sweet companionship. Sometimes she even fancied a light touch on her cheek. Again, something that was like a whispered word came as on the perfume of the jasmine. Once, in the moon light, a face, ever so faint and filmy, floated between her and the vines. But when she looked again only the vines were there, and she could not be sure. It was as if she had entered a sort of border country, between that which we know and that of which men have never ceased to speculate. The negroes of the household—old family servants most of them—held her in awe and reverence, and whispered the traditions of the manor—of other women who had been as she was, and had sat thus among the jasmine on moon-clear nights.

When the baby came it was September. Saunders had meant to be there, but the yacht had been held by a stress of weather. Lying with her baby boy by the open window, where the scented air and the white moon rays came in, she seemed so like a creature from some far, dim meridian, that those who served her were filled with deep superstition and marvelous beliefs.

When it was near morning, the old nurse, who had been leaning from the casement, saw something come into the path of light that lay between the cypress point and the landing dock. She crept to the bed eagerly.

"De boat am comin', Missus. It jes' turn de point!"

"The boat? The silver boat?"

"Oh, no, Missus! Dat ain't comin' now. I mean Mas' Saundah's boat."

Saunders remained longer than usual this time. The boy was a new interest. The picture presented by the beautiful mother and babe crowded out other attractions. Then he urged her to go with him for a cruise, and take the boy along. But it was the stormy season, so Saunders went with some friends instead. After that he went much as before. Once, when the boy was rather more than a year old, walking about a little and saying a few words, Saunders went for a longer cruise than usual—as far as Havana this time. When he returned the boy was in the family graveyard, the mother at her old place among the vines, with the boy's playthings on the floor beside her.

It was a blow to Saunders. The boy had learned to kiss him good bye, to know him when he came, and had loved to be carried in his strong arms. The place without the boy was unbearable. He urged the mother to go with him, now, anywhere—to give up her lonely life. She still refused.

"I shall go only with the silver boat," she said. "I shall wait for the silver boat."

"The silver boat?" Saunders regarded her, only half understanding.

"The silver boat that comes for the women of the manor. You must have heard of it."

Saunder's look became one of annoyance.

"Oh, the old tradition. I thought that boat was forgotten long ago."

"It came for your mother," nurse says, "the night you were born. She saw it."

"Old negroes see many things—whatever they expect to see, in fact. She probably saw the moon on the water. I have seen it look strangely myself."

He went alone and continued to go at intervals, remaining away longer each time. While at the end of the jasmine gallery, with the boy's playthings strewn as he left them that last day, the woman sat as she had loved to sit on those summer nights before he came, looking down on the little harbor and the point of cypresses, where the path of light led outward to the sea.

She was sitting thus on the night when the boy would have been two years old, leaning back in an old armchair and looking down through the vines at the moonrise. A white wrap was drawn about her shoulders, and in the fragrant dimness she seemed a fleeting, insubstantial being that might vanish at a sound.

Presently the moon, lifting higher, threw a flood of radiance into the wire gallery entrance. Some of his toys lay in the moon light—a little cart, a toy boat and some soldiers. It was close upon the hour of his birth, and looking at these things the mother fancied how he might have looked had he lived to be there with her to-night. Her eyes drifted away to the point, where the roadway of light was broad and wonderful because of the full moon.

Then she leaned forward a little, looking more intently. Something had turned the point and was coming down the shining way. It could not be a boat, she thought, for a boat would show a dark outline, while this was white, almost as bright as the way itself. But then she saw it was a boat—a boat of light, coming steadily in, its white sails filled, though the air seemed without motion.

"Oh," she breathed, "the silver boat!"

She began to tremble. Should she go to meet it? No, oh, no, it was not like that. She leaned back in the big chair and closed her eyes, as one waiting a summons. Then presently she opened them, remembering what her husband had said of the moon on the water. No, she had not been deceived. The silver boat lay at the landing dock, and there was someone on the floor in the moonlight. Then she knew. It was her baby boy who had come in the silver boat. He was once more beside her, amid his toys.

At first she did not speak, fearing he might vanish. Then she called to him, very gently, using his pet name. For a moment he did not notice her, intent with his neglected playthings. Then, a toy in his hands, he came nearer. She had known he would look just so. When he spoke, it was as she had known he would speak at this time.

"I wanted my toys," he whispered, "I wanted to come."

She leaned forward hungrily, yet feared to touch him. She saw now that he was not as one of the tangible world, but a semblance, something as we may see reflected in plate windows.

"May I go with you?" she asked. "Will you take mamma in the silver boat?"

He shook his head. The silken hair fell about his cheeks.

"No, only for me. They said you would see me if I came to-night, and would have my toys for me."

"Yes, oh, yes! I always have them for you! Will you come often?"

As often as they will let me. Perhaps you will not always see me. I have been here before and you did not see me."

"But I felt that you were near—oh, my baby! my baby!"

He returned to his toys. The moonlight flooded in and made him a white playground. Sitting in the shadow the woman watched, scarcely breathing, while something that was not sleep but a great harmony of peace fell upon her and upon all the land about. The breeze died. The moonlight shed a fuller glory. The perfume of the jasmine became sentient with unseen life. When consciousness returned to her, the square of moonlight was gone, the silver boat was no longer at the landing-place.

After that he returned to her each year. When the hour of his birth came she watched the silver boat pass the point of cypresses, and then he was beside her. And each year she found him a little older, as of course he must be, and each year she had prepared herself for the change.

Thus she saw his growth from childhood to youth, much as she would have seen it had he remained in her daily life.

As he grew older his early toys were laid aside, and she bought other things such as she thought he might care for, and had them ready for each coming. The household, seeing this, grew more sadly tender, more silent in her presence, more deeply superstitious than before; while Saunders urged her again and again, to leave the old manor and go with him back to the world, his world, and to what he termed realities of life. She gently resisted each appeal. Her world, her life, and her realities were there on the old jasmine gallery. The outside world had grown vague, dim, insignificant—the shadow of a half-forgotten dream.

As the boy grew older he spoke to her each time at greater length, and often tried to tell her something of his existence. She listened hungrily, understanding little. She realized that it was a life without material need, and with other senses than hers. He had pleasures, he had companions, he was taught. By and by he would have duties. She comprehended this, but when she tried to understand the nature of it all she grew confused and gladly came back to him as he sat before her, a semblance and part of the life she could comprehend.

Often she spoke to him of his father. She had found that the boy, too, loved the strong man of the world, and knew much of his life and needs. Yet when she spoke of having the father with them at these times, he only shook his head and said that it could not be so.

"Do not blame him," he said to her once. He had grown a tall youth now, with much of his father's face. "Do not blame him for his life. He has a good, true heart, but he is not as you are. He is of the world of substance; the tangible world. You are of our world—the real world!"

"Oh, I do not blame him—I have never blamed him!" she answered. "But the world of substance, and—the real world. I do not quite follow you."

He smiled gently. How beautiful he was! How she longed to strain him to her heart!

"The tangible is not real—that which you perceive with your material senses. It fades, perishes, goes into other forms. Only the intangible is real. It may change with growth, but it is always the same in substance. Thought, spirit—these are intangible, and there are forces, some of which you call electric. They are really as one—a part of the great light which is life. That which you see and touch with the material senses—these things are for the day only."

"But I see you, and oh, you are real, are you not?"

"Yes, and it is with the real vision that you see me—the eye of spirit. I would be as nothing to your touch."

"But why do I see you clothed as in the material life?"

"Because, with you, the real eye must perceive the material eye, which supplies what it has been trained to see—the form and dress which the conscious mind expects."

"Then are you not as I see you?"

"I am as you see me, yet I am more than you see. When you see me at last only with the eye of the real, you will know, and you will not be startled."

"And the silver boat," she asked, "is that, too, of the material eye?"

"The boat which you see, yes. Yet, there is a boat—a boat of light."

Then once more he tried to convey to her something of the spirit life and seeing. But she became adrift presently, and only vaguely followed him. It was as when we try to convey colors to one born blind.

"Oh, when am I to see?" she pleaded.

"There is a life in which you see, now," he answered. "In that life you have been with me from day to day. It becomes the conscious life when you waken. Then you will both see and understand."

"And that will be—?"

"When you come to us wholly."

"In the silver boat?"

"Yes, in the silver boat."

"Soon? Will it be soon?"

"Yes, soon. Perhaps it will seem long, waiting. But it will be soon."

When Saunders came home that time, she was even more gentle, more tender than before. He thought her more beautiful than he had ever seen her. Lingering together by the water's edge, under the moss-draped live-oaks, they were almost lovers again.

He came oftener that year. Oftener, too, he spoke of their baby—the baby who would have been almost a man now—and more than once she was ready to tell him of the silver boat. Yet something always made her hesitate. September found him on his autumn cruise, yet expected daily, for he had promised an early return.

She was in her old seat on the baby's birth-night, looking down the way of light, to the cypress point. The moments always passed so slowly until he came—and the waiting—she was weak and tired to-night—it seemed to her that he must come, oh, he must come soon! She would close her eyes a little, and so rest.

And then, all at once, he was there. She had missed the coming of the boat, but lo, there he stood in the moonlight! Tall, strong and beautiful, and now as never before, holding out his arms to her, his face filled with the joy of welcome!

And at first she could not move, and started to cry out. Then, suddenly, she was standing before him, while from between them, something that was like a wall of mist fell away, and behold, she saw him with the eyes of light, in the glory of the real!

Saunder's yacht came in at daybreak. He hurried up the path and gave a cheery call as he mounted the veranda stair. Then he paused, and tiptoed over to where she was sitting. She had been there all night, he thought; it would not do. The servants must take better care of her.

He took her hand to lift it to his lips. Then quickly he let it fall. The old nurse, roused by his voice, came out on the gallery, half awake.

Saunders beckoned to her.

"Your mistress—she is—she has gone with the silver boat," he said.—From The Delineator.

OUR SICK AND DISABLED MEDIUMS.

The treasurer of the N. S. A. has $1,000 he is anxious to contribute towards the support of sick and disabled mediums and speakers. While he is so exceedingly liberal, he wisely insists that the 10,000,000 of Spiritualists in the United States shall contribute as a body a like amount. If each one of that large number will contribute ONE CENT each, $100,000 instead of $1,000 will result therefrom. But as many of these 10,000,000 of Spiritualists are niggardly mean and stingy, and as bad, if not worse, than the meanest orthodox Christian, they will not contribute one cent, hence it behooves the intelligent, whole-souled element in our ranks to assume the burden, and put their hands deep in their pockets and send on their dollars to aid in sustaining the sick and worn out mediums and speakers.

St. Louis, Mo. J. A. T.

The spirit of the fathers challenges the boldest repudiation of Bibliolatry. I cannot reconcile an ethical Jesus and an honest manhood with what is now known of the canonical history of both the Old and New Testaments.—Rev. W. T. Hutchins.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

THE SOPHIST.

Some Cogent Reflections Thereon.

There are those who believe that departed spirits concern themselves about the affairs of men. There are others who believe that superior beings from higher planes of existence interfere with the affairs of men. Still others maintain that God mixes himself up very extensively with the affairs of men. And yet others who hold that fate or destiny fixes every thing, even to our volitions.

But the courts, and all men in the practical affairs of life, while not passing on the absolute truth of any of the foregoing propositions, hold that the healthiest and most profitable opinion is that every man has a will of his own and that he must successfully resist all "controls" which would place him outside the law and the proprieties.

The man who kills another is not excused because he says God commanded him to do it, and it is not worth while for the man who maltreats us to urge that he is under the domination of a spirit not his own. Maybe he would be if he brought these parties, God and the spirit, into court and they corroborated his testimony.

The Greek sophist stands for one of those oft-recurring periods in the history of religion and philosophy when men lose faith in the ability of human capacity to solve the problems with which religion and philosophy concern themselves, and who for that reason turn from these questions to the practical affairs of life. It is quite natural where there is so much conflict of opinions, as there was in Greek philosophy at that time, for the Sophist to conclude that none of these opinions were absolutely true. Anyway, the position of the Sophist was that there is no such thing as abstract truth, nor abstract good. What appears good and true to one man, does not appear true and good to another man, because of a difference—not in the thing, of course, but in the view point. The sophist, however, held that there are "healthy and profitable" opinions, and that the state and the individual should encourage these and discourage all unhealthy and unprofitable opinions. Evidently it would not be a healthy and profitable opinion for the state or society to hold that men may be so far under the domination of the fates, spirits and gods, as not to be accountable for what they do. And we take it that no opinion is healthy and profitable for the individual which takes away his self-reliance, for self-reliance is self-effort, and self-effort is self-development. As it is according to certain opinions, after what the gods, fates and spirits do for us there is nothing left for us to do for ourselves, but sit by and see the thing go.

But can man have no aid intellectually except such as comes to him through the ordinary channels of education, and no aid physical except such as comes to him through the alimentary canal or in the food he eats and the air he breathes? Can he have no aid direct from the Infinite, eternal and omnipresent source of all existence, which some call God; others Infinite Intelligence; others matter, and which is known by a thousand other names too tedious to mention?

Those who have read my book* know that my fundamental concept is that the worlds coming into our view first as nebulae, are the self-development of or from an infinite, eternal omnipresent and incomprehensible ethereal substance, which to give it personality and thus facilitate discussion, we have named Ethia—hence Ethianism. Of course this concept may not be absolutely true, but as it is founded on science, reason and common sense, perhaps it is as nearly true as are the concepts of those who fancying themselves inspired of the gods, or controlled of the spirits, turn their imaginations loose, unrestrained by any consideration whatsoever. Those who claim inspiration, or any other control, can only substantiate their claim by applying the facts of science, reason and common sense to what they say. Why not stop at the end of these capacities and have done with it?

Anyway, in the Ethian view the world we know is "fixed" ethereal substance. Of this fixed substance we eat three times a day, and breathe much oftener, oftener, and in the process of digestion we reduce it to a state more or less "free." It then passes into the blood and on to organ and tissue where it takes on the precise nature of organ and tissue and does it without volition on our part.

The infinite Ethia or ethereal substance is ever present in organs and tissue, and in all other space; and absolutely "free," much more free than what we have as digested food in the blood and which takes on our nature of its own volition. Why not by an effort of the will have this absolutely free and omnipresent ethereal substance take on the nature of healthy or normal organ and tissue, instead of perpetuating a diseased one as food does; and thus have aid direct from the source of all existence to supplement that which we have indirectly through the food we eat and the air we breathe. Echo answers why not, but does not commit itself to anything forther.

It might however pay an old man at least to experiment along this line. He might thus put on the brakes, or possibly reverse the engine; otherwise he goes on down to the foot of the incline on regular schedule time.

Ethia "created" the whole world direct from herself in the "beginning;" what insuperable objection could she now have to effecting repairs and improvements in man if he placed himself in rapport or intellectual harmony with her? It is, however, well enough to keep in mind that the gods help only those who help themselves, and after we reach the end of our own tether.

Afton, Tenn. F. J. RIPLEY.

*Ethianism; or the Wise Men Reviewed. Price 50 cents, postpaid. Post-office money order preferred. Address all orders for the book to F. J. Ripley, Afton, Greene county, Tennessee.

Fashion wears out more apparel than the man.—Shakespeare.

OBSESSION.

Cases of Obsession Successfully Treated.

To the Editor:—I want to crave your indulgence to allow me a little space in the good Progressive Thinker, to add just a few thoughts which have been suggested from reading carefully the many articles contributed to the great symposium as criticisms of the marvelous book, "The Great Psychological Crime." There has been much good thought brought out on different branches of the subject, but I say it was left for Nora Batchelor, of Ashland, Oregon, to handle the subject of medium obsession, good and bad influences, etc., and I wish to have every reader of The Progressive Thinker read and re-read with care her article in No. 738, Jan. 16, 1904. This article expresses much logical fact on this subject so much discussed by able minds. I have been associated with Spiritualism and mediumship since Andrew Jackson Davis commenced publishing his Great Harmonia. I have met many cases of what is called obsession, and have relieved all such by instructing them in the law and effect of such relations, by plain reasoning and kindly talk. No swearing, praying, or exorcising them in the old theological way!

It does indeed seem strange to me to see Spiritualists so slow to learn the fact that spirits on the other side of life are just what we have sent over there through the process of transition—just human spirits, human beings still, as we shall be soon; and who would think of exorcising his neighbor whom he might find trespassing in some unkindly manner?

Remember, dear friends, these decarnates we talk about as demons, devils and wicked spirits, are of our own household, and because we cannot see them literally we call them bad names.

Two of the worst cases I ever met of obsession—one was the grandmother decarnate controlling her dearly beloved grand-daughter. When I got into communication with the dear old spirit, she frankly confessed she would not have done so if she had known it would injure her, for "I love her dearly."

The other case was a sister obsessed by a brother, a physician—not a devil or what you would call a wicked spirit. The sister was amiable and kind. He said he had enjoyed himself more since he had been with her than he had ever done in his life. He promised to leave her if it was injuring her, which he did not understand.

In conclusion I wish to add this: I am quite well acquainted with the author of The Great Psychological Crime, and it hurts me to hear unkind words said of him, for I esteem him a noble good man; but I am quite sure he has assumed a knowledge of the destructive nature of mediumship that he is not master of. It is ignorance and only ignorance that makes the practice of mediumship hurtful. When we know enough to guide and surround these mediums, (ministers of light) with justice, love and truth, Mother Nature will have no need to turn her constructive forces into destructive, disintegrative forces to get rid of the theologic ignorance of this cultured age, cultured in the material physical, but not in the spiritual. There is really no limit to this subject, but our knowledge of it is limited.

A. ANTRIM DAVIS.

What Cheer, Iowa.

Mansions In Heaven.

At a recent meeting of our Women's Christian Temperance Union, one of the speakers who was very apt in her illustrative anecdotes, told the following story of an excellent woman who had abundance of this world's goods.

She dreamed that she died and went to heaven. After passing through the Gate of Pearl, she was met by an angel whose duty it was to conduct the ransomed ones who entered the Celestial City to the places prepared for them. She accepted his escort, and they had not gone far before she caught sight of a beautiful mansion in course of erection, and she at once asked for whom it was intended. The name mentioned by the celestial guide in his reply was familiar to her.

"Why, he was my gardener!" she exclaimed in astonishment. "He only had a little cottage to live in when he was on earth. He gave so much away to the poor that he could not afford any better place for himself."

As they proceeded on their way, they passed many residences in the course of construction, and at last they came to a small cottage—so small, and comparatively humble, that she inquired, "And whose is this?"

The reply was, "Oh, that one is for you!"

"For me!" she exclaimed. "For me? Why, on earth I lived in an elegant mansion and I had everything in it as handsome and fine as possible. I shall never be able to live in such a small cottage as that!"

Whereupon the heavenly guide made answer to her: "The Master Workman says that it is the very best he can do for you with the material you have sent up to him to use in building it!"

Of course this was a dream and told as a dream. I have always believed that all we gave to the Lord as unto Him, and from pure motives, was so much treasure laid up in heaven; but the idea that my words and works and gifts might have anything to do with the size and character of my "mansion" up there, had not entered into my head. And the little story has made me more than ever determined to try to do more for Him who has done so much for me, and to endeavor to lay up spiritual treasure in heaven against the day "when I shall see Him face to face."

Cincinnati, O. N. A. P.

The above from The Converted Catholic would make excellent Spiritualistic reading with a few slight changes.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Seneca.

Good order is the foundation of all good things.—Burke.

LAKE HELEN, FLA.

Notes From Southern Cassadaga Camp.

The arrivals since my last letter have been W. R. Rhodes and wife, Corry, Pa.; E. R. Hopkins and wife, Brooklyn, N. Y.; Mrs. D. H. Rogers, Collingwood, Ohio; J. W. Brewer, Toronto, Canada; Mrs. W. M. S. Hammond, Pittsburg, Pa.; Miss Sara Willson, Summer Point, W. Va.; Mrs. Correlia Bannister, Gonzales, Texas; Mrs. Amanda Coffman, Grand Rapids, Mich. There was also a number came on Saturday evening.

Monday afternoon conference was not very largely attended, on account of several loads of people taing that time to visit DeLeon Springs, said to be the genuine fountain of eternal youth discovered by Ponce DeLeon many years ago; still we hear of an occasional funeral in that section; but the evening card party was very largely attended, the excursionists ending up a happy day by some of them receiving prizes. Mrs. J. D. Palmer donated the prizes for the evening; they were very pretty Florida Souvenirs. Mrs. Dr. Hilligoss furnished them one evening, and also one who did not want her name mentioned—since Mrs. Stephens set the ball rolling at the beginning of the season, and we still have gifts for prizes on hand for future use.

On Tuesday Prof. Peck gave the last of his series of lectures upon evolution. Subject, Involution or the Divinity in Evolution. Every lecture has been interesting in the extreme and his conclusions were echoed in many souls: "He who cannot see God in the external manifestations of nature, may, if he will seek aright, find him in his own soul. There is not one thing as knowable as God."

The evening dances Tuesdays and Fridays have shown the management the great need of a larger hall, but they bear crowding very patiently, and when tired drink lemonade the ladies have at hand.

Wednesday afternoon Mrs. Minnie Brown, of Philadelphia, again favored the Ladies' Auxiliary with a benefit seance. She is doing good, and we hope is getting stronger, but she looks frail yet.

The evening entertainment under the management of Prof. Peck was one that will be long remembered. We heard more than one say that they had paid a high price in cities for entertainments that would not compare with this both for excellence of its talent or in the laughter-provoking play. Even two enthusiastic dogs wanted to take a part in the play, but they were silenced. Mrs. Eva Carrigue, Mrs. A. Cole, Mrs. Rose Johnson, Mrs. Witters, Miss Rackle and Mr. Wheeler were all stars. So Massachusetts, Rhode Island, Michigan, New York and Ohio were represented. The play was "Popping the Question by Proxy."

Thursday afternoon Prof. Peck took for his subject "Spiritualism and the Drama," and read numerous quotations from Elizabeth Phelps Ward's dramatization of her book, "The Gates Between." It was very affecting as he presented it and would be most beautiful well acted and properly staged.

Conference better attended on Friday. Subject, Spirit Photography. In the evening the writer spoke upon the subject, "Could Ye Not Watch One Hour?" and was followed with spirit descriptions by Mrs. Amanda Coffman.

Saturday evening the friends were all invited to the little "Indian Village" that originated through the directions of the guides of Mr. and Mrs. Baker, of Indiana. They have builded their "tepees," made places for camp-fires, and dedicated it as a place of healing.

Many go and sit during certain hours of the day, feeling there is help in the quiet, peaceful surroundings, as well as in the healing spirit that is said to be there. The audience was large and Indian guides controlled their medium. The writer could not be present, but listened to the singing on the hillside, and tried to get inspiration from it while she was writing messages for thousands to read, North and South, East and West.

Sunday morning, Mrs. Amanda Coffman spoke upon the subject, "What Has Spiritualism Done for Humanity?" Her lecture was enjoyed by the large audience present. I will give one thought: "The preachers used to preach and teach to keep people out of hell, but Spiritualism teaches us how to keep hell out of the people."

Prof. Peck spoke in the afternoon upon the subject, "The Harmony Between Spiritualism and Science." The audience was very large and seemed to be in touch with the speaker. After the lecture Mrs. Coffman was blindfolded by a skeptic in the audience and gave numerous answers to questions placed upon the table. It is a new phase for this section and we trust that many will receive that which their own souls need. Mrs. Coffman will remain until the close of camp, and Mr. Colville will return to us from Jacksonville this week, but we regret very much that Prof. Peck is obliged to leave us on Thursday, owing to an urgent call from home.

The Ladies' Auxiliary still continues its work, and we have been blessed with good workers. Mrs. M. E. Clark, secretary of the Willing Workers at Lily Dale, has been ready in all ways to assist. She is truly an efficient and Willing Worker, and there are others we hope to mention later.

Not only did the Boston firm present us with a sewing machine, but Mrs. Eva Carrigue, of Pawtucket, R. I., has presented us with a beautiful Singer machine with all attachments. She has used it also to good purpose for our work.

The weather is ideal, just right, about 80 degrees at noon, but cool and beautiful now.

CARRIE E. S. TWING.

Important Work.

Under the auspices of the international Physio-Psychic Society of 1204 Broadway, New York and at Berlin, there will shortly be issued a most interesting and important work by Mr. Emil Sutro, author of "Basic Law of Vocal Utterance" and "Duality of Voice," entitled "Duality of Thought and Language."

In this book, the author, having again, for five years, given his entire time and attention to further research, repudiates the materialistic tendency of the age, and shows, by undeniable proof, derived from a study of the essence of language, that man is of dual nature, from his first incipience in the cell, and that the spiritual in this duality prevails over the material.

It will further say that divinity, as we endeavor to view it, and as man has ever endeavored to view it, is a conception emanating from ourselves; that the God of any period or nation, is the outcome of the more or less advanced civilization of that period and nation; that man is subject to immutable laws of whose origin it is impossible for him to form any true conception.

For the first time in the world's history, metaphysics have been practically applied. True underlying principles have come to light and are furnishing safe guides to knowledge. Thus the road to rational teaching has been opened.

SPIRITUALISTS' CONVENTION

Organized the Indiana Association of Spiritualists—The Officers Elected—Fraudulent Mediums to Be Driven Out of Business as Rapidly as Possible.

The first delegate convention of Spiritualists held in Indiana closed its labors last night after a three days' session, at the Madison avenue temple, with a program consisting of short addresses, music and spirit messages, at the close of which President Barrett of the N. S. A., announced that the Indiana State Association of Spiritualists was a legal body and ready to enter upon its duties.

The election of officers occurred Saturday evening. Following is a list of the names of officers elected:

President—E. A. Schram, Peru.

Firse vice-president—Elizabeth Williamson, Richmond.

Second vice-president—Charles A. Gaines, Anderson.

Secretary—Carrie Mong, Muncie.

Treasurer — Louisa Schwenessen, Muncie.

Trustees—J. G. Foster, Elwood; Marguerite Miller, Rochester; J. H. York, Peru; W. S. Wood, Kokomo.

In addition to the official board elected, the president appointed six superintendents whose duties are to look after missionary work in their respective districts and to report to the president the presence of any person or persons known to them to be unworthy of confidence who may do or attempt to do business as physical or mental mediums. The president will then forward a copy of such information to all the superintendents, who will in turn report the same to the secretaries of the societies under their charge. In short, the association is going after the fraudulent mediums in a systematic manner, and it is proposed to drive them out of business at the earliest possible time.

Convention Notes.

John B. Chrisney, of Chrisney, and J. F. Havens represented the southern part of the state in an acceptable manner, contributing $25 each for the benefit of the new association, when it was announced that such contributions were needed. A half-dozen others contributed like amounts. The contributions all told were about $300.

All agreed that the frauds must go. They might as well get their baggage on a raft, for there will be something doing.

There were many good five-minute speeches by the delegates at the Sunday morning conference. Dr. Bitters' talk was especially good.

President Barrett announced that there were now 21 state organizations chartered under the National Association.

E. W. Sprague and wife, the missionaries who worked up the convention, will go to Oxford, Ind., to-morrow, where they will organize a society.

President Barrett went to Toledo last night.

Mr. Schram, the president of the new state association, is a business man of Peru, being president of the retail grocers' association of that city.

Many of the delegates are members of the Chesterfield camp-meeting association.

The vocal solos of Mrs. Flora Russell, of Alliance, Ohio, were excellent, and much enjoyed.

One of the features of the exercises last night was the excellent music by the E. Z. Mandolin Club of this city.

The board of trustees will select the place for the next annual convention.—Anderson (Ind.) Daily News.

The Two Births.

There has been a vast deal of pettifogging among professors of religion about the second birth, as it is commonly called. Those who have undertaken to explain it have not been able to very clearly understand what they have taught; and certainly those who they have tried to instruct, have been unable to understand the second birth from a religious standpoint. It has been a fair illustration of the old saying of confusion being worse confounded. The facts are that when a human being attempts to explain the ways of God he has undertaken a job that he cannot do, whether he is a priest or layman. Both the priest and the layman see through a glass very darkly, if indeed they can see at all. There are as yet no X-rays by which religious truths and errors can be seen, and most likely never will be. The best humanity can do in its incarnate state, is to approximate the truth.

It was Nicodemus who challenged Jesus for asserting that "Except a man be born again he cannot see the kingdom of God." He couldn't see how an old man could grow young enough to go through the experience of birth the second time; and Jesus did not enlighten him to any alarming extent on the subject, but made the matter still more obscure, if possible, by observing that "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." He however proceeded to explain the subject by asserting "That which is born of flesh is flesh; and that which is born of spirit is spirit." "That that is, is" as Shakspeare would have expressed it.

This last statement of Jesus, if taken to mean just what it says, probably explains the situation about as it is. It means that man has a dual nature. That the "flesh" or his physical nature is born into this world and lives until dissolution comes, when it is resolved into the elements of which it is composed. Physically man is but a small aggregation of matter, and in a physical sense birth is the commencement of the growth of this aggregation. The spiritual part of man's nature, which consists of the soul incarnated, is the result of the second birth referred to. It has a life above mere physical being. Jesus says that which is born of the spirit is spirit. This being so, it is persistent and immortal, and is born for all eternity. Spiritual birth is the commencement of an endless career for the individual soul. If this be the second birth, then the words of Jesus are full of meaning, and they proclaim a truth of the utmost importance to the children of men. But if that birth means conversion to the dogmas of some church, it would have been much better for man if he had never been born.

CARL C. POPE.

Black River Falls, Wis.

BOOK REVIEW.

How to Play the Mandolin. An Essay, with Rules for Its Practice, a Lesson in Tuning, and other Useful Information. By Joseph Singer, Chicago. Price, 15 cents.

This is the work of an experienced teacher, hence is wisely designed to be practically helpful and useful to learners, who desire a correct knowledge of mandolin handling, to gain true expertness and solid acquisition in the lines of mandolin musical expression. The learner who follows the instructions given, will gain genuine musical culture and artistic apprehension.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

LETTER NUMBER FIVE.

My poor wife was still sitting, as we had left her, completely exhausted by her grief; and a kind friend advised her to retire.

"Come and sleep at my house," she said; but my father said, "We must oppose this. Your wife will recognize our presence much better at home and in her own bed." So my wife retired in her own bed as usual.

She always kept a chair near the head of the bed, on her side, and I had been accustomed to sit down in this chair every night, before retiring, and treat her right shoulder, which was lame and rheumatic.

"Now," said my father, "do just as you have been accustomed to do: go and sit in the chair, and treat her shoulder;" and I did as he told me to do, and as I myself was inclined to do. I began to speak loving and cheering words to my wife, and to treat her shoulder as usual. Now her soul heard me, and her spirit felt my touch; but her material ears did not hear me, and her material flesh and brain could not sense my touch; so she cried out in her grief, "Oh, Carlyle! I cannot feel your hand;" and yet she seemed to realize the fact that I was there, and that I was treating her shoulder as usual.

"Can't you feel my hand?" I asked; and she replied, "No; oh, no."

Now I was somewhat chagrined and disappointed. Earthly habits reasserted themselves, and I exclaimed: "Oh! damn such a hand! I don't like it!" Now my wife heard this with her spiritual ears, and it was so explosive and emphatic—and so like myself and no other—that my wife laughed outright; and my father laughed heartily.

"There," said he, "it may be vulgar to swear, but it has caused your wife the first respite from her terrible grief. Really, nothing else would have done half as well."

I was actually frightened, for I thought I had done something dreadful as a spirit freed from the body.

"O, never mind," said my father. "It is really no worse for a spirit to swear that is out of the body than for one to swear that is in the body. If a man has been in the habit of swearing all his life, he doesn't stop stop it at once after leaving his material body."

"But, father," I said, "I have not been a very profane man. A word of that kind would occasionally drop from my lips, to be sure, when I was very much in earnest or excited, but I tried to live above profanity."

"Very well," he replied. "It certainly has answered a good purpose this time—it has checked intense grief and caused a laugh as nothing else could have done. Now, make gentle, soothing passes over your wife's head, just as your mother did over yours, and she will fall asleep. She must sleep or she will be crazed."

How gladly I did as he told me. My darling's eyes closed—she felt the soothing, spiritual magnetism, and she slept.

"There," said my father. "Your body lies in that other room, just as it did. We need not go in there."

"No," I answered. "I never want to look at it again, and it is perfectly useless for us to stay here, now that she is sleeping. Let us return. We will come back again in the morning."

"See how foolish your promise, that you would never, never leave her."

"Yes, I have been very, very foolish in many things," I replied. "But you will help me to do now as I ought to do."

"No soul, either in or out of the body, ever prays for help in vain," he answered. "I will help you, and so will thousands of other spirits and angels. Come, let us now go, for I have much to show you."

"Are we going back to the arbor again?" I asked.

"Not unless you wish to," he answered. "We will now go just where you desire to go, for we have many hours before us until your wife awakes."

"Father," I said, "I want to go and see with my own eyes, if animals exist after the death of the material form. I have not seen one yet; and still, it has been written many times, that animals exist after the death of the body. You know that those writings met with much opposition on that account. I have already seen a building, an arbor, flowers, vines, grass and trees; now, I want to know about animals."

We were floating out once more from the room where my wife was lying, sobbing in her sleep—the sleep of awful trouble and exhaustion—the room wherein I had passed out of my body. Again I seemed to float out into those green fields, this time with my father by my side, my brain much stronger, my sight clearer, and I was now able to move voluntarily of my own accord, and keep an upright position. We floated on out over a wide expanse, and the sight that met my eyes I can never forget. Here were vast plains covered with vegetation. It must not be forgotten that we were, or had been, in Southern California; but my father said that we had risen far above the Sierra Madras and were now looking out over the state of Arizona.

"We will pause here," said he, "and I want you to note well what you see, for it is decreed that you shall write your experience out through the hand of your wife, as soon as she is able to respond to our wishes; and you may be sure I looked with all my soul.

Now it was night in California and Arizona; but in the spiritual spheres above them, it was as light and beautiful as the most beautiful of California days. The first that I observed were Indians and Mexicans, I could easily tell them apart by the manner in which they were dressed. The Mexicans were tan colored trousers, white tunics, bound about the waists by bright colored scarfs; their hair was black, straight and long; and on their heads they wore what looked like long knitted caps, the extreme point hanging over and down at the back, ending by the attachment of a bright tassel.

The Indians were garbed in waist cloth, wide belts, and all sorts of hanging things, looking like the tails of animals; and their heads dressed high up with eagles' feathers—at least they looked like eagles' feathers. Many of the Mexicans and Indians were riding at full speed on the backs of ponies; and there were cattle scattered around in all directions, and in the distance I could see herds of buffalo, and as I looked more closely I perceived among the hills, deer and other animals.

"You are looking now, into the first sphere above the earth," said my father, "that is, a very small part of it, a small portion above California and Arizona, and a part of Texas and Mexico. What you now see, are the spirits of many of the animals and natives of those states. My son, you shall no longer believe, you shall know, and you shall not cause your wife to write anything that you do not see and know. Now, we have not time at present to look into all the details of what you perceive as a whole before you. This we can do at some future time. This, in one sense, is the happy hunting ground of the Indians; and the Mexicans, not finding the words of their priests true, are joining the Indians in their natural spiritual life, with great zest and enjoyment. It will be many years before they will rise into grander and brighter spheres. The Indian, with his natural intuitive sense, has always been nearer right in regard to the spirit world, than priest-ridden, civilized nations. He always believed, and taught others to believe that his dog and his pony would go to the happy hunting grounds as well as himself; and you can now see with your own eyes, that he was right."

I drew a long sigh of satisfaction. Then I had been right, and it was so.

"Life is involuted," said my father, "and all entities that go to make up the great ocean of life are immortal as individual entities, and they remain individualized forever. A natural law cannot break. If man, as an individual entity, is immortal, so are all other entities."

My father now turned to me, saying: "Your wife was so completely worn out, that she retired about seven o'clock; it is now nearing eight. We are quite near El Paso, Texas. There is a lady living there, whom I think you would like to visit."

"Who can it be?" I asked, forgetting for the moment that I knew anyone in El Paso.

"Mrs. Hadlock," he answered.

Ah! yes, yes. Mrs. Hadlock. I should like to see Mrs. Hadlock. Did you know about the pictures?" I asked.

"Yes," he replied. "I have been fully aware of all that has transpired which has interested you."

"Then Mrs. Hadlock and my wife really did see spirit pictures, as projected on plain writing paper?"

"They really did," he answered; "and they will yet see many more."

We had been moving on all this time.

"Now, let us go down," he said. "We are just over the place where she resides."

So we descended and entered a room where we found Mrs. Hadlock together with another lady.

"They are both mediums or sensitives," said my father. "The other lady is very easily controlled. Would you like to present yourself before her, and speak to her?"

"Yes, I should like to, very much," I replied; but I promised my wife that I would never, if I were to die first, control any other medium but herself."

"A bad promise is better broken than kept," he again said. "Mrs. Hadlock will soon visit Los Angeles and Long Beach, and you will be able to send a great test to your heart-broken wife."

This thought gave me joy, and I placed myself directly before the medium. Said the medium to Mrs. Hadlock: "I see the spirit of a portly-looking gentleman—he is bald on the top of his head, and has prominent, expressive blue eyes. I think he would like to say something to you."

My father now instructed me how to control the medium, and I said through her: "I am Carlyle Petersilea. I am dead—as they call it—that is, I am out of my material form. I passed out last night, or rather, very early this morning, and my poor wife is distracted with grief."

"O, that cannot be," said Mrs. Hadlock. "I heard from Mrs. Petersilea not long since, and he was nearly well. It may be his astral, or double, however; for a living person's spirit is often seen, you know."

"Not so! not so!" I said. "It is not my double, but myself—Carlyle Petersilea. I am out of my body. Go, Mrs. Hadlock, and comfort my heart-broken wife. Tell her that I came to you in El Paso, and it will be a great test to her; for, as yet, none except her immediate neighbors know that I have passed out."

But Mrs. Hadlock would not yet believe that it was my own self, but still continued to think it must be my astral form, or double. But time has proved that I was there, and did control and talk through the medium. In a few days they received the Banner of Light, and it contained the notice of my departure from the earthly body. Shortly afterward Mrs. Hadlock visited Los Angeles and Long Beach. When at Long Beach, she called on my wife, and told her all that I have herein written, about my showing myself and controlling the medium, and what I said. This has proved to be a great comfort to my wife, as well as a great test; and thus you all see that a bad promise is better broken than kept.

"Carlyle," said my father, "it is wholly unnecessary for you to return to your wife before the day on earth dawns, and we have many hours in which you can learn and see a great deal. Will you come with me and visit a number of your nearest and dearest relatives and friends?"

I thought this would suit me, just now, better than anything else, and so I assented. Now it will not interest the general reader to enter into the details of the meeting with my near relatives and friends; but I found many of them bright and beautiful beyond description, and some others not so bright nor so happy. Some still cherished their old prejudices and beliefs, which they would not give up. Others were still dwelling on the past, and mourning over what they had been, because they could not still be the same.

But I must tell you of one lady whom I met here—a lady that I had known well in the earth life. She had never been married and had been what the world called a sallow, wrinkled old maid. She had made her home with some of her relatives on earth, and as many of these same relatives were now in the spirit life, she still clung to them, and was still living with them. As my father had also been well acquainted with her in earth life, he asked me if I would not like to go and see her as well as the others? We entered the abode where this lady resided, and after greetings had been exchanged, we asked for Miss ——, and we were shown a door which led into her apartment. We opened the door and paused a short time to observe the lady. She was sitting at the far end of the room, with her back toward us, in a drooping, dejected attitude, looking almost precisely as she had looked previous to her departure from the earth life. My father spoke her name, and she turned her face toward us. On seeing me she arose, much agitated.

"Carlyle! oh, Carlyle!" she ejaculated. "Can it be possible that you, too, are dead, or have left the earth, rather?" and she rushed toward me, extending both hands. I took her hands in mine. How cold and lifeless they were in my grasp. Her form was thin and drooping, her face wan and dejected.

"Are you glad to see me?" I asked. "Are you not glad that I have come to this spiritual life?"

"I am very glad to see you," she answered; but cannot say that I am glad that you have come to this land of life in death."

I was grieved and disappointed at her words.

"Life in death?" I said. "I do not comprehend your meaning."

"On earth," she replied," "I felt that I was somebody; but I am nobody here. O, how I wish I could go back and live in the earthly body once more."

My father glanced at me, and I read his thought—but it seemed that she was not able to do this—his thought said:

"Carlyle, you must begin your work here now, although but a short time has intervened since your departure from the earthly body. Miss —— is one of those who live in the past, and thus far her friends have not been able to turn her perverted mind into the present and toward the future; and you will find many spirits here like her. I think you can help her.

"Why, Miss ——," said I; "to live in the earthly body again would be going backward, not forward. I already feel rather glad to be rid of mine. Certainly it has been a great clog to me."

"O, how can you say that?" she exclaimed. Think how lovely it was, when we were all together in your school, and you were teaching and playing so grandly.

"It might have seemed lovely to you," I said, "but it certainly was not lovely to me. It was there and then that the foundation was laid for my comparatively early departure from earth to this life. I am not sorry to be here, however, but I am sorry to have been obliged to leave my wife alone—as she often thinks—and desolate. Nevertheless, I mean to be happy and make her happy as soon as possible."

"She ought to be glad that she is not here," said Miss ——. I wish that I could exchange places with her, and go back."

"Do you wish to live your earthly life over again?" I asked. "I am sure you were never happy on earth so far back as I can remember you."

"I was much happier there than here," she replied. "It is dreadful to look forward to an eternity of dreariness."

"But why should eternity be dreary?" I asked. "I have great hopes for the future of my eternity."

"Hopes?" she said. "I have nothing to hope for."

"Why, is progress denied you?" I asked.

"The idea of progression gives me no pleasure," she answered. "To what, and to whom, and to where, am I to progress?"

I looked at her gaunt and shrunken form with a feeling akin to hopelessness.

"Go on," said my father's thought, with a meaning look.

"But is there nothing in this life that you desire?" I asked. "Is there no good and beautiful work to be accomplished? Is there nothing for you to do?"

"O, I don't know," she answered. "There doesn't seem to be anything that I care to do."

"You used to teach," I said. "Have you lost all interest in that occupation?"

"I never liked teaching," she said, "but I was obliged to earn money, and money is of no account here; and it is very wearisome to teach stupid pupils."

"Well, why not sing, as you used to do, then? Surely, there ought to be progress and happiness in that?"

"There are thousands here who can sing so much better than I can, that I have no courage to try. But what do you intend to do, Carlyle?"

"Whatever my mind and hands find to do," I replied; "and I mean to find happiness in the doing."

"You don't intend to go on with teaching, do you?" she asked. "O, it is so tiresome to teach."

"Yes, I will have a class of pupils just as soon as I can find them here. I will teach my former earthly pupils by impression, and I will do both, if I can."

My father looked at me meaningly, and uttered, "Yes! yes!" very emphatically.

"I don't know what object you can have in doing so," she said. "You will receive nothing for your trouble, I am sure."

"I shall receive very much for my trouble," I replied. "It is happiness that all desire, and it will make me very happy to watch the progress my pupils make in the art of singing and playing."

She sighed wearily. "I feel no interest in it, whatever. I wish I could die and be at rest."

"Are there no grand concerts given here?" I asked. "You used to enjoy going to concerts."

"Yes," she replied, "when those to whom I was related were to take part in them, and some of their glory redounded to me. Perhaps, now that you are come, I shall pluck up a little spirit."

My father gave me another meaning look. "You will save her yet," said his thought."

"But how can my glory redound to you?" I asked. "The glory should be in what you do, not in what I do."

"The moon shines by reflected light," said my father, sententiously.

"Do you wish to shine by reflected light?" I asked. "Would it not be better to shine by your own light, even if it were exceedingly small? No matter how small your gifts may be, if you cultivate them, they will grow brighter and brighter as the ages go by, until, at length, you may become a bright and shining light yourself. But you can never make much progress by reflected light from another. Still, I will do all in my power to urge you on toward trimming your own lamp, and letting your own genius shine forth. But I must go now and try to help one that is dearer to me than my own life. I am not afraid that she will hide her own light, but it will be obscured by grief for some time to come. Grief is a monster, and she will have a fierce battle with it. I must go to her help. She has been all the world to me, and I cannot be happy until she, with my help, is able to overcome this monstrous error."

"We are about to return to earth," said my father. "Will you not come with us, Miss ——? You can help us to help this grief-stricken one. You, as a spirit, ought to be able to give aid to one who is blinded by the material body; and, Carlyle, at present needs help to help his wife; and you will have the happiness of aiding him in so doing. As you help others toward hope and happiness, hope and happiness will spring up in your own soul and burst into brightness."

Miss —— looked somewhat interested, and her countenance became more pleasing.

"I am sure I am willing to help, if I can," she said; and so we three together started back on our mission of love and hope to one of earth's children—the one of all others on the earth that was dearest to me—the one that I would have laid down my life for, at any time, to make happy; but, in the laying of it down, great misery and not happiness to her, had been the result. But I had not laid down my life. My life and I had arisen together. Let me return now to comfort and tell her this. I know that her poor, blinded eyes cannot see me; but she shall feel me and know that I am with her still.

We returned; and I, together with my father, tried to establish a code of signals by which my wife might always know that I was present with her; but the signalling was imperfect, and she still doubted; yet, in many ways I manifested myself to her.

My father said: "There is but one way, now, that we can do much good. We can control her to write, better than any other way. Remain with her, and help her as much as possible, until all is over about the funeral. Brave as she is or may be, it is a terrible ordeal for her to go through. Remain with her as much as possible until time has somewhat modified her grief; and then we together will control her to write."

And now this is all I shall say concerning my private affairs and home affections. Hereafter, whatever I may write, I hope will benefit mankind in general, and I shall try to write nothing but the truth.

My life on earth was that of a public performer and teacher; and I can be nothing less here in this life. I hope to be more hereafter. I shall confine myself to the burning questions of the day and age in which the world now is; and as I have passed into the invisible or spiritual realm, I can now write from my own personal knowledge and experience. From Carlyle Petersilea to the readers of The Progressive Thinker.

A Chicago Lady In Australia.

The Melbourne (Australia) Age of January 11, makes mention of the opening address in that city by Mrs. Laura G. Fixen, of Chicago, as follows:

A service was held at the Bijou Theater last night under the auspices of the Victorian Association of Spiritualists, when Mrs. Laura G. Fixen, a lecturer who has just arrived from America, gave an address upon "Spiritualism, Science and Reason." There was a very large attendance, the accommodation of the hall being taxed to its utmost capacity. Mrs. Fixen, who is a tall, strong, well-developed woman past middle age, was accorded a hearty reception when she stepped upon the platform. She has the gift of the tongue, and spoke for over an hour in a quiet, melodious voice, making herself well heard throughout the building.

A slight American accent was perceptible, and passages of dry humor now and then revealed the fact that she hailed from the States. What she termed "her own" city is Chicago, where she is associate pastor of the Progressive Spiritual Church, vice-president of the State Spiritualist Association, president of the Marie C. Brehm W. C. T. U., and business manager of the Worlding Women's Home Association.

In welcoming persons of all creeds Mrs. Fixen narrated her personal experience in connection with religion. Born of Danish parents, she had been a Lutheran. Then Presbyterian church was the first she ever attended when she went to the United States. For some years she taught at the Baptist Sunday-school. The Congregational church was the first one she joined in America, and for twenty years she was a member of the Methodist church there. This candid statement created hearty laughter, followed by applause. When it had subsided, there came the confession, "Now I am a Spiritualist."

This portion of the lecture was listened to with great interest. Her request to the audience was, "Come, let us reason together." She asked them to have hope. The definition which she gave of "hope" was characteristic of many light passages in the address, and showed unmistakably that the speaker possessed the heart of a woman. "Hope is to the soul," she said, "what the baby is to the home. I hope a good many of you are blessed with babies in the home. It is God and man, heaven and earth, sunshine and happiness, all done up in one little bit of a bundle. It is inspiration of the father and the joy of the mother all done up in one little parcel." (Applause.)

The moral which was drawn was that, in the soul of every man and woman there was hope of the future. This was specially so with the Spiritualist, who extended the hope of a future life to everyone. She loved Spiritualism because of its breadth of vision—and when they looked at her they would recognize that she required a broad platform. (Laughter.) The body might be laid in the grave and resolve itself into its natural elements, but all lived again in the perfume of the rose or the song of the birds, and they believed that the spirits of their friends were all around them. They were, however, merely inquirers after the truth. Day by day their vision was being extended, and in the abundance of time the truth would, they believed, be made fully manifest to them. An explanation was given that the lecture was merely preliminary, and that in a subsequent one Mrs. Fixen would state the causes which led her to become a Spiritualist.

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NOTES BY THE WAY.

Harrison D. Barrett Doing Missionary Work.

From Jan. 10, 1904 to Feb. 12, I tried to do missionary work in the state of Maine. Funerals, lectures, parlor talks were all attended to according to my ability, and such inspiration as can be extracted from an unusually severe New England winter. Wherever I went the good people of my native state gave me a hearty welcome, and with the exception of three meetings, the audiences that greeted me were large, attentive and sympathetic. The intensely cold weather, long stage rides and drives, chills and fever, neuralgia and throat trouble proved too much for me, and I was compelled to desist for a time ere I turned my face westward. Nature's storms and man's cunning when united make a most formidable enemy for even a Yankee. My experience was no exception to the rule.

On Feb. 19, I started westward, making my first stop in Albany, N. Y., where I was most hospitably entertained in the spiritual home of Hon. E. A. Doty and family. Their home was charged with spirituality in its every part, and a sojourn there for three days was most soothing to a tired brain and pain-racked nerves. Wit, humor, pathos, sentiment of all kinds we indulged in and were mentally and spiritually refreshed thereby. Such spiritual uplifts cheer every pilgrim evangel, and give him strength with which to meet the storms and vicissitudes of every-day life. Would that there were thousands of such spiritual homes as Brother Doty's in all sections of our land today! This nation of ours would be much nearer being a civilized aggregation of mortals than it is to-day.

After a single address in Albany, given in the vestry of the Unitarian church, I journeyed on to Syracuse. Here I was greeted by that stout-hearted worker for the "good cause," Brother E. G. Reilley, and given a warm welcome to Syracuse. The lecture of Tuesday evening was well attended, and when it was found that I was not expected in Little Valley, arrangements were at once made for a second address on Wednesday evening. Despite the storm a goodly number of the devoted friends of truth braved the elements to listen to what might be said in behalf of Spiritualism. Here I received one of the greatest compliments ever paid me in my life. The Spiritualists of Syracuse, alive to everything that benefit the cause as a whole, and society in particular, are moving the direction of engaging a settled speaker. They honored me with a call to a two months' engagement looking to this very end, my labors to begin March 1, 1904.

I then saw nothing in my way to interfere with this arrangement, and accepted their most generous offer with a thankful heart. But there has been a slight hitch in carrying out this plan, owing to the fact that my mail had been delayed in reaching me. Missionary work for the N. S. A. and the Ohio State Spiritualist Association had been planned for me for the month of March in the state of Ohio, and dates assigned accordingly. This arrangement, antedating that of Syracuse, of course takes precedence, hence I shall work in the great "Buckeye State" during the present month, and open my Syracuse engagement April 1, provided there is no change of sentiment on the part of the interested parties.

Leaving Syracuse in the midst of a driving snowstorm, with the mercury hovering around the zero point, I made my way to Anderson, Ind., to take in the State Convention to be held there, Feb. 26, 27 and 28, under the leadership of that veritable Boanerges in Spiritualistic work, Rev. E. W. Sprague. With what delight the passengers found their train over four hours late into Anderson, the readers of The Progressive Thinker may well imagine. But Anderson was reached at last, and a few hours' rest accorded the storm-blessed (?) passengers whose destination was that busy Indiana city.

I need not dwell upon the convention or its work. A full report of its proceedings will soon appear in the columns of The Progressive Thinker, from which even the casual reader can see that the convention was a signal success. It was one of the most representative gatherings I ever attended, and every delegate was anxious to do his part to make organization a settled fact in Indiana. All of the representatives did their best, and that best has given us a well-equipped, finely-organized state association, with a splendid corps of officers at its head. The president, E. A. Schram, of Peru, is an energetic business man of wide experience in secular pursuits, and brings business methods as well as spirituality to his new duties. He has excellent help in all of the members of the board of trustees. The state Association of Spiritualists of Indiana starts out under promising skies, and "Success" is already emblazoned upon its banner.

Rev. E. W. Sprague was at his best in the discharge of his many duties, and has lost none of his old-time ability as a money-raiser. Mrs. Sprague was most happy in her work, and her genial presence added much to the convention's pleasure.

Dr. Julia M. Walton's psychic work pleased recipients of her spiritual bounties while her lectures delighted all who heard them.

Rev. Thomas W. Smith, one of Anderson's resident speakers, and Dr. Gardner Haines, the president of the Anderson society, each gave addresses of great merit.

The Temple choir, led by J. A. Wertz, discoursed excellent vocal music, and the two soloists, Miss Hazel Wertz and Mrs. Flora Russell, drew forth many encomiums of praise for their splendid work.

Little Miss Mosher gave two violin solos of great beauty, and rendered them with the skill of a master. The E. Z. mandolin orchestra rendered two selections that evoked salvos of applause.

From Anderson I journeyed to Toledo, to begin the work laid out for me in Ohio. Sandusky, Toledo, Elyria, Cleveland, Ashtabula will all be visited, and week evening addresses will be given in smaller cities and towns desiring the same. Dates are filling up rapidly, and societies desiring week evening lectures between March 13 and 20, should apply at once. I have no objection to speaking every day in the week, and twice on Sundays, provided dates can be made accordingly.

The Ohio State Spiritualist Association is doing splendid work this season, its board of trustees being a unit in their desire to advance the best interests of Spiritualism in all sections of the state. The President, Mrs. Carrie Firth Curran, is tireless in her efforts to serve the cause she loves. This is true also of every member of the board of trustees. With such a devoted band of workers at its head, the state association cannot fail to render the cause efficient aid.

For the present my address will be 123 Indiana avenue, Toledo, Ohio.

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Some Modern Miracles.

LITTLE CRIPPLE SKIPS AND PLAYS.

Mother Believes in Miraculous Cure by Water from Lourdes Grotto—Three Years' Affliction Ended After Devotions.

A cripple for three years, his left leg absolutely useless, Willie Murphy, the ten-year-old son of Mr. and Mrs. M. A. Murphy, of No. 232 Hull street, Brooklyn, has in a day cast away crutches and iron braces, stands erect and romps and plays like other children. The cure is discredited to a miracle performed a week ago at the Church of Our Lady of Lourdes, Aberdeen street, near Broadway, Brooklyn.

The anniversary of Our Lady of Lourdes was celebrated last Thursday week. In the church are hundreds of crutches and canes that have been thrown away by those who have been healed. Ever since Willie became a cripple through tuberculosis of the bone his mother has taken him daily to the church to pray for his recovery. In addition to this the family his spent several thousand dollars consulting the best specialists and surgeons in the city in an effort to cure the lad.

"We had almost given up hope that Willie would ever be well," said Mrs. Murphy to a World reporter yesterday, "but I had faith in the Lord and continued to pray day and night, that my boy might have the use of his leg restored.

"On Lourdes day I took Willie to the church, where he bathed in the water from Lourdes in the grotto, in the rear. 'Mamma, I believe that I am going to be healed,' the boy said to me. He was so impatient to get to the church. This gave me renewed hope and faith and I prayed the harder as Willie bathed.

"There were many other little crippled children there, and I felt so sorry for them. All took a little bottle of water home with them. When Willie and myself got home I rubbed his leg with some of the water and we kneeled and prayed together. That was on Thursday night.

"On Friday morning I called Willie to me, took off his raised shoe and iron brace and rubbed some of the Lourdes water over his leg. 'Why, mamma, how good my leg feels,' Willie said to me. 'I believe I can stand on it.

WONDER OF WONDERS.

"Then, wonder of wonders. Willie threw down his cane, stood erect and walked across the floor. For a moment I could not believe my own eyes. Then I realized that a miracle had been performed. I ran through the house shouting, 'Willie's cured, Willie's cured! Thank God, my boy is no longer a cripple.'"

Mrs. Murphy was so overjoyed that she sent the good news to her husband, a prosperous machinist; to all her relatives and friends in the neighborhood. In a short while, the Murphy home was crowded with rejoicing relatives and friends. All wondered at the great miracle. Willie was hugged, kissed, petted and showered with presents. He ran around the house, kicked up his heels and was just as jolly as his younger brother.

Up to the time of the cure, Willie wore a raised shoe, while his leg was supported on each side by iron braces. The knee was so tender that he could not bear any one to touch it. For the last three years he has slept in bed alone. He was only able to attend school three or four days during an entire month. When the remarkable cure was announced in the classroom, thanksgiving prayers were offered by all the pupils. The boy expects to begin attending school regularly on Monday.

Willie's lameness came almost as suddenly as his cure. When he was seven years old he was playing in the street one day, when his mother noticed that he began to limp. She thought nothing of it until the next morning, when Willie could not put his foot to the floor. There is only a slight limp in the boy's walk now, which will disappear, his mother hopes, as soon as the leg becomes a little hardened and stronger.

Father Poreille, pastor of the Church of Our Lady of Lourdes, was asked by a World reporter about the miracles performed in his church. He dictated this statement:

"Although I often hear of cures that have been obtained through the prayers of the people and the use of the water of Lourdes, yet I consider that it is not my place to pronounce these cures miraculous. The church is very conservative on such matters, and recognizes no miracles unless a minute investigation has been made by the church authorities. It seems too much like advertising, and the church will not allow any pastor to advertise his own parish."

"What is to be understood by a minute investigation?" Father Poreille was asked.

"Before we pronounce a miracle, the authorities seek the physician who attended the person cured and obtain from him a statement that the cured person could not possibly have been cured through medical aid," he answered.

The above from the New York World illustrates the important fact that spirits did the healing—Catholic spirits interested in promoting the cause of truth, as they understand it. When will people learn that spirit manifestations are common to all sects, and that no one has a monopoly of the same?

WOMAN MYSTIFIES SCIENTISTS.

Performs Astonishing Things While in Somnambulistic State—Psychologists of Bavaria Interested in Strange Phenomenon.

Doctors, scientists and psychologists throughout Germany have been greatly perplexed in the last few days by the mysterious performances in Munich of a French woman who goes by the name of "Mme. Madeleine G. ——," her surname having been kept a profound secret. She has been appearing here before small private gatherings and doing the most astonishing things while in a somnambulistic trance.

MYSTIFIES ALL PARIS.

The mysterious "Mme. Madeleine G. ——" is supposed to be the same woman who was mystifying artists and literati a few weeks ago in Paris, with her weird performances under a hypnotic influence. There she was hailed as a Trilby in real life. Not that she sang entrancing songs while under the hypnotic spell of a Svengali, but that she followed with her body in strange rhythm the strains of music and in perfect harmony with its spirit and mood. Several rehearsals were given in private and scientists had to admit that the woman undoubtedly was swayed by the mysterious influence and that it was not possible for her to simulate all the emotions she passed through in the hypnotic spell. After the rehearsals in Paris nothing was heard of the woman and it is believed that she is the one who is now puzzling the scientists of Germany. She is a woman of much grace, but on no account can she be regarded as attractive in person. Under the hypnotic influence, however, she appears to undergo a complete physical transformation. She becomes strangely composed and moves with a grace that seems almost supernatural. At these private rehearsals the woman is introduced by Dr. Von Schreneck. Then Dr. Magnin of Paris places her under the hypnotic spell with a few passes in front of her eyes and a little hard staring. Within a few minutes she appears to fall into a soft sleep in an easy chair.

MUCH AFFECTED BY MUSIC.

Then someone begins to play on a piano in the room and the subject forthwith shows that she has some somnambulistic knowledge of the music. She rises from the chair slowly, her eyes wide and staring, and follows every note with the most graceful and rhythmic motions of her hands and arms.

While she was deep in a waltz performance the pianist suddenly began to play a funeral march. Mme. Madeleine stopped and stalked across the little stage sadly and solemnly, her face downcast and pale as death.

Then a chapter was read from a romance. In it was an interview between a woman character and the man she loved. Mme. Madeleine followed in pantomime every motion brought out in the reading with the most remarkable accuracy. In her face was clearly depicted all the feelings aroused in the heart of the woman in the romance.

HAD A PROPHETIC VISION.

Russian Writer Foretold Disasters that Recently Befel His Country's Navy.

Once of the most remarkable instances of political prophecy that have come to light in recent years is reported by Dr. E. J. Dillon. A Russian named Levitoff published recently at Port Arthur a pamphlet urging that the Russians do everything possible to gain time and that they withdraw the fleet as an incumbrance, and depend upon their numerical superiority on land. With great clearness he pointed out the perils of meeting Japan on the sea.

"The Yellow Bosporus" (the Straits of Corea) "is a trap into which the Japs, at England's instigation, are trying to entice us. So long as we steer clear of a sea fight," he continues, "the command of the sea and the Anglo-Japanese alliance are not worth a sucked egg. If we resolve to keep out of an engagement on water and if we are further prepared to do without our fleet, not only by refusing to increase it but by getting ride of it wholly and without reserve, then the Japanese doctrine, Asia for Asiatics, becomes meaningless and we have a free field on which to continue our work of culture in that part of the globe."

THE LIFE OF THE SOUL

An Open Letter to Mrs. M. T. Longley.

Mrs. M. T. Longley—Dear Madam and Co-Worker in the Cause of Truth:—I read the article in The Progressive Thinker of Feb. 6, on the subject, The Life of the Soul, and I notice that the ego that was speaking through your organism did not make mention of the origin of the soul, only that that the mind of man could not comprehend it. Now I think different, for I believe the mind of man is all-powerful as far as unfolded.

He also stated that a mind that could explain these wonders of the infinite could not come in contact with finite life; and in that I differ from him. The time is past when that was a fact, and we are now just entering on a new cosmic day, which commenced in 1898, and this new cosmic day will reveal many things that heretofore have seemed impossible.

Now in the last few weeks I have held a conversation through my own clairaudient powers with a very intelligent entity that claims to have reached the high state of unfoldment or vibration so that he could behold the infinite and that he is one of a few that by their own will force can come to a lower rate of vibration and teach the people of earth some of the higher truths; and I asked him in regard to the origin of the human soul, and his reply was that it sprang from the vibratory waves of the universal soul which is composed of both positive and negative vibratory waves and as these two waves come in contact with each other they throw off a spark of light (soul) same as two wires charged with electricity do, and this new soul commences to increase in vibration and gather particles around it to protect itself from other stronger vibrations, therefore the covering that Mr. Pierpont spoke of, then in time by the same process it takes on the spiritual covering and by power of attraction it takes on the human form or any other form for a time, then as the latter wears out or fails to be preserved, this soul moves out, the same as we would move out of an old house and see or vibrate till we found one more suited to our needs; but they can teach the human mind to preserve itself and body it lives in, and to unfold in knowledge until this human mind continues to seek the finer covering and will not dwell in the physical, but will not live below the spiritual vibrations, and then in time this soul will or can by continuous changes for the better throw off this spiritual covering.

Now this oversoul or universal soul is as said before throwing off new souls. Now these souls that are thus thrown off do not come into the human form but as they are part of the universal soul they are composed of the same component parts as the universal soul (as a child to the parent) and this soul becomes a planet and is composed of vibratory waves both positive and negative, and by the same process new souls are born on different planets. Also these souls if in the right vibration can and do vibrate to the place in the universal consciousness where they belong, according to unfoldment, and there remain in different forms throughout the cosmic day in which they were born, or until they unfold the mind so as to be infinite. As the mind unfolds, the coverings that surround the soul become thinner or more transparent and will finally dissolve into the elements.

Now, Mrs. Longley, I was strongly impressed to send these few lines to you and you can do with them as you think best; you can, after reading them, throw them in the waste basket, or you can send them to be published, it is all the same to me. I have lots of those writings and I shall not even keep a copy of this as they come to me or are revealed to me at any time. Hoping you will not take offense by my sending this to you, and wishing you ever success in unfolding the truth to the minds of men, I am, as ever, a seeker after the higher truth, JUD JOHNSON.

Grand Rapids, Mich.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

THE ANGEL GUESTS.

As I sit in the silent gloaming,
And think of the loved ones gone,
My soul is filled with moaning,
And my heart seems very lone.

But a sweet voice, out of the dimness
Sends greetings my heart to bless,
And tells me my loved ones are living
In the home of Eternal Rest.

Living and loving as in former years,
With hearts as tender and true,
And they reach out their hands in the twilight,
To those whom on earth they knew.

They whisper, in accents most tender,
From out the evergreen shore:
"Our spirits are nearer than ever,
We love you the same as of yore.

"We come to you often to cheer you,
We hover around you at night,
We tenderly watch ever near you,
We fill your soul oft with delight.

"We speak of our Heavenly Father,
We tell of His love and His care,
We dry all your sad tears of sorrow
And help you life's burdens to bear.

"Then welcome us, friend, to your household!
Make room for each heavenly guest!
We bring only love and good wishes,
From out the bright land of the blest."

EMMA M. HARRINGTON.

DeWitt, Iowa.

An Easy Way to Make Money.

I have made $560.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

Mrs. W. B.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

IMPORTANT QUERIES.

YESTERDAY, TO-DAY AND TO-MORROW THOUGHTFULLY CONSIDERED IN THE LIGHT OF MODERN REASON AND THE HIGHER CRITICISM.

The physical attributes of the human form in times past were the same as now. Why did not man wrest from nature the essentials of comfort and refinement that prevail at the present time? If "the brain secretes thought as the liver secretes bile," why could not man entertain superior thoughts, or manifest superior mentality when he was living nearer to nature?

Why was he comparatively contented with the adobe dwelling, the mud hut, or rude cabin located in the wilds of the forest?

Why did the crude means of transportation satisfy his requirements—modes of communication with his fellow so far inferior to what we now possess?

Why was he so indifferent to the cultivation of the beautiful, and neglected to embellish his surroundings which would thus render the external more pleasing to the eye, or an improvement upon the native crudity of the wilderness?

Why was he so cruel and barbarous in the treatment of others, in such marked contradistinction to the magnanimous policy pursued in this enlightened age?

To travel down the stream of time beyond and anterior to this early period we would find conditions coarser and less salubrious in proportion to the perception of the race. Nature, like the human, was undeveloped, rough and uncouth, manifesting morbidity and crudity, until aroused into activity and refinement by a higher culture of mentality on the part of man. The reason why coarser conditions obtained then than now was because man was not so individualized; in other words he had not unfolded the progressive element of his being.

This object lesson presented to us in every-day experience is an earnest of the future. Why should not man continue to progress eternally, to unfold from within, directing and unfolding impulses which will eventually endow him with the powers and possibilities of a God?

Seeing that we have no wish or inclination to again adopt such moral and social conditions, which we have long ago outgrown, why should we cling tenaciously to the religious ideas that were only sufficient for the requirements of the people existing at that time?

Why should not man progress in thought along the lines of spiritual speculation in proportion to the unfoldment and refinement that he demands and elicits from nature?

Why should man's conclusions respecting the spiritual be absolute, fixed, and unchanging when he is forever changing, moulding and refining the external by his wonderful mentality?

Are his spiritual faculties to remain dormant while his intellectual capacity is striving to grasp the very soul of being?

During the Middle Ages, after endeavoring to fetter and coerce mankind by the imitations of those horrid engines of torture, the rack, the iron boot, the thumbscrew, and other operations too numerous to mention, man's spiritual activities became morbid and lifeless for many years, until it required the thunderstorm of mental revolution to arouse him to a true sense of his relationship to the higher requirements of his nature. Even as the violent elemental storm becomes absolutely essential to maintain animal and human life on earth when the equilibrium is disturbed, and injurious factors interpose, threatening man's very existence, so in the spiritual realm of thought a tremendous disturbance becomes necessary to arouse the soul from its sleepy condition; fiery arrows of thought-lightning flash to and fro; thunders, roaring, deafening, deep and loud, shake the very earth to its center; but eventually the atmosphere becomes pure as the breath of morn.

Then man feels the throbbing and pulsation of individuality knocking at the external for expression; he girds on his armor like a mighty warrior, and bids defiance to conservative systems of thought and obsolete ideals. He seeks glory and power in other fields of investigation and research, bravely enters the holy of holies to the spirit, ultimately standing forth conquerer and controller of everything beneath him.

Thus endowed with creative possibilities, that principle of individuality must eternally unfold in infinite expression and power.

The lion spirits of progress, Voltaire, Paine, Bradlaugh and Ingersoll, applied the dynamite of iconoclastic thought and a terrible explosion ensued; the spiritual atmosphere enveloping the civilized world became lashed into rapid vibration, and man became rescued from spiritual death.

Fancy a soul that can conceive the idea and maintain the possibility of despatching intelligence and power round the world independent of a visible material medium, believing that man is a "creature full of bruises and putrefying sores." THINK OF A BEING WHO CAN EXTRACT LIGHTNING FROM THE MIGHTY CATARACT, AND MAKE IT HIS ERRAND BOY, AND DISPENSER OF MATERIAL BLESSINGS TO HUMANITY, ENTERTAINING THE CONVICTION THAT MAN IS A LOATHSOME REPTILE, WORTHY OF ETERNAL DAMNATION OR SPIRITUAL DESTRUCTION.

Tell that fond mother while she is dancing on her knee that "repository of infinite possibilities," that her child is naturally depraved, and may ultimately be consigned to eternal torment, and she will freeze your very soul with a contemptuous look of honest indignation.

Where is there a man endowed with all the sympathy, moral integrity, and spiritual development possible here on earth who will sneakingly, cringingly, cowardly and despicably allow another man—innocent—to suffer for his misdeeds? Nay, even "the noble red man of the forest" would not submit to this. The popular barbarous conception of man's relationship to the spiritual is a relic of the serfdom of the past. While feebly and half-apologetically striving to express his soul attributes, the being whom he supposes to be his ruler and arbiter of his future destiny, imposes upon him positive commands of obedience, and threatens him with dire calamity if he refuses to submit to these imperious dictates of a despotic will.

Man being determined to assert his individuality, dares to "beard the lion in his den." As a result, he is not only cursed, ostracised, and thrown out upon the cold world, friendless and hopeless, but succeeding generations must also incur the wrath and displeasure of the tyrant, with the probability of being hurried to eternal perdition. The sweet emblem of innocence and purity, which the mother loves dearer than life itself, is not exempt from the merciless rapacity of the fiend, but he pursues that child with vindictive hatred, resolved to wreak his vengeance even upon a helpless babe. Nothing will gratify his outraged feelings, but that his own son should come to earth, and be put to a horrible death, as a means of reconciliation. Those who receive the divine approval when they pass over to the spiritual condition will be rewarded with a harp and a crown, on condition that they stultify their manhood and sink their individuality in a sycophantic prostration of all that constitutes them grand, noble and intelligent beings. And this is to be their future destiny; to honor, applaud, praise and glorify a despotic monarch, whom they must despise and detest with all the loathing of their souls.

Man's sense of justice, reason and intuition—nay, even nature herself—protests against this awful rendering of the purpose of life. The great yearning cry of the soul is for a philosophy of existence in harmony with its aspirations and progressive needs.

Seattle, Wash. C. G. OYSTON.

OSTEOPATHY AT FAULT.

Was Dr. Still's Diagnosis Correct?

I write the following article with two purposes in view, first with the desire to inform the many friends of Mrs. C. M. Chown of the progress and development of her long, tedious, and as I believe unnecessary illness. My second purpose is to express in no uncertain way my opinion of either the criminal carelessness, or else pernicious ignorance of Dr. Still, the celebrated founder of Osteopathy. It will be remembered by the friends of Mrs. Chown, at Mount Pleasant Park, Clinton, Iowa, that the day following one of the camp dances, at which she had indulged freely in that delightful pastime, she was taken ill with strong indications of rheumatic trouble in her right limb.

As Mrs. Chown was suffering severely, and the famous Dr. Still was on the grounds, I was urged to secure his services, which I accordingly did. As soon as he came into the presence of Mrs. Chown, and after he had made a hurried examination, he immediately pronounced her trouble a dislocation of the hip. I was greatly surprised at such a diagnosis, as I could not understand how a woman with a dislocated hip could have danced up to a late hour, then returned home, go to bed and without any knowledge on her part of how and when, reach such a condition as revealed by the alleged diagnosis of Dr. Still, but I did not consider that it was for me to question the ability of the celebrated osteopathist, so I consented to my wife submitting to his treatment (for which I am heartily sorry now). In accordance with the indications of his diagnosis, he manipulated the limb for the supposed purpose of reducing the alleged dislocation; such manipulations produced in my wife the keenest agony, causing her to faint, and the strange part of it is that until after his manipulations she had suffered no trouble in the hip, but with the cessation of his manipulations the agony did not cease. After he had left the house her sufferings were terrible. I found it necessary to call him later in the evening, as her sufferings were unbearable. He then declared that a nerve was pinched in the articulation of the hip, and by further manipulations endeavored to remove the difficulty, but with what measure of success may be judged, when I say that Mrs. Chown remained flat on her back for twenty-one weeks, and even now after six months can only get about the house by the use of crutches.

Now my contention is, that before Dr. Still's first visit there was no dislocation of the hip. I contend his diagnosis was entirely wrong, and if at any time there was a dislocation, then it was produced by his manipulations on his first visit, but the injury to the joint had been so severe by the violence of the manipulations, that her long disability followed as a consequence.

There may be virtue in Osteopathy, but I have mighty little faith in it as administered by its celebrated founder, Dr. Still.

I have been instigated to write the foregoing after witnessing for six months the terrible sufferings of my wife, which I feel sure are the direct results, as I have said, of either the deplorable carelessness or reprehensible ignorance of a man who issupposed to be a teacher. Yours for justice and right,

Lima, Ohio. C. M. CHOWN.

So Easy to Forget.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietory medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out a thousand, this rule is never strictly followed. You start in to observe it religiously and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are that he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettona (formerly, known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. Sold at all druggists.

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"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.



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If you order only one book, and that one neither of the books mentioned above, the price is 50 cents.

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7—The Occult Life of Jesus.
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When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These ten books, substantially and elegantly bound, and printed in the neatest style of the printer's art, will be furnished to our subscribers for $3.10, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

In conclusion, bear in mind that the postage on these ten premium books is about ONE DOLLAR, leaving this office only $2.10, illustrating the great bargain you are getting—a bargain the like of which was never known before on this material plane.

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Man and the Spirit World as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.10.

Bible and Church Degrade Woman. By Elizabeth Cady Stanton. Comprises three essays on "The Effect of Woman Suffrage on Questions of Morals and Religion." Price, 10c.

Man the Microcosm. His Infinite and Divine Relations. Intuition—The Light Within. By Giles B. Stebbins. Price, 10 cents.

Father Tom and the Pope, Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Mag zine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

It Will Spiritualize You.

"AMBER" ON BEING PLEASANT.

A Woman Without Gracious Manners Is Like a Blossomless Stalk in a Garden.

Somewhere in New England in a wayside graveyard a little distance out from town, on a side-hill perhaps, overlooking a quiet valley through which a slender river winds, or far up the heights where the air is thin and clear these frosty nights, and the clustering stars are tangled in the deep spaces of the sky like swarming bees, they tell me there is a half-sunken headstone which bears these words: "She was so pleasant." Nothing more to hold back the memory of that one vanished woman from the eternal silence. Not the record of any deed she did or word she spoke, and yet what a picture we have in the stroke of those simple words. Not a great woman, perhaps, but O, what a comforting one to have around! Likely as not she was little and plain, and wore nothing more elegant than calico and homespun all her days. If we had strolled that way in any of those long departed years when she dwelt upon earth, loitering down the summer road and looking into the old red house where she made her home, we should have seen between the rows of dusty hollyhocks about the door her trim figure bustling about tidying up the place with a woman's brisk and happy touch; no great work, surely, but it went a good ways towards the making of her pleasant home. Or between the bird songs that filled the old orchard with bugle calls we should have caught the cadence of her voice, never scolding, but often admonishing, encouraging, cheering.

Though we listened long we should have heard no advocacy of suffrage or reform, no well turned sentence that bespoke a superior mind and a brain active in its search for the higher sphere of woman, but we should have caught the echo of her good-night as she tucked the sleepy boys in bed, or held the curly-headed mite of a girl in her arms a moment between the pauses of her work. We should have listened to the comfortable voice as it encouraged this one in a difficult task, or smoothed the tangles out of that one's perplexity. We should have seen her catch her sun-bonnet from its nail and fly across the meadow-lot to take the men folks a bit of lunch, or slip through the gap in the garden wall, to speak a word of comfort to the neighbor whose baby was but lately dead and buried. Every thing she did, or said, would have been like the blowing of a breeze through a bed of balm, shaking a thousand sweet influences through the air. Leaving her to go back among the more gifted and restless daughters of earth would have been like leaving a June rose to take up with a milliner's stock of artificiality. She has been in heaven for many a year (we can imagine it is sweeter living, even there, for the charm of her presence), and of her earthly record there remains nothing but the words on the crumbling headstone in the village among the hills.

But what could you or I ask better to be said of us, my dear, when those heads are lying low in the eternal sleep? It is easy enough to win plaudits for bravery and good service in momentous things. The soldier who marches to battle behind a banner and the woman who by her executive skill shapes a home and brings up a family are both deserving of praise, but Lord bless you! they are forced to march whether they will or no. The one to health and the other to destiny. It is one thing to go about our life work from a sense of stern duty, and another to go about it in a way that shall make both ourselves and everybody about us happy. With you and I life is a forced march half the time, but with the blessed woman asleep among the hills it was like the advance of a summer day through a land of blossoms.

It was a greater thing perhaps to be Joan of Arc, but it was a sweeter thing to leave this epitaph on the wayside headstone for strangers to read. In the eyes of the big and critical world it would have been more to her credit had she written a book or championed a cause, but to the young heart of common humanity it is better to be loved than to be admired, and she of whom it could be said, "She was so pleasant," won a sweeter plaudit than she of whom it might be written, "She was so gifted," or "So great."

To be pleasant is a consummation that lies within the power of every one of us. To be great is the possible achievement of the few. There is nothing that sits so gracefully upon a bright woman as gentleness and pleasantness. The brightest intellect the Lord ever struck from out the eternities is devoid of charm without the gift of affability and sweetness of manner. A man without either natural or cultivated civility is the most disagreeable thing in nature outside of a burdock or a hedgehog; but a woman without the gift of gracious and pleasant manner is like the sight of a blossomless stalk in a garden meant to grow roses.

AMBER.

THE PROGRESSIVE THINKER

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SATURDAY, MARCH 12, 1904.

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All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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Women in Educational Affairs.

Mrs. Helen Loring Grenfell, who is now serving her third term as Superintendent of Public Instruction in Colorado, has recently been in Washington, attending the National Woman Suffrage Convention. She claims that woman suffrage has resulted in greatly benefiting the educational system in Colorado. More money is spent per capita upon the education of children in Colorado than in any other state. The schools are entirely out of politics, no school director is ever elected or teacher hired on account of his or her political affiliations.

In thirty-three counties of Colorado women are county superintendents and most of them in counties with the largest population. The men and women teachers receive equal pay for the same grade work and women are eligible to any and all positions. All their state institutions including their State University have women on the faculty.

If there was nothing more to be gained than the receiving of equal pay for equal work, it would be sufficient reason for every woman demanding the ballot.

In Wyoming almost the first law that was passed after women were enfranchised was one giving all women in governmental employ equal pay with men for the same work, including public school teachers.

JENNIE HAGAN BROWN.

If reports be true this lady is now on the ocean on her way to Australia. She is one of the foremost lecturers in the ranks of Spiritualism, and we can cordially recommend her to our brethren on the other side. Her lectures are of a high order and her poetical improvisations always charm her hearers. She should receive a cordial welcome.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

Reforming Criminals.

The reforming of criminals instead of punishing them has attracted the thoughts of philanthropists, and much has been done to ameliorate the hardships of imprisonment. The necessity of society protecting itself is unquestioned, and the problem is how best this can be effected? The old method of vengeance, the infliction of punishment, with expectation of deterring the convicted criminal from repeating the crime, and keeping others from lawbreaking, through fear, has proved a dismal failure.

The sad fact is that criminals more often repeat their crimes than reform. Why? Because those released from prison with the reputation thus received, find no place for them, and unless protected and encouraged by friendly influences, they find it most difficult if not impossible, however determined they may be to live honest lives, to successfully hold to their resolutions.

The obstacles in the way of a prisoner released from the penitentiary, were never presented in a clearer or more forcible manner than the following from the Cleveland Plain Dealer. It is the more remarkable because spoken by a police official, and is the conclusion of his many years' experience with the criminal class. He says:

"It is a severe test of the strength of character of a criminal to really and truly reform. For such a man the path of rectitude and right is certainly a lonely one. Stop and think of it. I know a man in this city who served ten years in the penitentiary for burglary. He was a good burglar. I mean that he was as successful and daring as any of the profession. After he got out he determined to live an honest life. He had been in town but a short while before some of the men picked him up and brought him down to see me. They wanted to know what he was doing and where he was living. He explained to me that he was doing his best to be an honest man. He has a job. He works long hours. And his wages are but $1.10 per day. Think of that. There was a man who had enjoyed the best of everything while he was a thief.

"For years he had been accustomed to the comradeship of men of his kind. And among themselves these people are splendid fellows. They have a big time when they have money, and when they don't they have little trouble in obtaining advances from those who make fortune on their daring. This man had always lived with people of this kind. Their language was his language. I mean that thieves' slang was more familiar to him than good English, or the talk of the workingman.

"Now he stands alone. He is in a new world. It is hard for him to conduct himself and think along the lines of the people he has daily contact with. The only thing which will prove an anchor to the windward for this poor fellow is the thought that he has friends behind him who know all, and who are going to back him. I have told him that this department will do all it can for him. Not as a department, of course, but as individuals. I have tried to demonstrate to him that should they be compelled to arrest him, he would cause them pain. I have explained to him this fact that it is human nature to help the man who has been down and given the worst of it before helping a man who has not been there."

This police official has a kinder heart than is usually found in the business world, and unless the man whom he takes for an example, has more than ordinary resolution, all the sympathy of the police will not prevent him from returning to the ways of crime. The world has made the path of reform less attractive and vastly more difficult than that of transgression.

What is the need? Education of the head and hand, to keep men and women out of the penitentiary. Education, of those unfortunately confined there. Lastly a helping hand, charity and sustaining influence for those released, who have to begin life anew with the disadvantages of a shadowed character.

We have wealth lavished on universities, churches, libraries, and numberless charities, while here is an opportunity for the assistance of the fallen and unfortunate which received no attention, and is of greatest moment.

Cannot some of the multi-millionaires be interested in a movement which shall have for its object the provision for released criminals, giving them a home and employment until they can find a place in the world which closes all doors against them? Here is a humanitarian work worthy of all praise and one which offers an unoccupied field.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

A Catholic View of the Use of the Bible.

The prize offer for the best essays on the origin and history of the different versions of the Bible has stimulated inquiry and Bible study, but it is questionable if it does more than confirm the already too prevalent belief in the value of the book as a sacred inspiration. The vital point of its beginning, and human origin will be absolutely ignored. An essay by an impartial freethinker would be thrown by the committee chosen for examination of these essays, into the waste-basket without reading.

The Catholics have already found an exponent of their belief in Father Heusser, of Overbrook Seminary, Pa. He champions the Catholic Douay version, and denies that the Protestants have anything to compare with it. To the taunt that the mother church has never voluntarily translated this holy version into the vernacular, he quotes St. Peter as admonishing Christian converts to heed what St. Paul taught them, that portions of God's inspired book if read promiscuously would become a stumbling-block, and "warns them and thus stigmatizes the danger of private interpretation by the unlearned." Catholicism did not object to Wycliffe or Tyndale translating the Bible into the language of the common people.

"But," says Father Heusser, "that they used the translated Bible to establish a political socialism akin to the anarchistic socialism in the political order of our day. That is the sole charge for which the Catholic authorities can be held responsible in judicially condemning these men, who were zealous and, perhaps, sincere enough, but whose zeal, like that of most self-constituted reformers, was not according to wisdom. And as a civil government may legislate against and even coerce into submission public fomenters of strife (who claim a direct and uncontrolled mission from God to say and do what they deem just), if they disturb the public order, so will the church, which exercised a more directive power in those times upon the government than it does in a purely secular age like ours, be recognized as having used a legitimate and freely conceded right to censure and to punish."

The church has then the right to decide what is for the public good, and to torture and burn the heretic who disobeys by setting up his private opinion!

The holy father gives his whole contention away in this ingenuous paragraph:

"A translation of the Scriptures into the vulgar tongues is not absolutely necessary nor indiscriminately profitable. This stands to reason since, except through the interpreters in the synagogal and Christian priesthood, the Bible, except in fragments, was not and could not have been known for centuries after the establishment of Christianity. As to the absolute and indiscriminate reading, the words of St. Peter and the effect of Protestant divisions prove that it requires check and guidance."

There is one point, however, that he makes that ought to set the Protestant revisers thinking. It is that the revision of 1880 corrects 20,000 errors in the authorized version, of which ten per cent are returns to the Catholic text! And Father Heusser naively says: "Another revision may bring us back entirely to the old Douay version" (the true Catholic).

The real controversy is not, however, over the versions. The Catholic may be as good, or better than any other. It does not seem that the inspired author has made the best, clear enough for the understanding of the people, and priests must stand between and tell them what to read and how to understand.

WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of indifference.

GEO. B. WARNE,
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"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price $1.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

REPORT, EDITOR-AT-LARGE

For the Quarter Commencing Dec. 1, 1903, and Ending March 1, 1904.

Executive Committee N. S. A.:—I have the pleasure of submitting to you for the past quarter the following report;

Reliability of France: A Reply to Editorial in the Register, Sandusky, Ohio, at request of the Psychical Society of that city. The Register is one of the most influential papers in Northern Ohio.

The Case of Mary Kidder. In the Telegraph, Kalamazoo, Mich.

Reply to Sermon of Rev. Howard. In Evening News, Wheeling, W. Va.

Reply to Dr. Frazer. In Daily Truth, Elkhart, Ind. Especially devoted to his assertion that Flammarion had renounced Spiritualism. The same furnished the Banner of Light.

Scientific Men and Spiritualism. Written by request for the Mount Carroll News (Ill.).

The Growth of Spiritualism. Furnished by request to the Missoula (Montana) Journal.

Historical Facts Concerning the Fox Sisters. Revision of MS by Titus Merritt. Published in The Progressive Thinker.

Reply to "Modern Spiritualism Exposed." In The Progressive Thinker and Banner of Light.

"Is Mediumship a Crime?" Reply to Hon. Geo. H. Peake in Register.

Radium vs. Spiritualism: Review of Prof. Ramsey. Copy furnished all the spiritual papers.

Reply to Rev. Lasswell. In Bureau County Tribune, Princeton, Ill.

Something About Spiritualism. For Journal, at Amery, Wisconsin.

"Spiritualistic Proof Scouted." Reply in Record-Herald, Chicago, Ill.

Kellar, the Magician's Expose of the Mediums of Cassadaga. Copy furnished all the spiritual papers.

It is a remarkable fact that many sermons have been delivered mostly from orthodox pulpits favorable to Spiritualism, and reported in the daily press. Some of these discourses are everything the most ardent Spiritualist can desire. Fewer denunciatory articles have appeared in the secular press, and many favorable have been published. The exposures of fraudulent "materializers"—I will not write mediums—has given occasion for sharp criticism, well deserved, but it has not been made to do service in denouncing the cause as a whole. These fake "materializations"; the constant exposures of mendacious fakirs who have been endorsed by Spiritualists, and too often have credentials from Spiritual societies, is the heaviest load Spiritualism has to carry, and it is impossible for it to maintain its high claims unless it frees itself from these vampires.

I am respectfully,
HUDSON TUTTLE,
Editor-at-Large N. S. A.

Soul Culture and Brain Culture.

In the course of a lecture given to the Soul Culture Club of St. Louis, Dr. A. A. Lindsay linked love to chemistry, and "suggestion" to soul and brain culture, in a clear and philosophical manner, worthy of close study. The following gives an idea of the trend of his discourse, which, as will be seen, was highly instructive;

"Suggestion," said Dr. Lindsay, "plays a most important part in every love affair. Though the individual may be unconscious of the fact, yet his or her every thought and act which in any way concern the loved one, may be construed into a suggestion, which will have either a good or a bad effect. The degree either may attain is determined by the nature and strength of the suggestion."

Dr. Lindsay asserted also that chemistry enters into love affairs when they reach a certain stage. This assertion is based upon the psychological fact that continued thought upon a given subject produces new brain cells.

"This change," he said, "the building of new cells, is a chemical action. When the thoughts of an individual continually dwell upon another person, new cells are formed into which the individuality of the other person enters.

"When two persons meet, certain mental impressions are instantly formed by each. A word or an unconscious gesture may convey a suggestion from one to the other. This suggestion may either repel or attract, and though the impressions are formed unconsciously, they instantly manifest themselves.

"We frequently are unable to assign any reason for liking or disliking a new acquaintance. Still we either like or dislike. The feeling is present, and it is due to the unconscious suggestions which are given and received when a meeting occurs.

"The color of a lady's eyes may be attractive to a man she meets. This fact shapes itself into a suggestion, which he receives. Later they find that the society of each is pleasing to the other. Each of them is continually throwing out suggestions which are favorably received by the other. Repetition strengthens these suggestions, and all the time the suggestions are building up new brain cells, which are purely the result of one thinking of the other.

"Unless adverse suggestions which are equally effective are formed, the natural result is that the two arrive at a condition or state of affection known as love, which either grows stronger or weakens, dependent upon new suggestions which may be given out.

"A woman may love a man, and after a time something he does gives her pain and displeasure. This pain and displeasure act as a suggestion, forming new brain cells, and if it has more strength than the suggestions which have caused her to love a new feeling of dislike will spring up."

MAUD LORD-DRAKE.

To the Editor:—The book "Psychic Light," by Maud Lord-Drake, was received this week, and I have commenced to read it, and I must say I am perfectly fascinated with the work, and I think no Spiritualist family in the country can afford to do without buying the book. I have known Maud since the summer of 1872, when after parting with a dear and only son, as I then supposed, never to meet again, but being in Chicago just seven weeks after Robby had passed away, I was induced by the advice of a friend who was a Spiritualist to visit a seance held by Maud, on the north side of Madison street, I think about or near 300, it being the first spiritual seance I had ever attended, and he called me papa, and was described by Mrs. Lord better than I could describe him, though I had known him over eleven years, and you may be assured it was a pleasant meeting to me, as I was now perfectly convinced that my darling son still lived. And Maud's manner was so kindly and instructive to a novice, as I was. I was raising fruit near Benton Harbor, Mich., and was often in Chicago, so I attended several of Maud's seances after that, and always found her so good, kind and instructive, it was a great treat for me to meet her.

D. BOYNTON.
Riverside, Mich.

Very Plain Talk to You.

Dr. A. Caird, a Prominent Spiritualist of Lynn, Mass., Sets a Bee to Buzzing Around the Heads of Spiritualists.

Why Are Spiritual Societies Declining?

We hear and read considerable of late of the decline of Spiritual societies; of what large audiences used to attend Spiritual meetings as compared with the audiences of to-day, and there seems to be a tendency to place the blame upon the local workers and the methods of conducting societies. Perhaps there might be something said in regard to the speakers and their influence on the work. IN OUR OPINION ONE REASON LIES IN THE FACT THAT HARDLY TWO SPEAKERS ON THE ROSTRUM TO-DAY AGREE IN MORE THAN ONE OR TWO POINTS OF BELIEF.

How many speakers present spiritual truths to their hearers from the same point of view? One Sunday we may listen to a good, practical lecture on the every-day duties that confront us, one that may be helpful and uplifting, giving us new courage to go forward in the right path; perhaps next Sunday the speaker will come with the Bible in his hands, telling us of the truths, beauties and grand inspirations to be be received from its study; then some one will come before us and take from us the Bible, hymn book and everything that was ever of any service to the church.

Why is it that so many public lecturers seem to feel called upon to tear down all our old faiths and beliefs before building up something to take their place?

The tearing down process has been going on for over fifty years, and what is the result? The last census informs us that only twenty-five per cent of the population of the United States belong to any church, and only thirty per cent of those who do belong attend regularly.

IS IT WORTH WHILE WASTING SO MUCH AMMUNITION ON SUCH A SMALL MINORITY, when the great field of psychic study is open before us with so much to learn and so many anxious for knowledge concerning the philosophy of Spiritualism; something to help us on the way?

Doesn't it seem a pity to waste so much time disproving the Bible and exposing the old fallacies?

We have heard enough about what we don't believe and what we ought not to believe. What we want to tell people now is what we do believe and how to apply that belief and the knowledge that has come to us, to our lives, that they may be more helpful to those with whom we come in contact.

We need educated speakers to come before our people and present spiritual truths in such an attractive manner that it will draw into our societies some of the many who believe in the spiritual philosophy, but cannot endorse all the vagaries and inconsistencies that so frequently accompany it. We often hear it said: "I like to go to spiritual meetings, but I don't care to take any of my friends that belong to the church, for fear something may be said that will arouse their antagonism and prejudice them against it."

Don't spend so much time on our old ideas; give us something new. Does not Spiritualism give us new truths—truths that will make our lives brighter and happier, and that will help us to nobler and better modes of living?

The people want Spiritualism when they come to spiritual meetings. They don't want Christian Science, nor Theosophy, but to hear something about the spirits and what truths they have to impart to us.

It is all very well for confirmed Spiritualists to explore these by-paths if they so desire, but if you want to make converts, if you want to draw in the outside public, you must give them what they want, and that is Spiritualism. Don't try to take away the old staffs on which they have leaned so many years; get them to leaning somewhat on the staff of Spiritualism, and they will soon discard the old ones; they will not need them any longer. The bright Angel of Spiritualism has ever new truths and new beauties which she is anxious to unveil to inquiring minds and inquiring minds all over the world are eager to receive them and apply them to their lives.

ALEX CAIRD, M. D.
Lynn, Mass.

The Revelations of Buried Cities.

The Egyptian Exploration Fund is an organization set on foot many years ago by Christians, the principal object of which was to find some trace of the Jews in Egypt, hoping thereby to find confirmatory proof of Bible narrative in regard to the residence of that people in Egypt, and, perchance, their exodus and forty years' wanderings in pursuit of the "Promised Land."

So early as July 23, 1887, Edward Naville, who had been engaged in making excavations in the Delta, of Egypt, in pursuit of relics, wrote a letter, published in the then New York "Church Press," the American organ of that fund, wherein he said:

"In all the excavations which the Egyptian Exploration Fund has made in the Delta, there is one remarkable fact to be noticed. Absolutely no monuments of the XVIII Dynasty have been found."

This was the reigning Dynasty when the alleged Jews were supposed to have been in bodnage.

That Exploration Fund is yet active. A few weeks ago we published an account of relics collected by W. M. Flinders Petrie, which he had transferred to to the Stanford University of California.

Now we find in a late issue of the London Times, a recent letter from that great Egyptologist, Petre, in which he says of quite recent excavations at Abydos:

"The continuation of the work of the Egypt Exploration Fund at Abydos this year has given a wider view of the early civilization, of which the general lines had been fixed by the previous work on the Royal Tombs and the town. The clearance of the old temple site over several acres has brought to light in a depth of about twenty feet no less than ten successive temples [superimposed one above the other], ranging in age from about 5,000 to 500 B. C.

"For the first time we can see on one spot the changes from age to age through the whole of Egyptian history. To separate these buildings was an affair of anatomy, rather than spade work; the walls of mud brick were so commingled with the soil that incessant section cutting with a sharp knife was the only way to discriminate the brickwork. Often only a single course of bricks, or a thin bed of foundation sand, was all that told of the great buildings which had existed here for centuries.

"Over 5,000 measurements were taken for the plans and levels. The discoveries of the civilization of the first dynasty, the beginning of the kingdom, expand what we already had from the work in the Royal Tombs. Of Menes, the founder, we have part of a large globular vase of green glaze, with his name inlaid in purple. Thus polychrome glazing is taken back thousands of years before it was previously known to exist. The free use of great tiles of glaze for wall coverings shows how usual the use was then. In the highest art of delicate ivory carving there are several pieces of this age."

Nature Is Not Dumb.

"Where certainty prevails in fields of knowledge we are entitled to speak with the authority which indicates no doubt; but when arrived at the point where science is silent and nature is dumb, we bow our heads in reverence before the inscrutable mystery of the universe, and wait for further light. Should that light ever come, we will gratefully hail its approach and walk by the luminous power of its beams."

Such is the language of a distinguished English Agnostic, in a late issue of the Truth Seeker.

The great mass of Spiritualists insist that LIGHT HAS COME; that those considered dead have returned and communicated with mortals yet in the flesh, and are doing so continually. They give facts, with detailed occurrences, which seem to settle the question beyond the possibility of doubt. Events long forgotten are detailed by returned spirits in such a manner as to remove every suspicion of collusion, or fraud. Other events, only known to the departed, are communicated to the living, and are found by concurrent circumstances to be in the minutest detail truthful.

The prejudices of education may prevent the general recognition of the facts stated for a time; but the revolution during the last fifty years is so great, and is still going on so rapidly, as to make it certain time is only necessary to complete the reception of the great truth, that there is no death; that what is usually denominated such is only the laying aside of the robes of mortality, to reappear in forms not visible, save to those of abnormal vision.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

Washing Away Sin in the Muddy Ohio.

On the Ohio river, near Cincinnati, the Baptists have been holding a rousing revival meeting this winter, and gathered in over a hundred converts. It has been cold weather and revivals flourish best with zero temperature. At the close of the meetings, when all the brands had been snatched from the burning, came the final test. To a Baptist, sprinkling is a mockery and a dip in the water, all under, is the only way to become freed from sin. The Ohio was raging, from the effects of the thaw, full of ice, and muddy, but the baptizing could not wait. Some of the converts would escape from the hypnotic influence and be lost. By the time the weather became balmy, and the waters tempered, the converts would have "taken to the woods," and none would be left to show the "mighty power of God," as put forth by the evangelist preacher. Hence all the forces of the church were gathered, and five thousand of the country side, to see the show. Two preachers marched ahead, the converts in white robes followed, seven deacons came after, and then the crowd, not already gathered at the banks. The river threw up its yellow foam and the ice fragments were tossed angrily, as the procession drew up and the preachers with heroic courage went down into the seething flood. One by one the victims were seized by the deacons and handed to the preachers, who mumbling through their chattering teeth, "in the name," etc., plunged them under, shrieking and sighing. Little children pleaded piteously to be spared, but their cries were not heeded. The strong hands of the deacons seized them, and under the ice they went with a splash, and a yell of fear. Some of the young women became hysterical at the sight of the raging waters and the torture experienced by those preceding, and resisted with all their might, but the deacons were inexorable in their determination to "save souls." The resisting maidens were handed down to the preachers, not gracefully but powerfully, and their wild yells as the cold water caught their sins and bore them down stream, discounted the war cry of an Apache.

The crowd laughed and cheered. Had the deacons and preachers had any sense of fun, they, too, would have laughed. They had too much responsibility to laugh. It was no laughing matter with them. The waters were thick with mud but clear enough to wash away sin! and were they not saving every soul they plunged under? Had they the power they would have corraled the whole crowd and forced every one to take the bath.

Now standing outside of this performance, and reading of it in a daily paper, which makes no comment, taking the news as a matter of course, we are fain to ask, if these people are sane, or have they lost their senses? In the light of the twentieth century, is it possible for such things to be? Wash away sins in the muddy waves of the Ohio! Sin is overcome by quite a different process than washing which of itself is good for the cleanliness of the body, but not of the soul.

Suppose a Spiritual society of Cincinnati should on a cold winter day, when the ice was breaking up, go down to the river with a score of children, declaring it a part of their belief that they must be put under water. Every one of them would be arrested for cruelty to children, and deservedly. And what a hue and cry the press would raise from one end of the land to the other Oh, these deluded and insane Spiritualists! Put together all the folly that has in any way grown out of Spiritualism in fifty years, and it will not fill the measure of this one "manifestation" of priestly humbuggery and superstition on the banks of the Ohio.

THE CHILD ETERNAL.

I heard their prayers and kissed their
sleepy eyes,
And tucked them in all warm from
feet to head,
To wake again with morning's glad
sunrise—
Then came where he lay dead.
Those other children long to men have
grown—
Strange, hurried men, who give me
passing thought,
Then go their ways. No longer now my
own.
Without me they have wrought.
So when night comes, and seeking
mother's knee,
Tired childish feet turn home at eventide,
I fold him close—the child that's left to
me,
My little lad who died.
—Katherine H. Terry.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

ODE TO MOTHERHOOD.

Motherhood! sweet motherhood!
Life's fountain bowl,
Filled with love to its utmost;
Thou source of soul!

Grand, beautiful motherhood!
Most sacred state
Of all being; the whole world
Calleth thee great.

All worship thee, motherhood,
Bosom of love;
All know that thy mission comes
Down from above.

Thy pathway, O motherhood,
Rocky and rough
Though it be, is motherhood;
That is enough.

What could be more to thy praise
When understood,
Than that thou art divine,
Sweet motherhood.

Thy love has no foibles
As to the good
Of thy children, O loyal,
True motherhood.

No hands with thy tenderness
Furnish the food
For those of thy family,
Grand motherhood.

Thy passionless love will e'er
Stand over all,
While passionate love with it
Passion may fall.

No force in the universe
Thy duty could
Ever in life execute,
Sweet motherhood.

Tender young motherhood!
Beautiful wife!
Darling old motherhood!
Beautiful life!

DR. T. WILKINS.

THE BUTTERFLY.

I hold you at last in my hand,
Exquisite child of the air.
Can I ever understand
How you grew to be so fair.

You come to this linden-tree
To taste its delicious sweet,
Flitting here in the shadow and shine
Playing around its feet.

Now I hold you fast in my hand,
You marvelous butterfly,
Till you help me understand
The eternal mystery.

From that creeping thing in the dust
To this shining bliss in the blue,
God give me courage to trust
I can break my chrysalis, too.
—Alice Freeman Palmer.

IMPORTANT TO SPIRITUALISTS.

A Move in the Right Direction.

To the Editor:—A meeting was held on Monday evening, Feb. 15, at 77 31st street, of three delegates from each Spiritualist society in Chicago. Dr. G. B. Warne was in the chair. The object of the meeting was to form an organization for the protection of societies and mediums, and to obtain recognition by the press of Chicago; also for the upbuilding of the cause in the city. Committees were appointed to meet a week later, on the West Side, and on Tuesday evening, Feb. 23, the following societies were represented: Illinois State Association, Psychic Force Society, Hyde Park Occult Society, Universal Occult Society, Rising Sun Mission, Students of Nature Society, Progressive Spiritualist Society, Research Society.

Resolutions were adopted and committees appointed to draft the by-laws and charter. The name adopted for the organization was, "The Chicago Spiritualists' League." The next meeting will be held on Monday evening, March 7, at the home of Sister Hilbert, on the North Side.

C. KIRCHNER,
Secretary pro tem.

A Valuable Work.

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A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

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"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

Joan of Arc and Her Spirit Guides.

An Address by Mr. E. Wake Cook.

AN ADDRESS BY MR. E. WAKE COOK, DELIVERED BEFORE THE MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE IN THE ROOMS OF THE ROYAL SOCIETY OF BRITISH ARTISTS, ON THE EVENING OF FRIDAY, JANUARY 29; THE PRESIDENT, MR. E. DAWSON ROGERS, IN THE CHAIR.

In the whole range of history there is no figure quite so remarkable as that of Joan of Arc. Christ had many things in common with the Buddha and other founders of the great religions; but the character and the history of the Maid of Orleans are alike unique. There is the strange conjunction of soldier and spotless saint; of consummate generalship and statesmanlike insight, and the ability to baffle a horde of hostile ecclesiastics plying all forensic arts to trick and entrap her; and these amazing qualities were combined in a simple village maiden still in her teens, who after serving France and crowning her King, begged to be allowed to return to her mother and household duties! Such a character is without a parallel. The written history of this marvelous maid is equally without counterpart. It comes to us with every word attested on oath. Unlike all other histories of earth's guiding stars, it stands in its naked purity, unclouded by the legendary mists which gather about the mountain peaks.

Rationalism—or rather the un-rationalism which usurps that name—and skepticism stand alike dumbfounded in the face of such amazing facts. How small, how puny, they and their explanations seem in the presence of these mysterious happenings, these intrusions of a higher order of potencies and powers into the mundane sphere! How strangely suggestive of action by a personal Providence, or of delegations of power from Omnipotence to demiurgic entities, exalted spirits, angels, archangels, demigods, or whatever we may name them!

A HEAVEN-SENT WARRIOR.

But even Spiritualists, who know more of these mysteries than all the rest of the world, are faced by a seeming paradox which gives them pause. A heaven-sent warrior appears a contradiction of terms. The spectacle of angels inspiring and directing a peasant maiden to lead armies to battle, to mingle in scenes of slaughter, seems a double paradox. For a pure and spotless girl to be a leader in war—which has been called the crime of crimes, the sum of all villainies, and the horror of horrors—seems an inexplicable contradiction to those soaring idealists whose millennial glimpses make them lose sight of the bed-rock facts of existence. We must beware of judging cosmic movements from a parochial standpoint. Spiritualists cannot dissociate God from Nature, or lay on a personal devil all that will not square with their ideas of what things ought to be. War rages throughout the whole realm of Nature, and will do so until it has accomplished its appointed work. It tends to change its form, to mitigate its horrors, and ultimately kill itself. Meanwhile it affords the members of the Peace Party the means of gratifying their own warlike instincts by waging a ruthless war against war!

THROUGH STRIFE TO UNITY.

As I have elsewhere shown, Man is working through strife to unity. War and warlike trade are Nature's scorpion whips compelling Organization; and through universal organization, and the equilibrium it will bring, the practical Brotherhood of Man will be attained probably five thousand years sooner than peace by reaching of the Tolstoy order would achieve that result. It should be the business of our leaders of thought, not to pander to popular passion on one side or the other of these profound questions, but to discern the significance of things; the beneficent purpose underlying the tumult of events, and the "soul of goodness in things evil."

I have permitted myself this digression into a subject which divides Spiritualists as sharply as the question of Reincarnation, because if we take the ordinary divergent views about war, we shall stumble at every step over the problems involved in the character and career of Joan of Arc, the soldier saint.

HERSELF, HER WORK AND HER VOICES.

The history of the Maid that has been preserved is as remarkable as the Maid herself. She was condemned after a trial of extraordinary length, in which she was questioned and requestioned on every point concerning herself, her work, and her Voices. As she was widely regarded as a heaven-sent savior of France, it was absolutely necessary, for the justification of the English and their adherents, that the popular faith in the Maid should be confounded by proving her, before an ecclesiastical court, to be a witch, a heretic, or an agent of the devil. This trial, which procured her condemnation and death, was so infamous in its illegality that the pope, twenty-five years afterwards, granted the prayer of Joan's mother and brothers that the case should be re-examined. This was done, and all available witnesses who could throw light on the life and work of the Maid were examined, even as to the details of her early years. This trial reversed the finding of the first, and passed the Sentence of Rehabilitation. The records of both trials have been preserved; thus, providentially, we have a very full history of Joan of Arc, much of it from her own lips, and every word is attested on oath. So, as I said at first, the written history of "La Pucelle," the Maid of Orleans, is as remarkable as the Deliverer of France herself. These valuable documents have recently been rendered into English, and edited by Mr. T. Douglas Murray, and they are one of the finest and most reliable Spiritualistic records in the whole range of history.

SPIRITUAL INTERVENTION NEEDED IN FRANCE.

If ever spiritual intervention was needed in this world, it was in France at the beginning of the fifteenth century. After nearly a hundred years of war, the country was all but prostrate, under the heels of the sturdy English invaders, who saw little but the backs of their flying foes. The armies were disorganized and demoralized; the treasury empty, and the uncrowned King meditating flight. The whole place was over-run by wandering bands of dissolute soldiery, plundering and burning wherever they went. Among the feudal lords there was no unity or true idea of nationality; it was everyone for himself and the devil take the hindmost, which he generally did. The Burgundians were aiding and abetting the English. The clergy were, of course, divided, some sympathizing with their country's foes, some with France, and all for their church, which was split by having two or three rival Popes, each claiming to be the true one. Nearly the whole of the northern part of France was in English hands, and the one barrier to its complete subjection was Orleans, which still withstood the siege, although reduced to the last extremity.

Politcal matters were in a like deplorable state. Charles VII. was nominally King, but he was still uncrowned and unsanctified, and an uncrowned King had no hold on the hearts and imaginations of the French people. But worse than this, his wretched mother had thrown doubts on his legitimacy. His father, Charles VI., having become insane, his mother, Isabel of Bavaria, made a treatly in 1420 with the English King that the crown of France was to pass away from the Dauphin to the son of Henry and the Princess Catherine, thus proclaiming her own son a bastard. "When Henry V. died," said Mr. Murray, "the son of this unhallowed marriage was declared King of France and England, under the title of Henry VI. The poor child was less than a year old. His able and resolute uncle, John, Duke of Bedford, ruled France as Regent, and carried the arms of England in triumph against all who dared to dispute his nephew's title. The Dauphin fled to the south, and abandoned to Bedford all territory north of the Loire. Paris was held and occupied by the English. The braver members of the Parliament and the University joined the Dauphin at Poiters; but the accommodating and timid members did homage to Bedford, and duly attorned to Henry VI. as to their lawful king. Orleans alone remained of the strong places of France in the hands of the patriot party. If Orleans fell, all organized opposition to Bedford would melt away. As Orleans was the key of the military, so was Rheims the key of the political situation. Rheims was the old city where for many centuries the Kings of France had been crowned and consecrated. Such a ceremony brought with it in an especial manner, the sacrosanct divinity which in the Middle Ages hedged a king." But Rheims and all the intervening country were in hostile hands. Such was the disastrous state of things when Joan of Arc appeared on the scene.

Joan was born on the Feast of the Epiphany, in 1412, of peasant parents, at Domremy, in Lorraine, a borderland village, a sort of Nazareth, from which no good thing could come. It had its haunted well, and its fairy tree, on which the children loved to hang garlands, and where they sang songs to the "little people." At the back of all were great legend-decked woods, so stimulating to the imagination of children. The spirit-world seemed nearer then, and little Joan early began her dreams. But she was an exemplary child in every way, cheerfully doing all household work and taking her turn in tending the flocks and herds. She was intensely pious, loving all things connected with religion and assiduously attending all its ordinances, so much so that her companions bantered her about it.

The terrible state of the country would be known even to the village children. All lived in a state of scare owing to marauding bands of soldiers; and on occasion the whole of the villagers had to fly because of a raid by the Burgundians. When at last it was safe to return, it was to find many wrecked and blackened homesteads, and all the signs of pillage and wanton destruction. Thus the sorrows and troubles were brought home to the hearts and minds of all.

COMMENCEMENT OF HER WONDERFUL CAREER.

Joan was thirteen when she saw her first vision of one of those "sun-clothed" children of light whose brightness outshone the summer day. It was Saint Michael. She was much frightened at first, but soon received great comfort from him, and was told to be good and to go often to church. She said that she saw him before her eyes, and that he was quite surrounded by the angels of heaven. Saint Catherine and Saint Margaret were her most constant advisers, and she describes them as adorned with beautiful crowns, very rich and precious. Speaking of Saint Michael she said: "I saw him, and the accompanying angels, with my bodily eyes, as well as I see you; when they went from me I wept. I should have liked to have been taken with them." The first messages were to urge her to be always good, but she was soon told of her great mission. She pleaded her youth and inexperience, but it was gradually borne in upon her that it was because of her very lowliness that she was chosen as an instrument of God. She said later, that all was by His command, and that had it not been by His will she would sooner have had her body torn in sunder than have undertaken such a task.

THE VOICES COMMANDED HER.

Her Voices continued to instruct her, and on arriving at the age of seventeen she was commanded to go to France and begin her work. She was told to go first to Robert de Baudicourt, Governor of Vancouleurs, who would give her men-at-arms for an escort, and he would send her to the king. She went, accompanied by her uncle, saw the governor, stated her divine mission and her need of an escort. But the governor thought her demented, and told her uncle to take her home and have her whipped. By command of her Voices she went again to the governor, with a like result. But a prophecy of Merlin's was generally called to mind, that the kingdom lost by a woman (Queen Isabel) would be restored by a maid from Lorraine. Enthusiasm grew, two young noblemen were converted to her cause, and swore they would themselves escort her to the king. Joan rebuked the governor for the delay, saying that France had need of her, as that day a battle had been lost. Some days later the news arrived of the lost battle and convinced the governor of her divine powers. So he gave her a letter and sword and said to her, "Go to the king, come of it what may." The people made her a man's suit, a horse was provided, and with the two knights and a small escort a start was made. Traveling through a hostile country, mostly by night, at the end of eleven days they arrived at Chinon, where the uncrowned king was. She was at last seen by Charles, whom she recognized by aid of her Voices, and gave him signs which much impressed him. She told him she was sent by God to raise the siege of Orleans, and to conduct him to Rheims to be crowned. Charles was loath to take any steps without further and fuller inquiry. He desired Joan to be thoroughly examined at Poitiers before a full board of ecclesiastics and lawyers, under the archbishop of Rheims. For three weeks this simple maiden answered all the questions of these learned doctors, like one inspired, telling them there was more in God's book than in theirs. When asked for a sign she said: "I have not come to Poitiers to show signs and do miracles. Send me to Orleans and you shall have signs enough. Give me men-at-arms—few or many—and let me go!"

THE OLD GENERALS SUBMITTED TO HER DICTATION.

The archbishop finally reported in her favor, and advised Charles to take the proffered help, as it was the only hope. The king, who had been much impressed by her revelations, decided to place her at the head of his army. He had the celebrated suit of silvered armor made for her, and she had the famous symbolical banner painted, which played such a conspicuous part in the events which followed. She was provided with a full military household, and she joined the army which was gathering at Blois.

The rumors of the heaven-sent maid aroused burning enthusiasm and gave new life and hope. She soon made her presence felt in the camp, and purified the blasphemy-laden air. The whole tone was raised, and the most hardened sinners were ashamed to be base in that pure presence. Religious observances were enforced, and with a squad of chanting monks at the head, the army started with the provisions for the starving folk of Orleans.

The old generals were quite willing to benefit by the enthusiasm, the new life inspired by the maid, but had no idea of taking her generalship seriously. She directed them to guide her straight to Orleans, but as they had been demoralized by the ever-victorious English, they adopted the more cautious tactics, and brought her before Orleans on the wrong side of the river! On discovering the trick Joan gave those generals a bit of her mind, and they soon learned that the wisest head among them was foolish compared with the heaven-guided maid. The army could do nothing; the boats were far down the river and the wind was adverse, so that they could not come up to ferry the provisions across to the starving people in the town. Joan sent the army back to Blois, the nearest bridge by which it could cross to the Orleans side of the river, prophesying that the wind would change, which it did. The boats came up, and Joan and some of the generals went with a convoy of provisions into Orleans in spite of the overwhelming force of the English.

The maid did not wait for the army to return; she at once summoned the English to depart. "Her letter," says Count de Denois, "was sent to Lord Talbot. From that hour the English—who up to that time could, I affirm, with two hundred of their men, have put to rout eight hundred or a thousand of ours—were unable, with all their power, to resist four hundred or five hundred French; they had to be driven into their forts, where they took refuge, and from whence they dared not come forth."

SHE ACCOMPLISHED REMARKABLE THINGS.

On Joan's army returning from Blois, she went out to meet it, and all passed into Orleans, right under the hostile guns, the English being too much dazed to molest them. Then Joan, with her marvelous dash and go, and in spite of all the cautious counsels of her marshals, attacked these terrible forts one after another, and carried them in a few days. On one occasion she was wounded, as she had long foretold; but, although she cried like a girl, she continued to fight until the bastille was taken. She received the wound while mounting a scaling-ladder. Whenever her men recoiled from their terrible task, she would put herself at their head with her white banner, and this gave new life and courage to her men, and seemed to paralyze her foes. What all the generals of France had pronounced impossible, that girl had done in four days! After the fall of the great fortress the Tourelles, Talbot and his English evacuated all the other bastilles, and left the French masters of all. Thus was raised the great siege of Orleans!

After reporting these glorious results to Charles, and after a battle with his timorous councilors, Joan was permitted to begin the second great task of her mission. This was the reduction of the strongholds on the Loire. This amazing campaign, lasting only a few days, ended with the momentous battle of Patay, which broke the back of the English power; and, as Joan herself said, it was a blow from which they would not recover for a thousand years.

Then followed the third great movement. She induced the vacillating king to place himself in charge of the army, and then began the celebrated "Bloodless March" to Rheims to consummate her achievements by the crowning of her king. Although the march was through hostile country, such was the power of her name that the great towns threw open their gates on her approach, and Rheims was reached without a blow being struck. Everywhere Joan moved between adoring multitudes, eager to kiss her feet, or even the footprints of her horse. At last she attained the dearest wish of her heart, the culminating point of her angel-guided mission; she saw her king crowned in great pomp, under the shadow of her own victorious banner, with all the ancient rites and ceremonies, without which no one could be a real king in the eyes of the priest-governed people. No statesman in the whole of France had discerned the true significance of this step, and the momentous results which must follow. This was reserved for the village maiden and her spirit-guides. But it was seen later by Bedford and the Burgundians, and one of the objects of the great trial was to prove that Charles had been crowned by the aid of a witch, and so rob him of the sanctity with which these ceremonies had surrounded him.

THE KING ACKNOWLEDGING HIS INDEBTEDNESS.

During these supreme moments the newly-crowned king rose to the occasion, openly acknowledged his great indebtness to the Maid, and bade her ask for any favor which it was in his power to grant. What a vision of golden possibilities would open out before the eyes of any other mortal, given such a chance as this! But Joan of Arc simply asked that her native village might be relieved from the crushing burden of taxation. This was granted in perpetuity. What else did she ask? Nothing! except that she might be allowed to return home to her mother and her household duties. Joan crowned her king with an earthly crown, but by this sublime unselfishness she unconsciously placed a glorious diadem on her own head, as worthy of remembrance as the crown of thorns!

JOAN PLACED IN PRISON.

I must glance still more rapidly over the remaining part of her military career. The king did not grant the second request. He still had need of her services; but he was so vacillating, so surrounded by cowards, traitors, and time-servers, that little could be done. The maid wished to drive the enemy from Paris as she had driven him from the strongholds of the Loire. She was permitted to attack Paris, but before she could do little more than get wounded, she was recalled, to fret the weary months away like a caged eagle. Her Voices ordered her to stay at St. Denis, but being wounded she was taken elsewhere, against her wish. On recovering she took part in some minor movements, and was finally captured by the Burgundians. Whether or not this was through the treachery which she foresaw, and which was the only thing she feared, it is impossible to say. She was taken as a prisoner to the camp of the Duke of Burgundy, and was placed in prison, while the Duke waited for the expected ransom. But neither France nor her wretched king made any move to save her, and, after two attempts at escape, she was finally ransomed by the infamous Pierre Cauchon, Bishop of Beauvais, a miserable tool of the English, for a prince's ransom. She was taken to Rouen, in the heart of the English power, thrown into a dungeon, heavily ironed, and always kept in the presence of several brutal, common soldiers. Forty or fifty ecclesiastics were got together from various parts, especially selected for their English sympathies. One of these, a smooth-tongued villain, was allowed access to Joan's prison disguised as a cobbler. He represented himself as a priest from her own part of the country and a sympathizer with her. By this cruel trick he got her to pour out her full heart in confession. As secrets of the confessional could not be directly used, the Bishop placed himself and other witnesses at a hole in the wall so that every word could be heard, and the information thus gained was used to guide the ruthless cross-examination to which the poor girl was exposed. This is but a specimen of the cruel arts and illegalities by which an unjust verdict was obtained.

When the friendless girl was brought face to face with this packed jury of inquisitors, thirsting for her destruction, the simple grandeur of her character shone out more brightly than at almost any period of her stormy career. She was steadfast as a rock; sometimes against the storming of nearly the whole court at once. Every forensic trick, every dialectical art, was used to trip or entrap her without avail. Profound theological questions were sprung on her which would have puzzled many of the churchmen themselves to answer without impaling themselves on the horns of a dilemma. For six long days the battle raged between the one and the many, the unadvised prisoner baffling all her cruel judges. The populace began to laugh over the bishop's repeated defeats, so, for very shame, the next nine examinations were held in private. These had like results; and all the examinations were only preliminary fishings to obtain matter to bring against her at the Trial in Ordinary, which lasted almost as long.

DUMFOUNDED THE COURT.

I can only give one specimen of the concentrated wisdom, the caution, and the simple directness of her replies. She had said: "Without the grace of God I could do nothing." Her most wily questioner saw an opening, and, after beating about the bush to throw her off her guard, suddenly sprang this question upon her: "Are you in a state of grace?" This was a terrible question, as the Scriptures say one cannot know this, and if she had said "yes" she would have been guilty of presumption and spiritual pride, and had she said "no," it would have been still more disastrous. The court held its breath, and one righteous judge called out that the accused was not bound to answer such a question. He was shouted down, while Joan calmly gave that immortal reply: "If I be not in a state of grace, I pray God place me in it; if I be in it, I pray God keep me so." This reply so dumfounded the court that there was little more questioning that day.

CONDEMNED TO PERPETUAL IMPRISONMENT.

On one occasion Joan was brought into the torture chamber, but the sight of the executioner and threats of the rack failed to shake her. At length, owing to endless misrepresentations and distortions of the evidence which was sent to Paris, a hostile verdict was pronounced by the judges. The poor girl, thoroughly worn out and ill, was brought face to face with the awful faggot-pile and the stake. While the sentence of death and excommunication was being read, two treacherous priests were beguiling her with lying promises that all would be well if she would recant and sign a schedule of Abjuration. A short document was read to her, which she repeated. Dazed and scarcely knowing what she did, she consented to sign it; but here again she was tricked, and a much longer document, utterly condemning herself, was substituted, and a priest guiding her hand, she signed that. She was condemned to perpetual imprisonment in the ecclesiastical prisons. She was given woman's attire, and forbidden to resume her man's dress. Then every promise was shamelessly violated, and she was sent back to her old dungeon to be always in the presence of brutal soldiers.

The English were indignant with the Bishop for having allowed them to be balked of their prey; but he assured them that he had her in a trap from which she could not escape. During the night her woman's garments were taken away and the forbidden man's clothes substituted. Then she had to endure not only brutal insults, but personal assaults also. She had no option, and so resumed the prohibited dress. This was a fatal relapse; she was taken to the market-place, condemned by the gloating bishop, excommunicated, and handed over to the secular authorities for the death sentence. But before this was given she was seized by the soldiers and hurried to the dreadful stake. On the terrible news being conveyed to Joan in her prison she momentarily broke down, and had her own Gethsemane agony, but recovered her self-possession, bravely reaffirmed the truth of her revelations, and died as worthily as she had lived; and one of her last thoughts was for the personal safety of the priest who was holding the cross before her eyes. She died calling on the name of Jesus, and it is said that this hallowed name was written that day in tongues of flame!

Thus passed this saintly soul, who came to this blood-and-tear-drenched earth like a vision of a glorified humanity, holding aloft God's image in an age of measureless baseness.

We English figure badly in this business, but we had seen the prize, striven for through a hundred years of war, dashed from our hands just as we were about to grasp it, by this heaven-sent maid whom we thought a daughter of the devil. If our share of this great crime was bad the part played by the French was even worse. What of that wretched king to whom the maid had given a crown and a kingdom, during all those months while the Duke of Burgundy was waiting for her to be ransomed? What of the French people who idolized the maid as the savior of France? Where were they, and where were their sous and francs which should have been poured forth for her deliverance? And what of Pierre Cauchon, Bishop of Beauvais, and his crew of cringing ecclesiastics, whose villainy was made the more despicable by the slime of hypocrisy which covered all? No wonder that outraged Nature brought most of them to an untimely end!

LIKE CHRIST IN THE TEMPLE.

But the surrounding blackness only enhances the brightness, the purity of the flawless maid, whom prosperity could not spoil nor adversity daunt; who never ceased to be a true and tender-hearted woman, sympathizing with all suffering, and who after one of her greatest victories was found upon the stricken field, consoling and confessing a dying enemy, and he a common soldier! (Cheers.) Think of this simple girl of seventeen making her way through leagues of hostile country to the court and feet of her uncrowned king, removing by a message from heaven all his harassing doubts as to his legitimacy, and giving him other impressive signs! Think of her for three long weeks, facing, like Christ in the temple, the doctors learned in the law, astounding them by her answers, and convincing them of the genuineness of her heavenly credentials! Think of that roaring, blaspheming camp at Blois, where she had to overcome by her example, in generals and men alike, the demoralization of a hundred years of defeat! Her Voices had said to her: "Daughter of God, go on, go on, go on;" and she went on, a veritable war-goddess, turning poltroons into men, and cowards into heroes.

HER SPLENDID GENERALSHIP.

Louis Kossuth said: "Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held supreme command of the military forces of a nation at the age of seventeen!" And right worthily did she use them. Think of the great campaigns of the Alexanders, the Caesars, the Napoleons, trained soldiers all, fighting with trained men against their inferiors; while Joan had to fight, with men demoralized by disheartening defeat, against the sturdy British, backed by the glamor of a hundred years of unbroken victory! Think of that, and you will see that Joan's work of raising the siege of Orleans, reducing the great strongholds of the Loire, fighting the decisive battle of Patay, and then conducting the "Bloodless March" to Rheims, constitutes a more brilliant achievement than can be claimed for any of the world's greatest generals; and it was all accomplished by the village maiden at an age at which the great soldiers had done little or nothing.

But we shall miss the moral of this strange, eventful history if we suppose that these great victories were achieved by enthusiasm alone. The ablest judges of the time speak of Joan's splendid generalship, and the skilful disposition of her forces; and her wonderful handling of artillery. Her statesmanlike insight was equally remarkable, and she was the first to discern the idea of true Nationhood for France. It is well asked: "Whence came the inspiration of this marvelous child?"

Although Saint Catherine and Saint Margaret were more often with her, and Saint Michael more rarely, Joan said that they came from God at the prayers of Saint Louis and Saint Charlemagne. This is probably the secret of it all. The other saints were surely media for the master mind of Charles the Great. And it is curious to note in this connection that at the outset of her public career her Voices told her that an ancient sword was hidden behind the altar of Saint Catherine's, at Fierbois. Nothing was known of this, but a search was made and the sword found buried a little way in the ground. This was given to the maid, who carried it as her symbol of authority. The belief was that it had belonged to Charlemagne!

The death of Joan of Arc was as fruitful as her life. The great work she had so gloriously begun was finished by other hands just at the time she had foretold. She was most truly a prophetess, who predicted nearly everything that happened, even to her own wounds and her early death. Again and again she urged the vacillating Charles to make use of her services while there was yet time, as she would only last for a short year. One thing alone was mercifully hidden from her, and that was the manner of her death; the fact that she should ascend to heaven by a chariot of fire!

It was my intention to discuss the problem of the Voices, the Spirit Guides, of the inspired maiden, but neither time nor inclination permits me to undertake the task. For Spiritualists it is unnecessary; and for others, what can I say that I have not already said? An hour's contemplation of that pure and beautiful, that wonderful life, which shines like a star through the dusk of the ages, is worth more than a whole course of sermons, or scientific lectures, for those who have the inner eye, the inner ear. Those who think they have them not may rest assured that they are mistaken; these faculties are but latent, and if they are only allowed to grow; then there will be no need of argument to induce men to accept the statements of that embodiment of truth—Joan of Arc.

That her guides should have appeared to her as saints whose names were familiar to her was to be expected; to have appeared in any other form would have defeated their great object. That these spirits were not materializations is evident from the fact that Joan saw Michael accompanied by a great light and by a heavenly host—showing that her spiritual sight was opened, that she was clairvoyant.

Mr. Myers' treatment of this great subject is most unsatisfactory. He throughout couples Joan's Voices with that of Socrates; but that of the Grecian philosopher was purely negative, warning him of what he should not do, while those of Joan were positive to an amazing extent, urging her to do seeming impossibilities, and just the most unlikely things in the world that a simple village maiden would have thought of doing. To attribute these things to "uprushes" from the sub-conscious self increases our difficulties, and makes inordinate demands on our credulity. We are also brought face to face with this staggering fact. By this theory the subliminal self is a veritable demigod compared with our conscious selves; then why, in the name of all that is wonderful, should it be such an incorrigible liar, and instead of showing itself in its true colors should always assert itself to be a departed spirit, and give bogus proofs of personal identity? Verily, these folks strain at a gnat and swallow a whale. (Applause.)

The Spiritualist's explanation is the only one which covers the facts and does not land us in insuperable difficulties. Even if the visions were "subjective" they were discerned by the maid's opened spiritual vision, or were caused telepathically by the spirits who claimed to be her guides. And we may fairly regard Joan of Arc as the greatest medium, the grandest Spiritualist of all. If she brought us no new revelation of Truth, what a glorious revelation she herself was of the possibilities of human nature when in touch with the spirit world! She was the "Personification of Patriotism," and of the extremes of sweet simplicity with the highest grandeur of soul, worthy to be thought of with Him who is regarded as the Great Exemplar; worthy not only of the impending canonization of the Vatican, but of the more glorious canonization in Humanity's innermost heart of hearts.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information inquire of Mr. Wm. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

Several of our subscribers want the address of Barton Stewart. Will he please give it? He should always attach his street number to the articles he writes.

J. M. Bartscherer writes from Dayton, Ohio: "We are still holding our meetings regularly every Sunday afternoon in Diester Post hall. We have had the assistance of our president, Frank M. Brown, Judge Thomson, W. V. Nicum and Dr. Samuel Toman. They are all good speakers. So you see we are at work, and like the leaven in the meal, hoping some day the whole lump may be leavened."

Little Marguerite Moll, daughter of C. G. Moll, of Pittsburg, a child of unusual brightness, 5 years old and the pet of the hotel guests, who, with her mother, is wintering in Augusta, Ga., has been marvelously cured of paralysis by waters from the Lourdes springs, a healing fountain in France. A few days ago the child's lower limbs were stiffened and deadened by a sudden paralytic stroke and physicians pronounced her case grave. Mr. Moll was called from Pittsburg while the child lay on the bed, unable to move. Father Wilkinson, of the Sacred Heart church, called and persuaded the mother to dismiss the physician and send for a vial of the water from the famous Lourdes springs. The child was given some to drink and fell asleep. One drink appears to have cured her, and to-day, when her father arrived, the little patient was playing in the hotel corridor with other children. The water which Father Wilkinson gave the child was brought to Augusta by Miss Agnes O'Dowd.—Pittsburg (Pa.) Leader. The water from Lourdes accomplishes cures, no doubt, through faith, aided by the magnetic influence of spirits who are interested in promoting the prosperity of the Catholic church.

Rozetta Gott writes from Wellington, Ohio: "After battling against great obstacles we have gotten where there is hope of forming a society. Our greatest trouble was in securing a permanent place of meeting, but before this appears in print we hope to have both a hall and a charter. Mrs. R. C. Baird has been the moving spirit and in every sense of the word a missionary. Sunday, Feb. 28, we had a good meeting, Mrs. Schauss, of Toledo, helping the good cause, giving us one of her good lectures under spirit guidance."

Gainesville, Ga., Feb. 22.—The family of W. J. Sanders, who lives in Forsyth county, not very far from this city, has this week been disturbed by some most unusual manifestations of apparently supernatural and ghostly nature. One night recently, while all the family were together and everything was quiet, a rap was heard on the door. The call was answered, but no one was found. At short intervals during the night the same sound was heard at the door. Mr. Sanders was up all night, but no sign of a person was discovered. The next night the same thing happened and Mr. Sanders lost his sleep again. On the third night five of his neighbors spent the night with him and sat up. The rappings continued and no effort at a solution of the mystery revealed a thing. One visitor went so far as to stay a while outside on the porch while the rappings were in progress, but the sounds only seemed louder than ever. The unusual occurrence has caused much interest and speculation and no one so far has been able to make a satisfactory explanation.

Frank T. Ripley has been re-engaged for the Sundays of March at Findlay, Ohio. He has April, May and June open for engagements to lecture and give spirit messages. Address him at Findlay, Ohio, for March, and then at Tipton, Ind.

Charles Barnes, the trumpet medium, is holding circles at the home of A. T. Levick, M. D., Mt. Vernon, Ill. Mr. Barnes thinks it would be a good field there for Mr. and Mrs. E. W. Sprague to do some missionary work.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imitations of birds, etc.

Mrs. Florence White, of Boston, Mass., noted platform test medium, is to leave California for the East again, the first of April. She would like to make engagements with societies in San Francisco, Denver and St. Louis, for April, May and June. Address her at Sortelle, Los Angeles Co., Cal.

Dr. Beverly writes: "Our last monthly party and masquerade ball was a great success. Over 300 people joined in the fun and entertainment. Prof. Vogel gave us fine music, and all that masked received a prize and were made happy. Saturday evening, March 26, will be our next party at Lakeside Hall, and it will be a Palmists' Party, for all mediums and psychics to give readings and advertise. About 15 booths will be provided, and all who purchase tickets will receive a free reading from their choice of readers. Many have promised to take part, but a few booths remain. The last Sunday in March this society will hold an anniversary, both in the afternoon and evening. The best talent has been secured. All wishing programs should address me, the manager, at No. 44 East 31st street. Our Russian winter will soon be over. This society will hold meetings all summer, and bring as many as possible into the knowledge of this truth, and demonstrate that we are spiritual beings now, and have wonderful powers that we little dream of. Walter DeVoe gave us a fine lecture on the Power of the Astral Body, Sunday evening, and will speak again, Sunday evening, March 20. The Progressive Thinker has a host of friends, and all are anxious to enjoy its table of rich spiritual food."

Vindication for Mr. Challen—The Insurance Agent Is Acquitted by the Criminal Grand Jury.—Charles Challen, charged with the wrongful obtaining of insurance, was found not guilty in Judge Tyler's court this morning. The jurors were ready to report almost as soon as they left their seats. The verdict entirely exonerates Mr. Challen. "Gentlemen of the jury," said Judge Tyler, "your verdict meets with the full approval of this court. I thank you." Loud applause greeted the verdict. Mr. Challen was surrounded by relatives and friends and congratulated on his vindication. The back of the prosecution was broken when the defense introduced a paper signed by Mrs. Bertha Stamm, prosecuting witness in the case, in which she stated that the affidavit signed by her against Challen was not true and that the things she had stated were false, and the only reason she made it was to escape prosecution herself.—News Bee, Toledo, Ohio. In reference to the above, Mrs. Nina Edwards, of Toledo, writes: "Mr. and Mrs. Challen are prominent Spiritualists of Toledo, Ohio, Mrs. Challen being a public worker, giving lectures and tests and is also famous as a trumpet medium."

Dr. P. S. George writes from Lincoln, Neb.: "Spiritualism seems to be gaining in popularity in our midst. Max Hoffman is now making his home here for the winter, and is busy from morning to night. He holds public meetings every Sunday evening to good audiences, and two seances during the week. I occupy a suite of rooms adjoining him, and he seems to be the busiest man in the city. One thing to be said to his credit, is that he is never "broke," therefore does not have to borrow money of his friends to bridge him over, or to get out of town."

Central Lake, Mich.—Since the death of M. W. Newkirk, the Central Lake postmaster who was taken to the asylum at Kalamazoo, it is said that he consulted a clairvoyant last summer, who gave a reading of his past life and then foretold his death. He told Mr. Newkirk his life was short, before April 1, 1904, he would pass out: "I see you are very ill along the fore part of the winter, you grow worse, I seem to see you walking around very strange and wild, your mind is affected, you are excited, you are bad. I see now near you, a big fire right at your town a building burning, the people rush out quick; some of the many people also get caught in the fire. You see the fire. Now, I see you looking so strange, you are wild, you can't control yourself. I see some people handling you and taking you to a large building. Before April 1, I see you laid out in a robe, you will be a dead man by April, 1904."

Mrs. Abram D. Davis of 436 Ashland avenue, Buffalo, N. Y., tells a strange story. Her husband, who was a prominent merchant, died ten days ago, and she, in accordance with the customs of the Jewish religion, retired to a mourning chamber with her sister-in-law, Mrs. H. Friedenberg, of Bradford, Pa. The period of religious mourning expired at 9 o'clock yesterday morning, and just at that hour a bird as large as a sparrow and as black as night flew out of the gas grate, which was burning, and alighted at Mrs. Davis' feet. Both women tried to scare the bird away by waving their hands at it, but it stayed three minutes, hopped about on a table and finally vanished through the front door. Mrs. Davis, who had been grief stricken because of the death of her husband, to whom she had been married thirty years, became cheerful at once. She tells her friends that it bore a message direct from God telling her that she should be comforted and that all would be well. An examination of the chimney showed that the bird must have come down the hot chimney through a hole about an inch square. Small blackbirds are foreign to these parts, and cynical persons say it must have been a sparrow with a coat of soot. But Mrs. Davis' story has created a stir in the fashionable district where she lives. One of the persons who saw the bird is a Mr. Bornstein, of 121 West 114th street, New York, and he corroborates the story of its strange movements. Rabbi Aaron of Temple Beth Zion has heard the story. He expresses delight at Mrs. Davis' comfort.

J. P. Klug, of Cleveland, Ohio, sends us in subscriptions, etc., $18.75. W. W. Arnett, of Alexandria, Ind., sends us a club and $13.95. Thanks, brothers, for your kindly interest.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Dr. J. O. M. Hewitt, after filling his engagement at Muncie, Ind., for the month of February, to good acceptance, has returned to his home, 533 W. Madison street, Chicago, and is now open for further service in the cause, or for funerals, weddings, etc. He should be kept constantly busy as his abilities render him highly deserving, and his lectures are of high order, instructive, scholarly and spiritual.

R. F. Livermore writes from Corry, Pa.: "People of our city, who are interested in the grand truths of Spiritualism, have enjoyed a grand treat by having Mr. C. B. Nichols, of Andover Ohio, the materializing and slate-writing medium, with us for one week. Mr. Nichols held several seances, which were surprisingly successful, the manifestations were very fine, furnishing opportunity for friends to meet friends, those who had been separated by so-called death, and to exchange loving greetings, proving beyond a doubt that those who have left the mortal form still live and are actively interested in the welfare of those who are left and waiting. Mr. Nichols insists on strict test conditions for his seances, precluding all possibility of fraud, and no one attending can entertain the least suspicion. We most confidently recommend Mr. Nichols to the friends of our cause."

Louise E. Zimmerman writes from Elmira, N. Y: "Our meetings are creating a widespread interest among the people of our city and many the remarks and compliments do we hear upon the discourses given through the mediumship of Brother Edgerly, who remains with us this month, but will be followed by Mrs. Kate R. Stiles for the month of April, as he goes to Boston, Mass., at that time. At a recent Thursday evening meeting (which we devoted to tests and messages) when Bro. Edgerly was giving the tests, a lady present remarked to the friend who accompanied her, 'He knows all these people he is talking to,' when he immediately turned to her and told her of an old aunt who had passed away in the West (no one here but herself knowing anything about it), and much more which astounded her. It goes without saying, she changed her opinion, and is somewhat frightened, which is useless, as our loved ones will never injure us, but they do cause us to think and know. 'It is not all of life to live, nor all of death to die,' when an opportunity is given them, under the right conditions. The members of the society here are working harmoniously and hope to do much good for the enlightenment of humanity and the upbuilding of our cause as time advances."

Henrietta Straub writes from Port Orange, Fla.: "Though The Progressive Thinker be my most valued friend, having done more to clear and strengthen my spiritual vision than I can express in words, yet undismissable duties have lately so much monopolized my scanty spare time, that I read Miss Batchelor's article in The Progressive Thinker only some days ago. The striking similarity of some of her views with my own expressed Jan. 30, prompts me to ask, Is this a new proof of the existence of a vast fountain of thought, where incarnate spirits may drink at the same time, unknown to their respective personalities? That excarnate spirits find avenues of approach under conditions that have nothing to do with a mortal's individual character, has been to me a settled fact for some time; but, I confess, I lacked the courage to declare it openly, until the impulse became too strong to suppress it. It certainly requires courage to advance a thought that strikes against established opinions. Miss Batchelor has done it more forcibly and elaborately than myself, and her words filled my soul with joy and hope and thankfulness. May she kindly accept my warm, appreciative greetings."

A fine audience gathered at 1565 Milwaukee avenue, Chicago, Sunday evening, Feb. 21, the home of the Church of the Students of Nature. After music, solo and congregational and reading of a poem, President Warne of the Illinois State Association, addressed the meeting, closing by presenting the society with a charter as auxiliary to the State body and welcoming it to the duties and responsibilities of that relation. Christening of two infant boys followed, conducted by the pastor, Mrs. M. Schumacher, who substituted white carnations for the sacred waters of church fonts and made use of ceremonials fitting to the occasion. Mrs. Noyes, a visitor at the meeting, closed with welcome remarks and some astrological readings for children in the audience. The charter members of this auxiliary were as follows: Mrs. M. Schumacher, Mr. A. Merkel, Mrs. Goetze, G. H. Zielow, Albert A. Stowell, Millie D. Richards, Dr. A. Rasmussen, Henry Smith, W. F. Schumacher. On merging with the State Association the society surrendered its old charter direct from the N. S. A. Mrs. Schumacher was presented with a handsome bouquet from Mr. and Mrs. Goetze.

The Brooklyn (N. Y.) Standard has the following: "A new church was organized last night and articles of incorporation were duly filed to-day by ex-Judge Abram H. Dailey, who is one of the founders and prime workers in the movement. The new church will be known as the First Spiritual Church of Brooklyn. Its founders and incorporators have adopted a formulated creed which was enunciated at the meeting last night and accepted unanimously. It is based on Scriptural injunctions and precepts taken from the New Testament, and includes the Sermon on the Mount. The creed is a codification of passages of Scripture bearing directly on spirit. The fundamental doctrine of the new church is spirit communion with living mortals. The Rev. May S. Pepper, a Spiritualist medium, has been chosen as pastor of the church, and services will be held in the Aurora Grata Cathedral on Bedford avenue. The incorporators of the new church are composed for the most part of members of the Church of the Fraternity of Soul Communion, which was founded by Ira Moore Courliss and which was a prosperous organization until the death of Mr. Courliss last summer, when it began to disintegrate. It had no formal articles of faith. It has been decided to disband the old church and form the new one with as many as can subscribe to the creed. Mr. Dailey, assisted by Dr. Pepper, codified the articles of faith which were adopted last night. George D. R. Hubbard called the meeting to order, and A. R. Robertson was chosen clerk. After the 'enunciation' was read by Mr. Dailey and accepted, the constitution and by-laws which are to govern the body were read and adopted. The election of officers was then proceeded with."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

J. FRANK BAXTER.—One by one the valiant pioneers of our cause are passing hence to the Land of the Everliving beyond the mortal. The latest to answer the call of the Messenger is J. Frank Baxter, a name known wherever Spiritualists congregate, and wherever our gospel has been preached in this broad land. Long and honorably associated with the lecture platform as a speaker of proven ability and a test medium of rare powers, our ascended brother rendered noble service in the days when our path was not the comparatively smooth roadway of to-day. Also, as a musician and vocalist his voice lent a charm to his platform duties, which proved an additional attraction to the multitudes gathered to listen to his utterances. His abilities, combined with a notable and attractive personality made him naturally a remarkable figure in our ranks. As our readers will recall it was stated in the Banner of February 13, our good brother was taken sick. He was hopeful, but the attack of typhoid fever proved too strong in character, and on Sunday last, Feb. 28, he passed quietly away from the earthly body, at the Frost hospital, Chelsea, leaving an only daughter behind, Mrs. Barron. When he was about 30 years old Mr. Baxter began to gain reputation as a lecturer on Spiritualistic subjects, and soon came to devote his entire time to that work. He made several tours over the United States and through Canada as a lecturer, singer and medium. The departure of our co-worker will create a vacancy it will be difficult, for the moment, to adequately fill. He will be greatly missed by a very large circle of friends, and fellow-laborers. We may not mourn his loss, for, after many days of faithful service, he has earned that rest which change of scene, and entrance into higher realms, confer upon us all. He rejoins a beloved wife, meets again old-time friends, and learns by actual life therein, how real is the world of the Summerland, and its people, for whom he strove so freely, and who guided him so lovingly in his work for our cause.—Banner of Light.

Emily E. Philp writes: "The Englewood Spiritual Union is still holding its regular meetings. We enjoyed a fine lecture by Dr. J. H. Randall, Feb. 28. We expect good speakers through March, and the first of April Rev. Harry J. Moore begins an engagement with us as a permanent pastor. We know his many friends will be glad to welcome him again as one of us."

Mrs. Nora E. Hill writes: "There will be a Social held at my home, 750 W. Lake street, on Saturday evening, Mar. 12. There will be a grand, good time. Luncheon will be served, of home cooking. Collection of 25 cents. All will be made welcome. Come and bring your friends and have a good time."

Dr. Ballard writes: "Those who assembled at the Church of Higher Forces, Douglas Hall, Indiana avenue and 35th street, Sunday, Feb. 21, to listen to the thoughts expressed by by Dr. Walter DeVoe on the new thought, were highly edified. J. W. Caldwell spoke to us last Sunday on Spiritualism. Next Sunday, March 6, Prof. Marsh will discourse on the problem of life. If the problem of life were lived true to nature or as God has dictated, there would be a better demonstration of truth among mankind than there is today, deception would lessen, and charity unfold. The ladies of this church gave their eleventh social last Saturday night, at the residence of Mr. and Mrs. W. B. Aitken, 253 East Thirty-first street. We had a lovely time. The twelfth social, which will be of unusual interest, will take place March 13. Come and commune with your spirit friends and listen to the sweet strains of music."

H. F. Coates writes: "Feb. 28, a large and appreciative audience greeted Mr. T. W. Sherk at Kenwood Hall, 4308 Cottage Grove avenue. While Mr. Sherk has not been on the Spiritualistic platform a great while; the thought is not new to him, and all who have had the pleasure of listening to him cannot help but say his reasoning is logical and presented in such a manner that it leaves a lasting impression. Dr. Freedman, the Australian Healer, sang for us and gave demonstration of healing. His work was well received and many gave evidence of being relieved. The doctor will sing and demonstrate again for us March 13; so bring your sick and let them be treated free. Messages are always given. Conference at 3 p. m. is well attended, and very interesting. So come to our meetings and obtain spiritual food."

Geo. Adkins writes from South Dakota: "In The Progressive Thinker, No. 745, received yesterday, I notice the reference to what Prof. Delitsch says about the 'findings in recent excavations in Mesopotamia,' and I fully agree with him in his objections in reference to teaching children the fables that are taught about such things that he names. I know too well what the struggle has been in my own life to rid my mind of the same kind of trash. In my childhood I was taught all of it, also with the terrors of an eternal hell hanging over me if I did not profess to believe it. If at the time that my ever active and vivid memory flies back to, I had had the privileges and pleasures that your ever Progressive Thinker gives every week, I would have been basking in the glorious sunlight of spiritual progress many years ago, instead of having to wade and struggle through the theological quagmire which that old popish aristocratic church built up, with which to gull the flock while they were robbed of their fleece."

Alice C. Barry writes from Clinton, Iowa: "I have just completed my seventh week as speaker and medium for the Philosophical Society of Spiritualists, and for the present will answer calls for funerals within reasonable distance of Clinton. Address General Delivery, Post Office. I am trying in my own simple way and without any flourish of trumpets, to tell the wonderful story of life, love and progress that is revealed to us in the philosophy and phenomena of Spiritualism. I only hope that some good is being done; some lives made more helpful; some hearts less frieghted with sorrows. I love this work. My heart and soul is in it, and because of the light and knowledge it has revealed to me I am glad to be able to bring even a little of it into the lives of others. It seems to me that Spiritualists of all others should be a happy, harmonious people. We know that death is but the gateway of life, and that the gate not only swings inward but outward so that those who enter may also return to us. We know we have not only this world in which to pursue our investigations, but we have the glorious privilege of lifting the curtain that hangs between time and eternity, and gathering up some of the gems of truth that lie scattered along the shore of the hereafter."

If there are any Spiritualists at Huron, S. D., or Watertown, S. D., will they kindly write to Mrs. Wm. Beach, Vandervoort, S. D., or Henry Laclaire, Jolly, S. D., or both.

Niles, Mich.—George F. B. Collins, a local attorney, who had been seriously ill, went into a trance, and his relatives, supposing him dead, summoned an undertaker. When he placed the remains in a casket several hours later the undertaker discovered perceptible indications of returning life, and medical aid was summoned. The patient now bids fair to recover.

Geo. H. Brooks closed a very pleasant and successful month's engagement with the Buffalo (N. Y.) society the last Sunday in February. He spoke in East Aurora, N. Y., the first Sunday in March. The second Sunday is not taken. The last two Sundays he lectures for Mr. T. M. Locke's society in Philadelphia, Pa. He would like to lecture during the week at different points in the state; also make engagements for April, or a part of it. Address him at 605 North Seventh street, care T. M. Locke, Philadelphia, Pa.

On Sunday, March 13, at 8 p. m., H. F. Arnold will lecture at Kenwood Hall, 4308 Cottage Grove avenue. Subject, "Casting Out the Demon."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored by a lecture from Dr. Agnes Chester See, editor of Higher Thought, on March 13. Come if you want to get something good. Our meetings are growing, and we promise something good at every meeting. Services every Sunday evening, 7:45, at 323 East 55th street. Our card parties are still popular. Our next one, a progressive euchre party, will be held at the club room, 474 East 55th street, near Greenwood ovenue, on March 15, in the evening. The game will begin promptly at 8. There are to be six pieces of hand-painted china given as prizes. Score cards 25 cents, for both gentlemen and ladies. Light refreshments."

Hattie E. Sherwood writes from Worcester, Mass.: "We are regretting very deeply here in the East, the death of J. Frank Baxter, of Chelsea, Mass., who passed out after four weeks' sickness of typhoid fever."

W. W. Aber writes: "I desire to inform my many friends through the columns of The Progressive Thinker that I will be in Chattanooga, Tenn., the remainder of this month (March), then I return to my home, No. 3422 East 10th street, Kansas City, Mo."

Mrs. Chas. Ingram writes from Renovo, Pa.: "Chas. Theo. Schneider is again working hard to bring people into the cause of Spiritualism. His lectures and test work is instructive as well as convincing. He came here from Harrisburg, and returns to Williamsport, and then he starts for other places in the field. I consider him an honest, earnest and truthful worker."

Lila Powers, secretary, writes from Wichita, Kans.: "We have organized a Wichita Spiritual Society and elected the following officers: President, Minnie Martindale; secretary, Lila Powers; treasurer, Hubert Child. Mediums and speakers please take notice. We are soliciting engagements."

O. H. Maxham writes from Ohio: "I cannot say enough of the paper's value. I look forward to its coming as much as I look for my three meals a day. I was more than interested to read all the articles from the pen of Lyman C. Howe, for I was reared and always lived three miles from Lily Dale. I sat by the side of my dear old uncle and listened to Mr. Howe over forty years ago. I also remember Liby Low about the same period."

Mrs. Dr. Hurster, medium and healer by suggestion or (spirit power) and author, has been seriously ill at her home in St. Louis, Mo. Mrs. Hurster is a well-known Spiritualist, and is the mother of the famous little boy medium, Willie Hurster. She is now recovering, and feels a benefit from all those who have been ably assisting in her way of believing, to restore her to her better way of life.

A Sermonette.

Last Christmas morning, while indulging in a few moments' perfect rest, and listening to the solemn chimes of the church-bells, the following words entered my mind:

Why hail and adore one savior, when thousands are needed and can be had without claims of adoration, only wanting appreciation and support?

That one savior was only a foreshadowing produced by the great mind of humanity—a seed from which will start a large crop of saviors, redeeming the world from vice and misery.

Why wrestle over questions that can be solved at some later hour, and postpone the urgent ones of to-day?

The conditions on earth determine the conditions in the spirit world.

Criminal spirits will diminish in number proportionate to the diminishing of criminal mortals.

Obsession will stop when the growing mental and moral strength of humanity forbids obsession.

It is not from the top, but from the foundation we must begin buildings, and this consists in the moral and social conditions of mankind, which cannot be separated.

It is ridiculous to preach high principles to men who toil from sunrise to sunset, with scarcely any breathing-time between. Their gospel is: "Work in order to keep alive!" On the other hand it would be absolute lack of wisdom to raise the man from the slums to a life of ease and luxury.

Sybaritic life weakens the marrow of mankind, physically, mentally and morally. But all should have a chance to gain the right medium—a decent existence that leaves room for a healthy physical and moral development, and grants individuals some quiet moments now and then in which they may listen to their own minds and ask themselves the great question. "Whence do we come, and whither are we bound? and which is the safest road for us to travel?"

Phenomena-hunting alone cannot satisfy thinking people any more, and the spiritual philosophy should occupy at last its rightful place in the front ranks of all ethical endeavor, as a safe, yet far-sighted guide through this life as well as the next one. Rise, ye "would-be saviors" of a crime and misery stricken humanity! Pledge yourselves to the work of true salvation this very day! Do not work only with the mouth or pen, but in whatever form you can.

Expand, ye narrow minds and closely-tied purses; but do not stop at alms and momentary emotion; unite and work with a will at the temple of human brotherhood, the only true, the only rational salvation of mankind!

HENRIETTA STRAUB.
Port Orange, Fla.

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TWO METHODS.

Soul Mediumship and Mind Mediumship

We recognize two methods of communicating with spirits. One as being reliable, the other as being unreliable. One as moralizing, the other as demoralizing. One as promoting education and intelligence, the other as retarding education and promoting ignorance. One as leading to health and happiness, to cheerful, vivifying light and a longer stay in the flesh; the other as leading to sickness and misery; to dismal, blinding darkness and a shorter stay in the form. One we term soul mediumship, the other mind mediumship. In soul mediumship the message is delivered through the uncreated soul; in mind mediumship it is delivered through the created mind, a very important distinction to truth seekers and all who would be healthy, happy and free from obsession in the practice of mediumship

Mind mediumship then signifies that the messages are given through the mind, or lower self, that was formed during the growth of the material body.

In this process the operating spirit functions largely in the region of the basilar brain, frequently resulting in obsession and a long train of concomitant evils. No one was ever Christed in the constant practice of this method. The reasons are apparent. In consequence of the impure tendency of the mind, it becomes the receptacle of impure thoughts, and therefore a fit channel, and the only one, for the passage of impure and unreliable messages to earth's children by undeveloped spirits. Those who continuously permit such messages to pass through the mind, will sooner or later become diseased physically and morally, thus approaching misery and ruin too fearful for pleasant description.

In the use of such mediumship the communicating spirit cannot deliver his message accurately while the medium is thinking on another subject, as can be done in the use of the proper method. He must, therefore, subdue the mind or hold it in abeyance, or the message will be greatly modified if not altogether interrupted, whatever its nature may be. This frequent cessation of thought vibration makes conditions for the injection of impure sentiments often resulting in lasting lodgment and luxuriant growth, which is antagonistic to physical, moral, spiritual and mental development.

The preceding paragraphs furnish an explanation of the incoherent thoughts, ignorant expressions, numerous misrepresentations, descriptions and barefaced lies given through mediums, otherwise apparently very good instruments.

No wonder the morally developed Biblical mediums looked with suspicion on the method, uttering condemnatory language, and no wonder that all truly spiritual and highly developed psychics in every age have denounced and anathematized it in the severest terms.

The phase of mediumship called mental belongs under this head, because the message, instead of going to the soul first, goes directly to the mind where all errors originate that are not injected by an external evil influence. But there is a phase out of its place here, similar to this called mental, which is a misnomer, because the message first enters the soul and then passes to the mind and is therefore soul or intuitive mediumship; but the passage is so rapid that often the medium does not recognize and understand the process.

Do not conclude that the motives of all practicing mind mediumship are hereby impeached. By no means. Many very good, honest persons who would not do a mean thing, and detest a falsehood or anything degrading, have fallen into this method and continue in it, because they know no other and hence their constant struggle with adverse and annoying influences. This writing is not to point out errors with pleasure, nor to wound the feelings of any, but to suggest the better way, the constant practice of which is only attainable on a high moral plane where there is complete self-control.

Soul mediumship signifies that the messages are given chiefly through the soul, that is they first enter the soul and then pass to the mind.

The soul is the same substance as that of the Universal Soul and therefore at-one-ment with the same, or one with the Father. In some way, it always did exist, and always will. It is the personal I AM, the higher self, and its pure Deific nature is not contaminated by incarnation.

It is the monitor, the suggester of good thoughts, the chief builder of the spirit body, and owing to its eternal purity and good work is a fit instrument for pure decarnate spirits, and being so nearly on the same plane of spirits of the just "made perfect," when the medium is well developed morally and psychically very little change in vibration is required for communication, which is so easy and natural that it is very much like the conversation of two persons in the flesh.

The soul and communicating spirit are not dominated by external influence, not even by the co-ordinate mind, and can therefore deliver a message while the medium is thinking oppositely, or on an entirely foreign subject, which renders communication far more accurate than the other method, in the use of which, the mental operation of the medium either greatly modifies or wholly deteats the deliverance of the message.

Soul mediumship is vivifying, healthful, rejuvenating, purifying and so fills the entire being with love, heaven, and glory, that the life-work becomes a parallel movement with the Universal Soul. On this moral, purified altitude the impure spirits cannot vibrate and therefore cannot control the medium. He is entirely above them, above mind mediumship, the lower self, where they function. He dwells in the soul realm, has obtained a powerful concentration, freedom and can go in spirit whithersoever he wills, commune with purified intelligences and with them roam over the illimitable fields of light and glory and bask in the sunshine of eternal love. Such mediumship is destined to show that Spiritual Science is on the High Plane and will continue to shed forth its redeeming radiance on this blessed planet until "all shall know, from the least to the greatest" that it teaches eternal truth and happiness, that it is the science of the Great Soul permeated with the true light that lighteth every man that cometn into the world."

O. BURNETT.
San Diego, Cal.

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STARTLING FACTS,
OR
Deeds of Darkness

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

R. S. Bell: Q. On page 235, at the bottom of the book, "Bible of Bibles," by Kersey Graves, is a statement of how John Calvin died. A co-laborer says: "He died forlorn and forsaken of God, blaspheming to the end. He gave up the ghost despairing of salvation, and evoking devils from the abyss, and uttering oaths most horrible, and blaspheming most frightful." Most always he gives the authority by name. Is the above true, and what and where is the authority? It seems a just ending for one who taught such a creed.

A. This story has been widely circulated, and as this correspondent says, such a "death-bed scene" is a just climax to a life devoted to the promulgation of his terrible creed. The story grew, probably, out of a sense of poetic justice. It may have been true, although difficult to prove. Of course his biographers would suppress every word reflecting on his sanctification, just as they did his dastardly actions in the arrest and burning at the stake of Servetus.

The probabilities are in favor, for Calvin was a hypochondriac, the insanity of poisoning by a diseased liver, which left his blood saturated with gall. He mistook the fever in his blood for the fires of hell.

Miss Pearl M. Smith: Q. Wishing to study Chromosophy, exhaustively, what books are most reliable and essential?

A. The works of Prof. Babbitt contain about all that is at present known on the subject. He was among the first to advocate the use of the sun's rays for the cure of disease and the first to elaborate a systematic treatment by the color method.

All the speculations as to the curative virtues of the "X-rays," of "sunbaths," and the latest "radium cure," are outgrowths of what should be called the "sun-cure."

It may be accepted as a fundamental proposition that the light of the sun contains all possible rays from the beginning of the visible spectrum, to the wave tension beyond the violet, and indefinitely passing out of vision into the the actinic and unknown "x" vibrations, and the forms of force and energy manifested by "radium" or other agencies. The sun-light gives them all, for the sun is the vortex from which they are dispersed into space. It is nature's creative or evolutionary force for the production and advancement of living beings, and her destroying energy as well.

From this proposition may be deduced the conclusion that the rays of the sun are more powerful, directly received, than they are from any substance in which they may be stored. Thus coal will not give more light or heat than was stored by the leaves of the plants from which it was made. A storage battery returns no more than it receives. As in the sun's disc all known elements mingle in incandescent gas. And in the light of that luminary all forces mingle and radiate.

It is a catchy trick to exploiter some portion of this force and advertise it well as a new and miraculous remedy. The electric light, magnetism, heat "X-rays," have special sanitariums, and are widely advertised, and it would seem that if any one dies it shows criminal neglect of the means thus furnished for prolonging life indefinitely. Yet we know that whatever these contain, is blended in the light of the sun and if we bask in that we receive a stronger influence than from these artificial contrivances.

The air through which sunshine passes is purified and its oxygen polarized into that active state in which it most readily imparts its stored force or is transformed into vitality.

Hence of all "cures," the "light cure" is among the mast important. Yet we should not be carried away by a hobby and allow one idea to exclude all others. There is no universal panacea and a "golden mean" which includes the best of all systems, most to be desired.

J. M. Scofield: Q. Who are the Jains, and their belief?

A. According to their own holy writings the Jains originated about 700 B. C., and became established 200 years later. It has been conjectured by those who have studied the subject, that this account was mythical, and that this Hindu sect originated in a reaction of the old Braminism against Buddhism, and that this occurred in the fifth century of our era, after Brahminism had been subject for at least a thousand years to Buddhistic control. The cunning priests who guided the movement, adroitly wove the two systems together, thus silencing objections of either sect. The reverence for holy men who by self mortification and suffering had become next to gods, was inculcated, and thus Gautama Buddha was enshrined as worthy of worship. They restored the order of castes, which had been abolished and interpreted the Sacred Vedas to suit their purpose. They avoided mention of that portion treating of animal sacrifice, and favored the Brahmin priests to the exclusion of the Buddhists. The name is derived from the Sanskrit, Jina, meaning one who is a victor, as applied to one who has conquered all passions, desires, aspirations, hopes, pride, affection, love, and reached a state of perfect apathy. When he gets to this point, and can sit bowed over, unconscious of everything passing around him, absorbed in the contemplation of vacuity, he becomes "all wise," "supreme lord," "god of gods," and above the necessity of ceremonious acts. He has "crossed the ocean of births," that is passed through numberless reincarnations, and thus had all experiences.

Instead of seven reincarnations of the Buddha, as held by the Buddhists, the Jains have seventy-two Jinas or holy saints, who have reached in earth-life the sublime state of absolute apathy.

It requires all the descriptive words in the Hindu vocabulary to describe these Jinas. They were of exquisite beauty, and without hunger or thirst; they did not grow old or infirm. Their heads were surrounded by a halo. As there was nothing but imagination to draw from, the description could be as the fancy pleased. The first Jinas was 500 poles high and lived 8,499,000 years. The morality taught is of a high order, gentleness, charity, honesty, and truthfulness are inculcated. But with this is a mass of ritualistic ceremonies, repulsive to western intelligence.

The priests officiating at the temples are Brahmins, the Jain priests are alms collectors, necromancers, fortune-tellers, jugglers, mendicants, and arrant knaves. They profess extreme sanctity, and regard for life, and carry this to absurd extremes. They would not disturb the most filthy parasite, or annoying insect, and under the stress of this doctrine the people become a prey to wild beasts and venomous serpents, whom none dare destroy for fear of killing some great personage or near friend, reincarnated in them.

Recently this country has been visited by a Jain priest and strange as it may appear a good deal of favor has been expressed for this senseless doctrine, that has nothing more in its favor than a few moral platitudes. It has been asserted that the vast literature and knowledge was something entirely unknown to the western mind. There were mysteries, and "occult science," which might be gained of these mendicant priests who had by fasting, prayer and suffering, reached a state of the supreme negation.

It is true that there is an overwhelming mass of writings, poetry, fables, myths, polemics, and speculations on the impenetrable mysteries of God and his relations to mankind. There is nothing on science or history. The Hindu mind had a singular disregard of passing events and made no record of them. Equally careless were the best thinkers of India of facts, as facts, for they were so absorbed in contemplation that they had no time or inclination to observe.

It is interesting to read these books illustrative of the psychic growth and condition of a great race, but beyond that they furnish nothing more than moral precepts which are the common property of mankind. There is absolutely nothing in the writings of India that would be of practical value to the western mind.

Terrific as the career of life through interminable reincarnations, is presented, the methods and results do not appeal to active intelligence. Life's meaning is doing, not apathy to all sensations, and the priest, sage or fakir, I scarcely know which to call him, who has reached the stage of sainthood according to the Jain conception, is about the most worthless and contemptible creature that can exist.

Nor is the reward promised for this sacrifice of everything that makes life valuable inspiring to a healthy mind.

The end was Moksha, the final liberation of the spirit, beyond which it would not be required to again clothe itself in flesh, but those who have studied this subject are at a loss how to understand the obscure and mystical language; whether this is the meaning, or whether it is a cessation of being, and absorption into the bosom of the infinite Brahm. It has become divided into many sects, among some of which the most horrid rites are observed, and superstition shows its most degrading form.

The two great parties into which they are divided are the "white-robed" and the "sky clad" naked ones.

Their moral code is like the Buddhists, forbidding killing, lying, stealing, adultery and worldly mindedness, and commanding mercy to animals, alms-giving, reverence for the sages and worship of their images, confession of sins and fasting.

Blessedness of Immortal Life.

Ah, futurity; it is established, it is grounded on immovable rock, having an unfailing light-house, for the safety of the poor mariners who are tossed on the waves about it. We are yet mortals: we have caught a glimpse of immortality, and through our spirit guides and friends, we have gained entrance to fairer fields than we had dreamed of; we have heard whispers from the eternal side, and our spirit faculties have arisen to claim affinity with the unseen.

Having reached the high plane where Benevolence delights to walk, instead of harkening to her pleading tone, they spurn angel visitants and shut their eyes upon the dismal prospects toward which she turns with mild and pitying look. When a friend accosted the prince of the Latin poets with questions why he studied so much accuracy in the plan of his poem, the propriety of his characters, and purity of his diction, he replied: "I am writing for eternity." We are sowing here, and the harvest will not be until the sun of the last day has shone upon it. "Homeward bound" to our spirit home—to a country possessing indescribable loveliness, where variety and beauty blend in untold richness; intelligence has reached us of the wonderful scenery there, of unsurpassed architecture, beautiful mansions, lovely streets, delightful fields watered by crystal streams. We hear from the spirit side of life of aromatic breezes.

The time of departure must come to all. We are embarked on the voyage and the "boatman's oar" is bearing us on to the farther shore. Socrates and others of antiquity, when they came to the final conflict, strongly hoped they should know of victory and possession in another land; and their hope had its influence. But we who live under the spiritual influence, "within the veil," may sing with triumph the songs of immortality, and shout with exultation as our banner is lifted before this conquering life, and immortality is brought to light, adorned with an arch encircling all, upon which may be seen in ever-enduring characters, "He that overcometh shall go no more out."

MRS. L. A. HARRIS.

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SAVE THE CHILDREN.

P. A. Seguin a Victim of Catholic Hatred.

There is no more needed reform amongst Spiritualists than to teach them to quit sending their children to any theological school, seminary, college or church, to be educated to disrespect the religion of parents who have their eyes opened to the truths of the spiritual philosophy. Children thus educated blankly refuse to employ a Spiritualist speaker at time of demise of their parents—catering to popular opinion. I think children have rights, but parents have, also. I grant that a proper child properly educated will act properly about this matter, but let us Spiritualists see to it that none of the sectarian ministers, preachers or prelates officiate at our funerals and end up their prayers with a "for Christ's sake."

Let us protest against such nonsense being mumbled over our bundle of clay, while we live, and not wait till we commit that great psychological crime of returning through some medium and giving the protest second-hand.

There is no teaching that can appeal to the heart and mind of a young child as that of spiritual science. What is greatly needed is a children's paper, devoted to subjects of practical every day importance.

Unless we look after the enlightenment of our little children, we are criminally culpable as parents and teachers. It is much harder work to unlearn what we were taught in childhood, than to learn anew when older grown.

Book education falls far short of true enlightenment. Practical education means practical usefulness along any line selected. Children are far happier and healthier when they can combine book study with brain and hand study, giving their own expression in mechanical results.

Save the children!

P. A. Seguin.

Let me urge all those who feel interested in helping the worthy workers to send donations and a cheery letter to P. A. Seguin, Amboy, Minn.

In October last he was attacked by a Roman Catholic mob while lecturing at Dike, Iowa. His arm was broken and he was otherwise injured. He is sadly in need of money to keep his family from suffering. I trust this will meet the eye of some person who sees the importance of helping one who risks his life to expose the actual facts of the Romish priesthood and confessional, for he was a prominent priest for fourteen years, and knows whereof he speaks. It proves beyond a doubt that he tells the truth, for the Roman Catholics would not try to kill him, instead of having him arrested and tried.

Mr. Seguin and his wife are earnest, conscientious speakers and should be kept in the field. Every camp in the United States ought to arrange for two or three lectures from these very reliable victims of the Romish church, because they speak from sad experience, and of all people, Spiritualists should be fully informed upon this momentous question. Better let the glorious beauties of the Summer land rest for a while and pay some attention to the welfare of this earth land.

FLORA W. FOX.

WHEN RAW WINDS SNARL AND BITE.

The raw winds struck like water cold,
They almost angered me.
A mind, rough as a chestnut burr,
Hurt me distractingly.

* * * * * *

What if I do live in a place where the
sharp winds snarl and bite?
Shall I fight them till I fall?
Shall I line up my face with frowns, and
hate them with all my might
Till my good blood seems as gall?

Oh, no! I'll not strike at the wind, it it
gnaws me to the bone;—
I can never conquer it!
I will meet it, this unseen force, like a
piece of smiling stone,
Wasting good strength no bit.

This rugged sense, which I have learned,
applies to human kind;
Some are worse than snarling winds.
They bring to duty discontent, and a
most unwilling mind.
Till even Love's labor grinds.

They will curse what they cannot
change, till the bad work mars and
blights;
Why not be self-absolute?
It is only weakness to cry, and sob
through the rayless nights,
Or eternal law dispute.

It is folly to cry down law because
one collides with it.
Best say, "I was out of place!
I will learn the law; it is good, and remember where it hit,
By my bruised and blackened face."

I will smilingly keep my strength; not
fritter it all away
On something which wounded me.
I am not God's pet, who must hedged be
that I may not go astray!
That would not develop me!

The sooner I fall in line and march with
the universe,
Not stopping to catch each lie,
The richer am I in my gains. It were
waste of strength to curse,
And the sooner one must die.

To love, and to try to help on to the
good of the whole is best;
It metes more to all, and you.
Sow love, not hate; push! push! don't pull
back! as the world creeps on to
rest,
When the farcey show is through.

To rest?—not rest! but dying worlds,
except that they still revolve,
Do as human corpses die.
But Nature holds, and whirls them on,
disperses and re-evolves
New stars in some new sky.

Ah, me! the mote I am to-day! and yet
I am part of all,
Never dropped out from the plan.
What countless things I've been, till
now, industriously in thrall,
Would aeons of ages span.

So heart, hope on! my soul, aspire!
work true in your place to-day.
Good work brings its own rich dues.
I know that the atoms which make up
me only a space will stay,
But cannot be barred from use.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

A Characteristic Letter From George F. Perkins.

To the Editor:—Perhaps a few lines from the writer may be admissible, inas much as so many readers of your truly progressive instrument of Divine humanity have shown such a generous inclination to assist those who are unfortunate enough to be sick.

I have been extremely busy day and night with duties pertaining to the care of Mrs. Perkins, and answering the letters sent me, which contained not only grand benevolent thoughts but financial demonstrations as well, from 10 cents to $10, thus enabling me to pay up some old bills of small dimensions and house rent; also purchase the necessaries of life. By being as economical as possible, I have provided for at least the house rent for the coming March. The surprises came thick and fast during January, and included a whopper from the N. S. A., which in itself was a great surprise, and stirs up all the feelings of gratitude with which we are possessed.

I am more than ever before impressed with the idea that Spiritualists, especially those who read the Spiritualist papers, are the most generous people in the world. There is no class of people that respond individually so quick to the cry of a fellow being in pain and distress, which is the strongest evidence that if they were properly organized and their power focalized with a special humanitarian object in view, Spiritualism would rapidly rise to a powerful and influential body of wholesouled, intelligent people.

The N. S. A. rightly pleads for funds with which it may relieve the distress of worthy workers. I am anxious to earn money to contribute to the relief fund. If any one doubting my condition could follow me 48 hours he would be convinced that I am driven day and night, and strung up to the highest pitch, as Mrs. Perkins has been suffering with an extremely nervous and painful phase of the combination. I have given quite a number of written readings under great difficulties, but think I can do more and better work in the future month. Not a few reply favorably, and the majority assure me of the wonderful correctness of the delineations. I have, besides attending to the great amount of household duties, appeared many times at public halls in the capacity of a test medium, singer, or general entertainer. The Ladies' Aid and several organizations have been extremely kind to us this winter.

Mrs. Lillie, speaker of the Progressive Spiritualists, having been especially prominent in conducing beneficiary meetings, has endeared herself to us all, and stimulated a large body of Spiritualist ladies to be on the watch for the sufferer wherever found. The Chicago Spiritualist friends have responded nobly, and the manager of the Progressive Educator has stood out like a beacon light, shedding the rays of benevolence over the entire world as an example for us all to imitate. I am trying very hard to perform the duties set before me with a proper patience, an ingredient in my combination which I fear is lacking; I therefore ask for more patience. Soon I hope to be speaking for the uplifting of humanity every Sunday. Allow me to send my soulful thanks to all friends.

GEORGE F. PERKINS.

1220 Mission street, San Francisco, Cal.

ANOTHER NOBLE WORKER GONE TO THE HIGHER LIFE.

One by one the noble workers—those who have done valiant service on behalf of our cause are leaving our ranks and going to join "the great majority."

Friday forenoon, the 26th ult., Mrs. Mary Severance (better known to the Spiritualistic public as Mrs. A. B. Severance), passed to spirit life from her late home, 1300 Main street, Whitewater, Wis.

Mrs. Severance had been confined to her room during the winter months, but was hopeful of the return of physical strength until a short time before her transition. When the change came, she passed out of the worn out body that had served her for more than seventy years, as quietly as she ever passed into a restful sleep.

The subject of this notice was a medium of more than national reputation; her correspondence as a psychometrist, extended to foreign countries. For more than twenty years her work was familiar to the Spiritualists of Australia and New Zealand.

The funeral services were held at the family residence, Sunday afternoon, the 28th ult. The occasion brought out a large concourse of people, among whom were many residents of Whitewater, who probably for the first time listened to the message of Spiritualism. The services were simple and impressive. Mrs. Sanford of the Morris Pratt Institute, rendered beautiful and appropriate vocal selections at the opening and close of the exercises. Rev. A. J. Weaver, superintendent of instruction and teacher, connected with the Morris Pratt Institute read the old poem:

"He who died at Azam sends
Back this message to his friends."

At the conclusion of the reading, he offered a soulful invocation, most fitting for the occasion. The writer followed with a brief address, setting forth the Spiritualistic ideas of death and the after-life. She referred to Mrs. Severance's grand work on behalf of the cause she loved, and left a message with the loved and loving ones who mourn the physical absence of the mother, sister and friend, such as Spiritualism can only give.

Mrs. Severance was a resident of Whitewater for forty years. She was a faithful exponent of her principles everywhere. The town, with few exceptions is largely orthodox, but souls are larger and better than creeds. In times of sorrow love and sympathy reach beyond sectarian lines. Let us rejoice that even at such times hearts beat tenderly for one another. These sentiments have been verified in the going away of Sister Severance. Tender, loving tributes are paid to her memory. The near relatives, including a son, daughter, two brothers, and Mr. T. B. Watson who, for more than a third of a century, was the faithful amanuensis and companion of Mrs. Severance, have the sympathy of many friends. In spite of one's opinions and professions, nothing tells like a true life.

Thy voice, dear one, though hushed to
mortal ear,
Shall reach the souls of those to thee
most dear,
And they shall know thy blessed presence here.

MATTIE E. HULL.

ORDERED TO QUIT CITY.

CLAIRVOYANTS AND MEDIUMS UNDER POLICE BAN.

Preying on Foolish Women—Maj. Sylvester Determines, in View of Many Complaints Received, to Rid the Capital of the Entire Profession—Extracts from Letters on File at Headquarters—Would Amend the Law.

The police department announced yesterday that war is to be waged on all clairvoyants, fortune-tellers and mediums in the District. One of these practitioners has been ordered by Maj. Sylvester to leave the city, and although his wife was at headquarters yesterday pleading for an extension of time it is understood that the order will be enforced at once.

Maj. Sylvester, in speaking on the subject, said that he most probably would recommend to the Commissioners the adoption of an amendment to the present license law which will exclude this class of people. The law as it now stands, he said, puts clairvoyants and fortune-tellers on the same basis as business men.

Apropos of this, the detectives have received numerous complaints recently. All the victims were women, and they were mulcted, so they said, of sums ranging from $1 to $100, but woman-like they refused to prosecute for fear of publicity. Consequently Maj. Sylvester determined to take the law in his own hands, and issued the order above mentioned as a measure of protection for the gullible women of the District.

Complaints from Victims.

A collection in one of the pigeonholes of Capt. Boardman's desk, illustrates to what distances the victims have allowed themselves to be led. There are several anonymous letters. One of these reads as follows:

"I want to call your attention to this wonderful man, Prof. ——. His name should be Prof. Dead Beat, for he is the biggest humbug I ever had the 'pleasure' of meeting. He talked me right out of my money, and instead of bringing back my husband, as he promised, he seemed to drive my husband away, for I am now alone. My husband has gone to Pittsburg. When I told this alleged professor about it he would give me neither my money back nor any satisfaction. He is shrewd, for he said that if I had him arrested he would tell all my story, and would swear besides that I was after another man instead of my husband. He guaranteed all his works of conjure and mesmerism, but he failed on me. I met other women in his office and each of them has given up money in varying amounts.

"From a Foolish Woman in Trouble.."

In another letter was a card advertising "a famous English clairvoyant and psychic palmist," and the writer characterized the advertised one as "fake."

One of Heisman's Victims.

Still another woman confessed to having been robbed by Frederick Heisman, who was recently arrested here for the Boston authorities on their complaint that he had persuaded two trusting women to give him their entire fortune of many thousand dollars.

One other contribution to the stack of complaints is a tiny yellow envelope stamped on the outside, "Phychio Magneto, Nepal, India." The woman who gave it up confessed that she had paid $5 for the envelope, which was supposed to contain an all-powerful powder, which had only to be placed under the pillow for so many nights to accomplish as many wonders as Aladdin's lamp. The powder failed of its purpose, and the remnant of it still lift in Captain Boardman's desk needs only a taste to prove that it is nothing more than common table salt.—Washington Post, Feb. 19, 1904.

THE LITTLE INDIAN LASS.

One eve in dreamy stillness, as I lay
upon my cot,
In came a little heathen who never
heard of God.
She had never seen a city, a church, or
heard a prayer,
Nor heard of Adam's sinning, or of the
"Golden Stair."
She knew the sun made flowers, and
winter rains made grass,
But never heard of Jesus—this little Indian lass.

I pitied her in silence, and told her of
my God,
When doubtingly she asked me why I
quite forgot
To tell her how I knew him—if he's the
real thing,
Or like the feathered gnomon whereof
the Indians sing;
And if he came to visit the "paleface"
prayer shop,
And why he never entered the red
man's "wickyup."

And when I told of Jesus, how he our
sins forgives,
She asked if that's the reason the pale-
face lies and thieves,
And drinks the fiery water, and steals
the Indian's hay,
When this, the Christian Jesus, takes
all the blame away?
Or is he like your other—the God you
said you saw,
Or is it but a story made up of grass
and straw?

I told her of our heaven, where good
men went to dwell,
And of the fiery furnace where bad men
roamed in hell.
This statement quite unnerved her,
with fear she looked around,
And said that she had only the Indians'
hunting ground.
She said, "Yes, by their actions, few'll
go to that good place,
And there'll be place in plenty for our
untutored race."

I thought the lesson over which my angel mother taught
Of God, Jesus and the trinity, and the
fear in me it wrought;
But when this life is ended—when I will
have to go,
Will I then tell St. Peter that mother
told me so?
For she has never seen them, nor I.
Could we be wrong?
Then was it truth or fiction that I was
taught when young?

I asked my spirit mother to clear my
wicked doubt,
And give me light and knowledge upon
my heavenly route.
She came while I was slumbering, and
plainly said to me,
"Those lessons taught in childhood,
which I have given thee,
Were all that men could fathom in history's early age,
As step by step they groveled in each
progressive stage."

C. J. JOHNSON.

Pocatello, Idaho.

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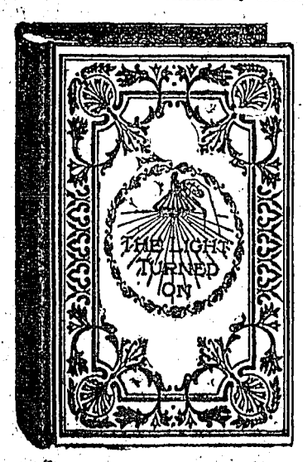
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MINNESOTA.

Spiritual Enterprise Near the Twin Cities.

Many of your readers will be pleased to learn that the Ladies' Aid, under the auspices of Lake Minnetonka Spiritualist Association has the lumber on the ground for a Spiritualist temple, the second one in the state. It has a deed to the lot donated by Joel and Margaret Stubb. The society hopes to have the temple completed by September 1, 1904. The society has one or two clairvoyant speakers who will lecture Sundays. There is a great awakening here, several being developed for different phases of mediumship. There will be a lyceum for the children as soon as the temple is finished. In connection with our temple are several acres of maple timber, giving a fine grove to hold picnics, grove meetings and camp meetings. The temple is located between two lakes, giving us cool breezes in midsummer heat; one and a half to 2 miles from two railroad stations. During the summer months there are from 12 to 14 daily trains which pass, that connect us with the twin cities, Minneapolis and St. Paul, which have over five hundred thousand inhabitants. The excursion rates are low.

The Ladies' Aid has nearly thirty working members, and the society nearly fifty members.

The street cars will run out to Lake Minnetonka next summer. Lake Minnetonka has 400 miles of lake shore. It consists of a number of lakes connected by outlets; a number of islands and points extending in between lakes, making fine scenery. The lakes abound with abundance of fine fish. It is one of the largest and best watering places and summer resorts in the Northwest. Hundreds of cottages dot the many shores. Cottages range in price of construction from $300 to $50,000.

In connection with our temple are 30 or 40 acres of land that can be bought on reasonable terms. We wish that some good Spiritualist, or our State Spiritualist Association would buy it for camp grounds. Lying between two lakes, it would have two front views. It could be platted and sold for summer cottages for Spiritualists to build on. It lies close to the great cities of Minneapolis and St. Paul, and accessible to the twin cities by railroad or electric lines. In the vicinity and around our temple grounds there are a great many small fruit farms. The farmers have organized into a Co-operative Fruit Growers' Association. The land around is well adapted to small fruits and cereal grain.

As soon as our temple is completed one member has offered to donate his library consisting of all of Andrew Jackson Davis' works. Other members will donate some of Moses Hull's and Dr. Peebles' works.

Let the good work go on. We need more spiritual temples throughout the states, where we can hold our meetings and social gatherings without trespassing on other people's rights. One can feel better to have a place of their own.

We would like to have other good Spiritualists come and settle near our beautiful Lake Minnetonka, buy property, and help build up our association. We have free rural delivery throughout our district. The farmers are very thickly settled here. There is an effort now being made to have telephones put into everyone's house that wants one, and connect with the main lines that run around us. We think this will be done this summer.

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INDIANA CONVENTION NOTES.

Thirty-five or more local societies represented. Every delegate was in his place in good season at almost every session.

The presence of John B. Chrisney, of Chrisney, Ind., and John F. Harms, of Tell City, did much to encourage their fellow-delegates.

Brother Bonman, of Pennville, has lost none of his vocal power, neither has he taken any backward steps in his thoughts. He fairly made the welkin ring.

Brothers John Congdon, Dr. F. P. Bitters, A. W. Heine, W. S. Woods, J. H. Yorke, J. H. Rees and J. A. Wertz were ever at their posts of duty and were not afraid to speak out in behalf of organization.

Brother Gardner Haines' Methodist fire has followed him into Spiritualism. He was frequently under the "power," when he spoke for co-operation and brotherhood.

Brother O. L. Harvey, of Lafayette, a recent convert to Spiritualism, was on hand, and had good reasons for the faith that was in him. His muse sings all the sweeter now that Bro. Harvey is a Spiritualist.

Brother Newcomb, of Elwood, was an earnest worker at all meetings he attended. He was called away by a telegram announcing the serious illness of a relative, before the convention closed.

Sister Carrie H. Mong, of Muncie, the secretary of the state association, was the secretary of the convention. Her position was no sinecure, as the delegates were there for business, and kept "motions, substitutes and amendments" flying thick and fast.

It is said that Rev. E. W. Sprague, when he saw delegates from more than thirty-five societies file into the church, went into the vestry, leaped into the air some four or five feet, and brought his heels together three or four times before he touched the floor, in the exuberance of his joy. N. B.—This statement is only hearsay testimony; it is not avouched for.

A stray dollar or two got into the assembly one afternoon, and Rev. Sprague at once sensed that fact, he having exceedingly sensitive offactories. In ten seconds or minutes, those dollars rolled toward the treasurer of the association, having been magnetically drawn to the place where the gifted missionary stood.

In studying Brother Sprague, even the casual observer recognizes that fact, that our talented N. S. A. missionary prefers his apple pie seasoned with sugar rather than salt, and that he does not fear even 404 pounds avoirdupois of Christianity; in brief, he is a whole team in himself.

When the convention adjourned Bro. Sprague's deep sigh of rejoicing at its success echoed through the church. It brought Bro. Charles A. Gaines up on the rear to see if some one had thrown a dynamite bomb, but seeing the rapt look on Brother Sprague's face, Bro. Gaines took off his hat and stepped one side as Bro. Sprague passed by.

CORRESPONDENT.

A Prominent Worker Passed to Spirit Life.

Clarence M. Folsom, one of the most faithful workers in our ranks, and a medium whose place would be hard to fill, passed to spirit life on Sunday, Feb. 28, at 3.30 p. m., aged 43 years. He was taken sick on the 15th with what was supposed to be lagrippe, but in a few days the disease assumed the form of erysipelas, and after ten days of awful suffering, peritonitis set in and nothing could save his life. Every care was given him by his faithful and devoted wife, the doctor and a trained nurse, but all was unavailing.

His funeral took place on Tuesday, March 1, the Odd Fellows taking charge and the address was given by his friend and associate, C. W. Stewart. A very large concourse of friends was present and the room was a veritable wilderness of floral offerings, most of them very large and appropriate. His mortal form was buried at Pickett Cemetery in Southwest St. Louis.

He was conscious to the last, and one of his dying requests was that his darling Josie should go on with the work of spreading the glad tidings of Spiritualism. His death was a marvel of heroism and patience, not a single murmur passing his lips during his awful suffering. Never a thought of self, but all for his wife and son that he was leaving behind. His hosts of friends in various parts of the country will regret to learn of his transition, for his marvelous mediumship has convinced hundreds of a future life. C. W. STEWART.

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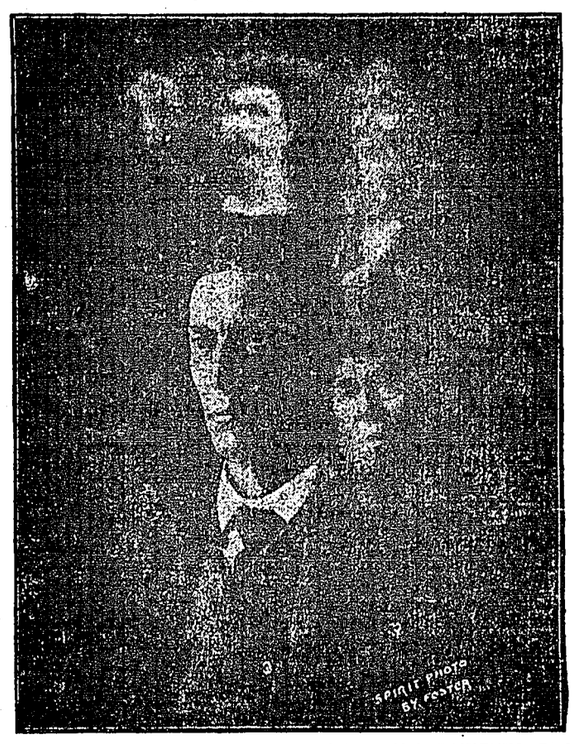
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Is a direct descendent of the ancient tribe of Aztec Indians of Old Mexico, a tribe that thoroughly understood Nature, and knew how to turn aside the many little warnings sent by Nature to her people. They recognized the power of the Master that had placed healing agencies within their reach, and it is from their teachings that Dr. Es-pan-to has placed before a suffering public cures for their ills, prepared from roots, herbs, barks, gums and oils, given him by Nature, with the knowledge of how to properly prepare and deliver. Take heed and enter under the tent of the one healer in the country that takes his cures from natural products and administers them by natural methods.

Dr. Es-pan-to has nothing to give away, nor does he claim to be able to perform the impossible.

Science itself recognizes Natural Law in the Spiritual World, and the power of bringing one's self en-rapport with the Unseen Forces working in harmony along a chosen line for the betterment and advancement of suffering humanity.

Healing the Sick is Dr. Es-pan-to's Life Work.

He has attracted to his wigwam a Spirit Band of Indian Healers, ancients of his own race, the methods and customs of which he still adheres to; then he is aided by all the later discoveries of Medical Science, and combining the two, he has modernized and made perfect the

ANCIENT AZTEC INDIAN SYSTEM

Of treating a suffering body.

Special Offer to all those who are suffering with Chronic, Nervous, or Private Diseases, who cannot make at least one personal call on Dr. Es-pan-to.—You can be treated successfully at your homes, by mail, no matter what degree the disease has reached.

Dr. Es-pan-to will give your case his personal attention.

Follow these directions to the letter and fill out the blanks, and Dr. Es-pan-to can raise you from your bed of pain, give you days of happiness and nights of perfect rest.

Send a good photograph of yourself, taken not longer than four months before the date of mailing; the more recent the picture, the better will be the diagnosi-

Fill out this blank in your own handwriting.

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Married or single.....

Full Name.....

Address (very plain).....

Remarks.....

Be very careful in filling in this blank.

Enclose 50 cents and register the letter to guard against loss.

The written diagnosis of your case will be mailed you at once, and your photograph will be returned uninjured.

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ALL READINGS, $1.00

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refreshments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this Society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 550 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speakings, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The German-English Society Bund der Wahrheit, No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

Church of the Spirit Communion, Kenwood Hall, 4368 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 523 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

Your Contribution

To the Mediums' Fund in the N. S. A. Treasury, be it large or small, will do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker and in fact, every man and woman who loves the cause should swell this fund with their gift. Mrs. Longley's appeal is just and timely. Let us help our helpless Mediums. Send on your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.



☞ It ought to be a pleasant duty to care for those whose lives have been sacrificed upon the altar of a truth as palpable as is that of the eternal truth of Spiritualism. It is a shame to have to acknowledge the neglect of this duty by begging for their support when afflicted.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mary F. Williams passed to spirit life at the home of her daughter, Mrs. Bise, Feb. 10, at the age of 87 years. She was born in Green county, Pa., and when she was sixteen, she went to Quincy, Ill., with her parents, where she married M. L. Williams seven years later. The result of this union was ten children, seven of whom are still living. Her husband died in August 1899, at the age of 91, and immediately thereafter she became an invalid and has been bedfast practically ever since. She came from Oklahoma along with Mrs. Bise, last September, having been in the latter's care the past two years.

Marysville, Wash. W. R. BISE.

Promoted to the higher life, at Rochester, Minn., on Feb. 17, Mrs. Mary Weed after prolonged illness. Sister Weed was an outspoken Spiritualist, but made the mistake of miseducating her daughters in the Universalist church. Then no wonder she was denied the services of a Spiritual speaker when most needed to give her spirit consolation and teach that "death is but a kindly frost that cracks the shell and gives the kernel room to germinate." F. W. F.

Passed to the higher life, Jan. 27, 1904, from his home in Sandstone, Montana, by paralysis, Zebina Titus, aged 69 years. He was one of nature's finest specimens of manhood, and a firm believer in our beautiful religion, realizing the presence of his loved ones constantly. His strict honor and integrity endeared him to all who knew him. He leaves a son and daughter. M.

Mrs. Mary V. Tamplin, wife of James H. Tamplin, passed to the higher life after a brief illness, from her home in Dayton, Ohio, Feb. 22, aged 73 years. She was for many years a firm Spiritualist, a woman of strong individuality, broad in her views, a loving wife, an attentive and kind mother. Mrs. Tamplin's spiritual sight was illuminated just before her transition, and she saw her spirit mother and other friends who came to welcome the new-born soul into the higher life.

W. V. Nicum was called from Central Kentucy to officiate at the funeral.

MRS. STELLA NICUM.

Passed to the higher life, on Feb. 26, Mr. C. A. Schaddock, from his late country home, one-half mile north of Brighton, Ind., in the 83rd year of his age. Mr. Schaddock was one of La Grange county's most honored citizens, and loved by all who knew him. He leaves a widow and one son to mourn his transition. He was an advanced Spiritualist, and lived and died in the light of that philosophy. The funeral was held at his late residence, on Sunday, Feb. 26, conducted by Dr. E. H. Denslow.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1880 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

The Progressive Thinker.

SPIRITUALISM--The Bright Star of Hope That Stands Eternal in The Heavens. **Such Being the Case, Every Spiritualist should Contribute Something to Sustain Those Mediums who have worn themselves out in behalf of** our cause. Common humanity, common decency, the angel world, and the ordinary sense of duty demand that our aged and infirm workers should be cared for. Read Mrs. Longley's appeal on the second page, and let it touch the strings of your purse as well as of your heart. Do not wait to do good by your will. Do it right now.

VOL. 29. CHICAGO, ILL., MARCH 19, 1904. NO. 747

An Old Woman With Wonderful Occult Powers.

One of the Most Remarkable Occult Experiences the World Has Ever Seen.

A WEIRD OCCULT EXPERIENCE.

As Related by Numa Numantius, a Prominent Chicago Physician.

The improbable sometimes occurs. It did in this case. The writer is well known to the editor of The Progressive Thinker, who does not believe him to be insane or laboring under an hallucination. Some twenty-five years ago he related to many his remarkable experiences as detailed in thls communication, and with a sincerity that could not fail to carry conviction. His wife, a most estimable lady, who was with him, declares most emphatically that all the incidents connected with this narrative are true. The fact that the medium, Home, was levitated on one occasion, carried along in mid-air by the spirits, and that the passage of matter through matter has been repeatedly proven, brings within the range of possibility every statement made by Numa Numantius. That the central figure in this narrative possessed wonderful occult powers, was known to many.

In 1872 I was located (in medical practice) within thirty miles of Chicago, on a farm, among farmers—plain, honest people and the best of neighbors.

My circuit covered an extensive area, and my wife was wont to accompany me during those long and otherwise monotonous rides. Thus, one afternoon we were nearing the farm of a Mrs. J., whose house was situated directly on the highroad, opposite an unpainted, deserted church—a gloomy enough neighborhood.

Mrs. J's. son was then under my care for a fractured thigh, having just recovered from a similar accident to his left forearm. The direct causes of these consecutive fractures were almost universally laid to the worthy dame herself, or to her "evil eye," which, in the opinion of most people was able to work damage at a distance. Let me explain:

Mrs. J. was known to old and young as the "EVIL-EYED WITCH," and was shunned by all, because of her supposed ability to bewitch anyone by her disliked. Everybody was in actual terror of this woman. The reader must remember that in those days less was known of things occult, and, besides, I then was an out and out materialist, consequently illy prepared to cope with such matters.

The public dislike of this woman I explained through her repugnant physique, carrying her right shoulder "a la Richard the Third." She, as if in mock reverence, bent her "off knee" in a jerky manner, stumbling more than walking, all the while muttering unintelligible words in croaky voice, mayhaps to some invisible entity. Who knows?

Her lips, as thin and expressionless as a slit cut in sole leather, were never without motion. From her emanated that weird, witchlike, nonsympathetic magnetism, all for evil and none for good.

Yes, she looked like a witch, soaked in evil, and one could well imagine her besmeared with that Devil's Ointment, supposed to be prepared in unholy confab on the Blocksberg, from clergymen's fat, clergymen who had served the devil in heaven's livery! Her eyes seemed to borrow their expression from the devil-fish, and, taken all in all, this woman certainly looked a witch! She was the best shunned woman, near and far, amply abused in her absence, while most obsequiously flattered when present. Young and old did homage to the "EVIL-EYED ONE."

I must go back a little in time, for, previously, I myself had witnessed the wholesale slaughter of a litter of pigs by this "witch," the property of her neighbor, a Mr. K. During a professional call at this farmer's house, I had occasion to praise the healthy appearance of a litter of pigs. To my astonishment, Mr. K., an unusually intelligent farmer, asserted that "nothing can save this litter, for the witch has 'evil-eyed' them!" Such STUPIDITY required correction, and I then and there gave vent to much "scientific" horror with what he said, but without shaking his belief in the old woman's "powers." As related the next day by Mr. K., EVERY PIGLET "TOOK ITS LITTLE TAIL BETWEEN ITS TEETH AT SUNSET, THE DAY PRIOR, AND TWIRLING ABOUT FASTER AND FASTER, DROPPED DEAD." What killed the pigs I know not, but that they were dead I saw for myself.

A STRANGE, WEIRD OCCURRENCE.

But let us return to our story and relate what happened at the home of the "witch," that memorable evening:

Mrs. J's. son, Fred, lived with her, so also his little wife, who, at all times, presented a well pronounced "scarey look." On arriving, I hitched my ponies to a post outside, asking Mrs. Fred to entertain my wife while I entered the house, a rickety affair, whose timbers appeared ever ready to fall apart, but somehow clung together. Before that I had passed repeatedly through the long and narrow shed that served as the main entrance to the living-room, but never without a vague sensation that forced me to hasten my steps. I always chided myself for entertaining such uncanny feelings, but there they were! On that day I actually suffered while going through the shed and was truly relieved when once in Fred's room, the "large room" of a farm house. But I was there doomed to further misery, the worst that can befall a physician. Fred hailed me with ill-suppressed impatience, showing agony of mind as well as of body, hurling all kinds of opprobrium at me. Let me here remark that I had bandaged his legs some five days prior, in plaster of paris, to prevent too inquisitive interference. The bandages showed no signs of having been tampered with, and I could not understand Fred's impatient greeting:

"Doctor, I beg of you to come to me quick. Mother and I have had a rumpus, and ever since I am in agony. Something is the matter with my broken thigh, for there is a crawling sensation all over and around it. Mother has 'BE-SPOKEN' the leg." In reply I simply felt Fred's pulse, believing him under febrile excitement. However, his pulse was normal and the skin moist and cool. My sole attention was now turned to the fractured limb. I dreaded gangrene and set to chiseling the thigh from out its plaster of paris incasement.

A MOST HORRIBLE SIGHT DISCLOSED.

I doubt whether the sudden disappearance of that very limb, then and there, would have more confounded me than the horrible sight before me when the bandages fell from the thigh. THERE, IN ALL THEIR SLIMY HELLISHNESS, CRAWLED OVER AND ABOUT THE THIGH AND BEDDING, WHITE WORMS FROM ONE TO TWO INCHES LONG! These worms were different from those I had ever seen, in hospitals and on battle-fields, where wounds had to be neglected from various causes. It must also be remembered that this was a simple fracture, without even the slightest scratch accompanying it.

How did all this happen, or was it an illusion?

To me and to Fred those worms at that time ACTUALLY EXISTED. They were there to my utter bewilderment and I had not yet regained that mental equilibrium so necessary to a physician, when a low mocking laugh behind me caused me to turn and recognize Mrs. J. She seemed to enjoy the situation, but soon quieted me with the assurance that the worms were caused in nowise through my neglect, but that she simply wished "Freddie" to respect his "mammy" more and to call her less names. She added: "I regret causing you this extra trouble doctor," but, gone she was, shambling out of the room through the gloomy shed into the yard and beyond. While my eyes followed her as she passed out of sight, back to her work on the farm, a shout of surprise from Fred called me back to my duty. My patient pointed to his injured limb, where not a worm or trace thereof could be seen! His mother had not fully entered the room, remaining in the doorway. Her position even obstructed full view of the leg and its condition. Yet GONE THEY WERE, every single worm, leaving the limb clean and ready for my surgical duties.

Where did these worms come from?

Where did they go to?

What, indeed, had they been?

SEND THE RED COCK ON THE ROOF.

Pulling myself together best I could, I rebandaged the leg, while Fred aired his long pent up feelings by the recital of the weird happenings there, as strange occurrences in "BLACK MAGIC" as perhaps were ever recounted to mortal. Even the recent death of a brother he believed the work of entities servile to his mother, for that death was prognosticated by the "witch" exactly as it happened. At another time, when that brother refused to advance money, Mrs. J. threatened that if the same was not handed to her by Wednesday, she would "SEND THE RED COCK ON HIS ROOF," at midnight of that day. Though Jim's house was situated on Milwaukee avenue in Chicago, some thirty miles distant, and his mother did not leave her farm, a fire actually started on the roof, but was readily extinguished, after which the "witch" promptly received the money.

Fred tearfully referred to his little wife, who was rapidly failing amidst such depressing surroundings and because of the shameful treatment she received from the old hag. I advised Fred to leave his mother and take his wife with him to Chicago, there to manfully work, and in peace and happiness support her, as in duty bound. His other remarks, touching on black magic, I also met, but with pity and scorn, doing my best to reach his "benighted pate" with sufficient of the "light of this enlightened century" to meet and overcome all such "medieval nonsense."

All my pains were for nothing, for Fred implored me to keep my counsel and to not further raise his mother's ire. "For," as he added, "she hears every word you say."

Pointing to his mother working some five hundred feet distant on the farm, Fred further explained:

"IN SOME STRANGE MANNER MOTHER FEELS WHAT PEOPLE THINK, AND I AM POSITIVE THAT SHE NOW KNOWS ALL YOU SAID AND ALL YOU THINK, FOR, FROM MY CHILDHOOD UP SHE ALWAYS KNEW MY THOUGHTS AND THERE WAS NO ESCAPE FROM HER."

Entirely then unacquainted with occult possibilities, I let fly at him my undisguised disgust, and after reviewing in cutting ridicule all he had said, I left his presence and joined my wife, waiting for me in the garden fronting the house. Bidding adieu to Fred's wife, we were soon seated in the phaeton, getting ready to leave, I thankful for the superstition-destroying rays that science, by a not to be overestimated chance, had ensconced into my thought-box! Never had proud aristocrat so thoroughly despised the low-born as I on that eve those "benighted plebeians!" But, my punishment was to come.

A MOST EXTRAORDINARY MANIFESTATION.

While about to start the ponies, ever ready to answer the whip, Mrs. J., suddenly appeared from behind the phaeton, and, with a peculiar distant expression in her eyes, passed about the team in a circle. This procedure was a sort of "Devil's Good-bye," and introductory to as bad a night as God ever permits the devil to torment defenseless man with!

Attempting to start, I found to my utter dismay, that every encouraging word and even the whip's convincing lash failed to induce the horses to stir, though PREVIOUSLY WILLING AND NEVER BALKY. My attempts proving futile, I turned to the old hag, who then waved her bony hand at us, apparently in high glee, screaming: "NEXT TIME DON'T GIVE ADVICE TO MY FAMILY; AND REMEMBER THAT IT IS OFTEN DANGEROUS TO BLOW WHERE IT BURNS YOU NOT. YOU MAY KNOW A FEW BOOKS, DOCTOR, BUT I CAN DO MUCH THAT YOUR WISDOM CANNOT EXPLAIN!" With an energetic wave of her sinewy hand, retracing her steps around our phaeton, she finished her tirade, shouting: "Go on, doctor, go on! You will shortly be in greater danger than this!"

MORE WONDERFUL OCCULT MANIFESTATIONS

Onward the ponies sped, apparently relieved, and we were glad to have the distance betwixt us and the "witch" increased. By this time evening had set in and we hastened on, yearning for home.

Such is the blessing of a good wife, that soon, under her quieting influence, the above occurrence was no more thought of. We were chatting of future plans, of our contemplated return to Chicago, when suddenly, without the slightest warning, the ponies stopped short, standing stock still, at the same time trembling violently, as if shaken by some controlling force. At first our thoughts did not recur to the "witch" and her threat, BUT WHEN THE HORSES, BUGGY AND CONTENTS, ALL OF IT AND US, WERE UNMISTAKABLY RAISED FROM THE GROUND, REMAINING THUS AFLOAT, VIOLENTLY SHAKING, I WAS FOR THE FIRST TIME INCLINED TO CONSIDER THE POSSIBILITIES OF WITCHCRAFT! While arguing the point with my wife, I chanced to look down at the wheels. The sight that there met my eyes added not to my valor, for at each wheel I plainly discerned a dwarf, or humanlike "something" real as life, of stubby but strong build, lifting with all its might, and evidently the cause of the shaking-up we were still undergoing. All efforts at making the horses stir proved without avail, and in despair, braving the consequences, I jumped from the phaeton, to personally examine matters. The "something" had vanished; at least I saw them no more. But I found the ponies and the wheels still some half-foot from the ground, suspended in the air. I repeatedly passed my hands under the horses' hoofs and the wheels, scarcely believing what my senses of sight and touch now plainly demonstrated! I attempted to turn a wheel, but, though suspended afloat in air, it would not move.

After a hurried consultation with my wife, whose bravery under such trying circumstances was certainly remarkable, I returned to the phaeton, she finally agreeing to leave the buggy. In stepping out her dress caught, securing her directly between the large wheels, at which moment the buggy lowered suddenly to the ground and the horses took a turn to the left, bringing the wheels closely together, within a few inches, certain to crush my wife's body, as she was still held there. I remember her piercing shriek, but cannot recall aught else, save that I saw my wife fall to the ground. A hasty examination revealed no injury!

How was my wife saved from being crushed to death?

We both positively know that she was between the wheels while they met; the distance between them being less than two inches. We cannot explain, though we know these things to have happened.

FLOATING ACROSS A DEEP RAVINE.

We were quite a distance from home and so were forced to return to the phaeton. The spell seemed to be off and we sped up the steep road, both sides of which bordered with deep ravines, cut by the rains of many years. It was as if some intelligent force suddenly deliberately headed the horses towards and over the ravine to the right, some twenty or more feet deep. Though the buggy and ponies touched the ground while on the road, we now floated across this deep ravine, and thus returned without touching its bottom.

I may as well remark right here that the next morning, accompanied by a number of farmers and others, the tracks of the horses feet and of the wheels could be plainly distinguished on the road and also where the team had turned towards the ravine and back again. These tracks led to the ravine's edge, and continued on the other side, the returning tracks equally plain. But the closest examination did not reveal the least mark at the bottom of the ravine, unrefutably proving that we had really floated both ways over the ravine. Indeed, had we not, and had we fallen into said ravine, we could not have escaped injury or even death, and, at best could not have left the ravine without human aid, until the coming day.

A PREDICTION VERIFIED.

Returning to the road, we concluded to leave the horses at the nearest farmhouse, some half-mile distant. All spooks and spookery had vanished. Slowly progressing, it now became quite dark ere we arrived at the farm. My wife was now seized with a great dread lest something evil should befall me at the farmer's, and urged me to pass by and on. But what could I do? It was impractical to lead the horses home, a mile or more, and I rapped at the rear door of the farm-house, several times without recognition. About to try once more, the door suddenly flew open, revealing the farmer, Mr. F., with gun pointed at me and evidently about to fire! My wife's shriek and the fortunate intervention of Mrs. F., recalled the fellow to his senses, and, as if combatting with some unseen influence, he threw the gun far from him, evidently relieved, sinking exhausted to the floor, his blanched cheeks evidencing the turmoil that shook his powerful frame. When we had sufficiently recovered from our surprise, Mr. F., related how an hour or so before, he had strangely been forced to take down that old gun from a hook where it had been forgotten for many years, to clean and load it, and, finally to point it at me, with every intent to kill. He had not recognized me at first, though we were old acquaintances, until my wife's shriek saved him from murder. And, thus, the "witch's" threat, that I would be in greater danger that very night, became verified.

Strange to say, the farmer and his wife ridiculed us for our "superstitious fears," when informed of our experiences, and Mr. F., proposed to drive our team to my home that very night. Wisely, I had kept from him the more occult aspect of our adventures, merely stating that our ponies were balky, due, possibly, to Mrs. J's. influence. But, whenever this couple was ready to start, armed with a large lantern, a sudden whiff of wind, coming from nowhere, extinguished the light, and in the ensuing darkness the same manifestations occurred that had confronted us! The farmer was tenacious and tried again and again, hitching the ponies to a heavy box wagon, but such was the deviltry sure to follow, that these worthy people now peremptorily refused to harbor either of us or our team for the night! "You are both possessed of the devil," was their invariable answer to our request to keep our team over night. Finally I prevailed on him to call on a neighbor, who, ignorant of the trouble, agreed to take the horses to his farm. Nothing further occurred than that we had to walk home, our hearts and heads laboring under conflicting emotions.

THE FINAL END OF THE WITCH.

The above happened years ago and the reader may wish to know what has become of the "witch." It is but a few months since that a physician, my successor there, wrote me of the sudden demise of Mrs. J. To my knowledge, she was an old woman thirty years ago, and I am assured that she looked no older when the accident that removed her to the place where witches are said to go, befell her. It is solemnly stated in that neighborhood that she had made a compact with the Evil One, on promise of certain powers, he agreeing to not "claim her soul" so long as her feet touched the earth, or remained within three feet of the same. This accounted for the one-story, ramoling house above referred to, the long shed without flooring, etc. Mrs. J. might be alive to-day had she not forgotten her pactus with the Evil One, and refrained from mounting a wagon of manure, thus standing over three feet above ground, and, besides, not on soil. The Doctor reports that she was suddenly hurled from the wagon, and when picked up it was discovered that her neck was broken.

As to any such compact with an evil spirit I know not; BUT I DO KNOW THAT ALL I HAVE RELATED ABOVE IS IN STRICT ACCORDANCE WITH THE TRUTH. Though a number of years have since passed, every happening therewith connected is too vivid in my memory to be forgotten. I have since delved in things occult, for over a quarter of a century, and know more than I did then, and, hence, can solve the puzzle somewhat more to my satisfaction, but still I ask the kind reader's assistance in unravelling the above experience. I REPEAT MY ASSURANCE THAT I HAVE RENDERED A TRUTHFUL ACCOUNT, ON WHICH I STAKE MY HONOR. INDEED, I DARE NOT TELL ALL THAT HAPPENED—THEN AND AFTERWARDS—FOR FEAR OF COMMENT.

NUMA NUMANTIUS.

THANKFUL.

I have clothes, a well-filled stomach and a pleasant place to sleep,
And my thankfulness of spirit runs proportionately deep.
There are people who are freezing, and are hungry to the core,
Who for lack of work and shelter are now sleeping out of door.

When I see the mansions gaudy, and provided with the best,
I am thankful that "good fortune" has a brother being blessed.
But I wonder that "good fortune" with so many things in store,
Gives one plenty while another starves and freezes out of door.

When I see the stately churches where the wealthy go to pray
That the "meek and lowly Jesus might their sins all wash away,"
When the means might be expended for the good of mortals more,
I feel sorry for the wealthy who must plead at heaven's door.

I feel thankful there is justice in the somewhere and sometime,
And the thought uplifts my spirit with a radiance sublime,
For the Present seems so partial, with the good things in its store—
All to few men, while their brothers freeze in hunger out of door.

DR. T. WILKINS.

SPIRITS AS CAUSES OF VICE

A Careful and Critical Examination of the Subject.

Any mystical, psuedo-religious system, or advanced spiritual philosophy (whether it be Spiritualism, the New Thought, Christian Science, Theosophy or Quietism) which purposely ignores a thorough analysis, and investigation into the real psychological causes of vice, sin, and crime, will always be treated with moral suspicion.

The first question asked is this, viz., is the system morally clean? Not is the philosophy of the system infallibly true?

If it is not clean the people declare that they do not want it in their families.

The fact that our special reverence for the unseen, and our love for the marvelous is so great, that we would sooner worship, and become the pupils of the most foul and ignorant spirit out of his skin, than the wisest and cleanest saint in it, does not change the matter in the eyes of the public.

Spiritualism is both objective and subjective. In the objective sense, a spirit may be a cause of vice, as when a person is obsessed.

In the subject sense, some psychological force of one's own soul may be a vicious cause.

This view is not flattering. In this last sense a standard of moral responsibility is fixed. Let us take our medicine bravely. It may do no harm, if it does no good, to call attention to the psychological fact that the human passions of jealousy, lust, despair and hate were, by the Jews, personified as spiritual entities, in James 4:5, Numbers 51:17, and other places.

This view belongs strictly to the phase of subjective Spiritualism, i. e., as distinct from the objective phase of obsession.

In the former case, the person is simply self-deceived, drawn away from common sense, and enticed by the spirit entity of their own personal lust, whether it be jealousy, avarice, fear, hate, or the desire for power or sexual conquest.

In the objective experience they are drawn away, and enticed and overpowered by deceiving spirit entities, which besiege them from without, and which spirits are animated by one or the other of the above passions.

Let us continue to bravely take our own medicine.

Let us frankly admit, however, that all the danger to wrong doing does not come from without; that not being infallible (ethical beings) that there may be such a thing as a capacity for self-deception in every human heart that beats.

That human moral evolution implies (in the very term itself) the former existence of immoral psychological states, out of which morals and ethics were evolved.

This question is one which belongs to the sphere of subjective Spiritualism. It concerns the moral condition of my own spirit—not that of a guide. Subjective Spiritualism, therefore, is related to all those moral and ethical conditions relating to my own moral responsibility. In this sense my own fierce, savage passions I personify as the spirits, which are the natural causes of my vices.

My savage ancestors of the zoological garden knew nothing of morals. My ethics are an evolution. Those who have descended from the archangels had a better start. But I was not permitted to come that way. I had come the way of the savage races and the zoological gardens. I had a bad beginning; this is why Darwin took so much pains to declare the nature of my ancestry; for a good man's pedigree is little hunted up. If I have the seeds of savage, cruel and unjust passions lurking within (the elements of my own subjective Spiritualism) I know where they came from; so does Darwin. This is a grim historic fact—not humor or romance. Let us be thorough-going with our view of evolution, or let it alone.

Suppose, then, that I persist in personifying the left-over elements of my own savage passions, as the spirits, which are the natural evolutionary causes of my vices, what then? Well, it necessitates a thorough analysis and investigation into the real psychological causes of the vices of my savage ancestors, as well as those of my own.

The lives of my ancestors of the zoological gardens, and my own life, therefore, began with passions, not with conceptions of the intellect, or with the perceptions of sensation, viz., the child at birth begins with hunger, fear and anger, which are passions—not with conceptions of the intellect or sensations of the senses.

In this sense vice has five distinct stages of psychological growth.

1. The stage of hereditary and self-developed passion, i. e., as of vices which originate in the passions of hunger, fear, anger, hate, jealousy, love of domination, avarice, sex, the seeds of which are in every Spiritualist, living and dead.

2. The stage of the sensations of the senses, i. e., of seeing, hearing, touching, smelling, tasting.

3. The stage of the conceptions of intellect, i. e., of vicious thoughts, mental images, ideas, generic images, inferior concepts, superior concepts. A continuous line of vice-thought always leads to action.

4. The stage of temperament, habit or disposition.

5. The acquired stage of impulsive, self-deceptive secret pleasures; secretly enjoyed for years.

Now, my own spirit, and every developed obsessing spirit that has ever lived on earth, had their natures developed—whether for lofty virtue or degrading vice—according to the above five psychological laws. Therefore, to know anything intelligently of spirits, as causes of vices, we must study and teach the elements of their psychology, as a means of moral self-protection. To evade or ignore these unflattering studies of human nature is as unwise as it is to neglect the careful examination of the sewerage plumbing of a cholera invested district.

SALVARONA.

The Progressive Thinker Still Leads the Procession!

The Progressive Thinker.

SPIRITUALISM--The Bright Star of Hope That Stands Eternal in The Heavens. Such Being the Case, Every Spiritualist should Contribute Something to Sustain Those Mediums who have worn themselves out in behalf of our cause. Common humanity, common decency, the angel world, and the ordinary sense of duty demand that our aged and infirm workers should be cared for. Read Mrs. Longley's appeal on the second page, and let it touch the strings of your purse as well as of your heart. Do not wait to do good by your will. Do it right now.

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An Old Woman With Wonderful Occult Powers.

One of the Most Remarkable Occult Experiences the World Has Ever Seen.

A WEIRD OCCULT EXPERIENCE.

As Related by Numa Numantius, a Prominent Chicago Physician.

The improbable sometimes occurs. It did in this case. The writer is well known to the editor of The Progressive Thinker, who does not believe him to be insane or laboring under an hallucination. Some twenty-five years ago he related to many his remarkable experiences as detailed in thls communication, and with a sincerity that could not fail to carry conviction. His wife, a most estimable lady, who was with him, declares most emphatically that all the incidents connected with this narrative are true. The fact that the medium, Home, was levitated on one occasion, carried along in mid-air by the spirits, and that the passage of matter through matter has been repeatedly proven, brings within the range of possibility every statement made by Numa Numantius. That the central figure in this narrative possessed wonderful occult powers, was known to many.

In 1872 I was located (in medical practice) within thirty miles of Chicago, on a farm, among farmers—plain, honest people and the best of neighbors.

My circuit covered an extensive area, and my wife was wont to accompany me during those long and otherwise monotonous rides. Thus, one afternoon we were nearing the farm of a Mrs. J., whose house was situated directly on the highroad, opposite an unpainted, deserted church—a gloomy enough neighborhood.

Mrs. J's. son was then under my care for a fractured thigh, having just recovered from a similar accident to his left forearm. The direct causes of these consecutive fractures were almost universally laid to the worthy dame herself, or to her "evil eye," which, in the opinion of most people was able to work damage at a distance. Let me explain:

Mrs. J. was known to old and young as the "EVIL-EYED WITCH," and was shunned by all, because of her supposed ability to bewitch anyone by her disliked. Everybody was in actual terror of this woman. The reader must remember that in those days less was known of things occult, and, besides, I then was an out and out materialist, consequently illy prepared to cope with such matters.

The public dislike of this woman I explained through her repugnant physique, carrying her right shoulder "a la Richard the Third." She, as if in mock reverence, bent her "off knee" in a jerky manner, stumbling more than walking, all the while muttering unintelligible words in croaky voice, mayhaps to some invisible entity.

Who knows?

Her lips, as thin and expressionless as a slit cut in sole leather, were never without motion. From her emanated that weird, witchlike, nonsympathetic magnetism, all for evil and none for good.

Yes, she looked like a witch, soaked in evil, and one could well imagine her besmeared with that Devil's Ointment, supposed to be prepared in unholy confab on the Blocksberg, from clergymen's fat, clergymen who had served the devil in heaven's livery! Her eyes seemed to borrow their expression from the devil-fish, and, taken all in all, this woman certainly looked a witch! She was the best shunned woman, near and far, amply abused in her absence, while most obsequiously flattered when present. Young and old did homage to the "EVIL-EYED ONE."

I must go back a little in time, for, previously, I myself had witnessed the wholesale slaughter of a litter of pigs by this "witch," the property of her neighbor, a Mr. K. During a professional call at this farmer's house, I had occasion to praise the healthy appearance of a litter of pigs. To my astonishment, Mr. K., an unusually intelligent farmer, asserted that "nothing can save this litter, for the witch has 'evil-eyed' them!" Such STUPIDITY required correction, and I then and there gave vent to much "scientific" horror with what he said, but without shaking his belief in the old woman's "powers." As related the next day by Mr. K., EVERY PIGLET "TOOK ITS LITTLE TAIL BETWEEN ITS TEETH AT SUNSET, THE DAY PRIOR, AND TWIRLING ABOUT FASTER AND FASTER, DROPPED DEAD." What killed the pigs I know not, but that they were dead I saw for myself.

A STRANGE, WEIRD OCCURRENCE.

But let us return to our story and relate what happened at the home of the "witch," that memorable evening:

Mrs. J's. son, Fred, lived with her, so also his little wife, who, at all times, presented a well pronounced "scarey look." On arriving, I hitched my ponies to a post outside, asking Mrs. Fred to entertain my wife while I entered the house, a rickety affair, whose timbers appeared ever ready to fall apart, but somehow clung together. Before that I had passed repeatedly through the long and narrow shed that served as the main entrance to the living-room, but never without a vague sensation that forced me to hasten my steps. I always chided myself for entertaining such uncanny feelings, but there they were! On that day I actually suffered while going through the shed and was truly relieved when once in Fred's room, the "large room" of a farm house. But I was there doomed to further misery, the worst that can befall a physician. Fred hailed me with ill-suppressed impatience, showing agony of mind as well as of body, hurling all kinds of opprobrium at me. Let me here remark that I had bandaged his legs some five days prior, in plaster of paris, to prevent too inquisitive interference. The bandages showed no signs of having been tampered with, and I could not understand Fred's impatient greeting:

"Doctor, I beg of you to come to me quick. Mother and I have had a rumpus, and ever since I am in agony. Something is the matter with my broken thigh, for there is a crawling sensation all over and around it. Mother has 'BE-SPOKEN' the leg." In reply I simply felt Fred's pulse, believing him under febrile excitement. However, his pulse was normal and the skin moist and cool. My sole attention was now turned to the fractured limb. I dreaded gangrene and set to chiseling the thigh from out its plaster of paris incasement.

A MOST HORRIBLE SIGHT DISCLOSED.

I doubt whether the sudden disappearance of that very limb, then and there, would have more confounded me than the horrible sight before me when the bandages fell from the thigh. THERE, IN ALL THEIR SLIMY HELLISHNESS, CRAWLED OVER AND ABOUT THE THIGH AND BEDDING, WHITE WORMS FROM ONE TO TWO INCHES LONG! These worms were different from those I had ever seen, in hospitals and on battle-fields, where wounds had to be neglected from various causes. It must also be remembered that this was a simple fracture, without even the slightest scratch accompanying it.

How did all this happen, or was it an illusion?

To me and to Fred those worms at that time ACTUALLY EXISTED. They were there to my utter bewilderment and I had not yet regained that mental equilibrium so necessary to a physician, when a low mocking laugh behind me caused me to turn and recognize Mrs. J. She seemed to enjoy the situation, but soon quieted me with the assurance that the worms were caused in nowise through my neglect, but that she simply wished "Freddie" to respect his "mammy" more and to call her less names. She added: "I regret causing you this extra trouble doctor," but, gone she was, shambling out of the room through the gloomy shed into the yard and beyond. While my eyes followed her as she passed out of sight, back to her work on the farm, a shout of surprise from Fred called me back to my duty. My patient pointed to his injured limb, where not a worm or trace thereof could be seen! His mother had not fully entered the room, remaining in the doorway. Her position even obstructed full view of the leg and its condition. Yet GONE THEY WERE, every single worm, leaving the limb clean and ready for my surgical duties.

Where did these worms come from?

Where did they go to?

What, indeed, had they been?

SEND THE RED COCK ON THE ROOF.

Pulling myself together best I could, I rebandaged the leg, while Fred aired his long pent up feelings by the recital of the weird happenings there, as strange occurrences in "BLACK MAGIC" as perhaps were ever recounted to mortal. Even the recent death of a brother he believed the work of entities servile to his mother, for that death was prognosticated by the "witch" exactly as it happened. At another time, when that brother refused to advance money, Mrs. J. threatened that if the same was not handed to her by Wednesday, she would "SEND THE RED COCK ON HIS ROOF," at midnight of that day. Though Jim's house was situated on Milwaukee avenue in Chicago, some thirty miles distant, and his mother did not leave her farm, a fire actually started on the roof, but was readily extinguished, after which the "witch" promptly received the money.

Fred tearfully referred to his little wife, who was rapidly failing amidst such depressing surroundings and because of the shameful treatment she received from the old hag. I advised Fred to leave his mother and take his wife with him to Chicago, there to manfully work, and in peace and happiness support her, as in duty bound. His other remarks, touching on black magic, I also met, but with pity and scorn, doing my best to reach his "benighted pate" with sufficient of the "light of this enlightened century" to meet and overcome all such "medieval nonsense."

All my pains were for nothing, for Fred implored me to keep my counsel and to not further raise his mother's ire. "For," as he added, "she hears every word you say."

Pointing to his mother working some five hundred feet distant on the farm, Fred further explained:

"IN SOME STRANGE MANNER MOTHER FEELS WHAT PEOPLE THINK, AND I AM POSITIVE THAT SHE NOW KNOWS ALL YOU SAID AND ALL YOU THINK, FOR, FROM MY CHILDHOOD UP SHE ALWAYS KNEW MY THOUGHTS AND THERE WAS NO ESCAPE FROM HER."

Entirely then unacquainted with occult possibilities, I let fly at him my undisguised disgust, and after reviewing in cutting ridicule all he had said, I left his presence and joined my wife, waiting for me in the garden fronting the house. Bidding adieu to Fred's wife, we were soon seated in the phaeton, getting ready to leave, I thankful for the superstition-destroying rays that science, by a not to be overestimated chance, had ensconced into my thought-box! Never had proud aristocrat so thoroughly despised the low-born as I on that eve those "benighted plebeians!" But, my punishment was to come.

A MOST EXTRAORDINARY MANIFESTATION.

While about to start the ponies, ever ready to answer the whip, Mrs. J., suddenly appeared from behind the phaeton, and, with a peculiar distant expression in her eyes, passed about the team in a circle. This procedure was a sort of "Devil's Good-bye," and introductory to as bad a night as God ever permits the devil to torment defenseless man with!

Attempting to start, I found to my utter dismay, that every encouraging word and even the whip's convincing lash failed to induce the horses to stir, though PREVIOUSLY WILLING AND NEVER BALKY. My attempts proving futile, I turned to the old hag, who then waved her bony hand at us, apparently in high glee, screaming: "NEXT TIME DON'T GIVE ADVICE TO MY FAMILY; AND REMEMBER THAT IT IS OFTEN DANGEROUS TO BLOW WHERE IT BURNS YOU NOT. YOU MAY KNOW A FEW BOOKS, DOCTOR, BUT I CAN DO MUCH THAT YOUR WISDOM CANNOT EXPLAIN!" With an energetic wave of her sinewy hand, retracing her steps around our phaeton, she finished her tirade, shouting: "Go on, doctor, go on! You will shortly be in greater danger than this!"

MORE WONDERFUL OCCULT MANIFESTATIONS

Onward the ponies sped, apparently relieved, and we were glad to have the distance betwixt us and the "witch" increased. By this time evening had set in and we hastened on, yearning for home.

Such is the blessing of a good wife, that soon, under her quieting influence, the above occurrence was no more thought of. We were chatting of future plans, of our contemplated return to Chicago, when suddenly, without the slightest warning, the ponies stopped short, standing stock still, at the same time trembling violently, as if shaken by some controlling force. At first our thoughts did not recur to the "witch" and her threat, BUT WHEN THE HORSES, BUGGY AND CONTENTS, ALL OF IT AND US, WERE UNMISTAKABLY RAISED FROM THE GROUND, REMAINING THUS AFLOAT, VIOLENTLY SHAKING, I WAS FOR THE FIRST TIME INCLINED TO CONSIDER THE POSSIBILITIES OF WITCHCRAFT! While arguing the point with my wife, I chanced to look down at the wheels. The sight that there met my eyes added not to my valor, for at each wheel I plainly discerned a dwarf, or humanlike "something" real as life, of stubby but strong build, lifting with all its might, and evidently the cause of the shaking-up we were still undergoing. All efforts at making the horses stir proved without avail, and in my despair, braving the consequences, I jumped from the phaeton, to personally examine matters. The "something" had vanished; at least I saw them no more. But I found the ponies and the wheels still some half-foot from the ground, suspended in the air. I repeatedly passed my hands under the horses' hoofs and the wheels, scarcely believing what my senses of sight and touch now plainly demonstrated! I attempted to turn a wheel, but, though suspended afloat in air, it would not move.

After a hurried consultation with my wife, whose bravery under such trying circumstances was certainly remarkable, I returned to the phaeton, she finally agreeing to leave the buggy. In stepping out her dress caught, securing her directly between the large wheels, at which moment the buggy lowered suddenly to the ground and the horses took a turn to the left, bringing the wheels closely together, within a few inches, certain to crush my wife's body, as she was still held there. I remember her piercing shriek, but cannot recall aught else, save that I saw my wife fall to the ground. A hasty examination revealed no injury!

How was my wife saved from being crushed to death?

We both positively know that she was between the wheels while they met, the distance between them being less than two inches. We cannot explain, though we know these things to have happened.

FLOATING ACROSS A DEEP RAVINE.

We were quite a distance from home and so were forced to return to the phaeton. The spell seemed to be off and we sped up the steep road, both sides of which bordered with deep ravines, cut by the rains of many years. It was as if some intelligent force suddenly deliberately headed the horses towards and over the ravine to the right, some twenty or more feet deep. Though the buggy and ponies touched the ground while on the road, we now floated across this deep ravine, and thus returned without touching its bottom.

I may as well remark right here that the next morning, accompanied by a number of farmers and others, the tracks of the horses feet and of the wheels could be plainly distinguished on the road and also where the team had turned towards the ravine and back again. These tracks led to the ravine's edge, and continued on the other side, the returning tracks equally plain. But the closest examination did not reveal the least mark at the bottom of the ravine, unrefutably proving that we had really floated both ways over the ravine. Indeed, had we not, and had we fallen into said ravine, we could not have escaped injury or even death, and, at best could not have left the ravine without human aid, until the coming day.

A PREDICTION VERIFIED.

Returning to the road, we concluded to leave the horses at the nearest farmhouse, some half-mile distant. All spooks and spookery had vanished. Slowly progressing, it now became quite dark ere we arrived at the farm. My wife was now seized with a great dread lest something evil should befall me at the farmer's, and urged me to pass by and on. But what could I do? It was impractical to lead the horses home, a mile or more, and I rapped at the rear door of the farm-house, several times without recognition. About to try once more, the door suddenly flew open, revealing the farmer, Mr. F., with gun pointed at me and evidently about to fire! My wife's shriek and the fortunate intervention of Mrs. F., recalled the fellow to his senses, and, as if combatting with some unseen influence, he threw the gun far from him, evidently relieved, sinking exhausted to the floor, his blanched cheeks evidencing the turmoil that shook his powerful frame. When we had sufficiently recovered from our surprise, Mr. F., related how an hour or so before, he had strangely been forced to take down that old gun from a hook where it had been forgotten for many years, to clean and load it, and, finally to point it at me, with every intent to kill. He had not recognized me at first, though we were old acquaintances, until my wife's shriek saved him from murder. And, thus, the "witch's" threat, that I would be in greater danger that very night, became verified.

Strange to say, the farmer and his wife ridiculed us for our "superstitious fears," when informed of our experiences, and Mr. F., proposed to drive our team to my home that very night. Wisely, I had kept from him the more occult aspect of our adventures, merely stating that our ponies were balky, due, possibly, to Mrs. J's. influence. But, whenever this couple was ready to start, armed with a large lantern, a sudden whiff of wind, coming from nowhere, extinguished the light, and in the ensuing darkness the same manifestations occurred that had confronted us! The farmer was tenacious and tried again and again, hitching the ponies to a heavy box wagon, but such was the deviltry sure to follow, that these worthy people now peremptorily refused to harbor either of us or our team for the night! "You are both possessed of the devil," was their invariable answer to our request to keep our team over night. Finally I prevailed on him to call on a neighbor, who, ignorant of the trouble, agreed to take the horses to his farm. Nothing further occurred than that we had to walk home, our hearts and heads laboring under conflicting emotions.

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And my thankfulness of spirit runs proportionately deep.
There are people who are freezing, and are hungry to the core,
Who for lack of work and shelter are now sleeping out of door.

When I see the mansions gaudy, and provided with the best,
I am thankful that "good fortune" has a brother being blessed.
But I wonder that "good fortune" with so many things in store,
Gives one plenty while another starves and freezes out of door.

When I see the stately churches where the wealthy go to pray
That the "meek and lowly Jesus might their sins all wash away,"
When the means might be expended for the good of mortals more,
I feel sorry for the wealthy who must plead at heaven's door.

I feel thankful there is justice in the somewhere and sometime,
And the thought uplifts my spirit with a radiance sublime,
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That human moral evolution implies (in the very term itself) the former existence of immoral psychological states, out of which morals and ethics were evolved.

This question is one which belongs to the sphere of subjective Spiritualism. It concerns the moral condition of my own spirit—not that of a guide. Subjective Spiritualism, therefore, is related to all those moral and ethical conditions relating to my own moral responsibility. In this sense my own fierce, savage passions I personify as the spirits, which are the natural causes of my vices.

My savage ancestors of the zoological garden knew nothing of morals. My ethics are an evolution. Those who have descended from the archangels had a better start. But I was not permitted to come that way. I had come the way of the savage races and the zoological gardens. I had a bad beginning; this is why Darwin took so much pains to declare the nature of my ancestry; for a good man's pedigree is little hunted up. If I have the seeds of savage, cruel and unjust passions lurking within (the elements of my own subjective Spiritualism) I know where they came from; so does Darwin. This is a grim historic fact—not humor or romance. Let us be thorough-going with our view of evolution, or let it alone.

Suppose, then, that I persist in personifying the left-over elements of my own savage passions, as the spirits, which are the natural evolutionary causes of my vices, what then? Well, it necessitates a thorough analysis and investigation into the real psychological causes of the vices of my savage ancestors, as well as those of my own.

The lives of my ancestors of the zoological gardens, and my own life, therefore, began with passions, not with conceptions of the intellect, or with the perceptions of sensation, viz., the child at birth begins with hunger, fear and anger, which are passions—not with conceptions of the intellect or sensations of the senses.

In this sense vice has five distinct stages of psychological growth.

1. The stage of hereditary and self-developed passion, i. e., as of vices which originate in the passions of hunger, fear, anger, hate, jealousy, love of domination, avarice, sex, the seeds of which are in every Spiritualist, living and dead.

2. The stage of the sensations of the senses, i. e., of seeing, hearing, touching, smelling, tasting.

3. The stage of the conceptions of intellect, i. e., of vicious thoughts, mental images, ideas, generic images, inferior concepts, superior concepts. A continuous line of vice-thought always leads to action.

4. The stage of temperament, habit or disposition.

5. The acquired stage of impulsive, self-deceptive secret pleasures; secretly enjoyed for years.

Now, my own spirit, and every developed obsessing spirit that has ever lived on earth, had their natures developed—whether for lofty virtue or degrading vice—according to the above five psychological laws. Therefore, to know anything intelligently of spirits, as causes of vices, we must study and teach the elements of their psychology, as a means of moral self-protection. To evade or ignore these unflattering studies of human nature is as unwise as it is to neglect the careful examination of the sewerage plumbing of a cholera invested district.

SALVARONA.

The Progressive Thinker Still Leads the Procession!

Items of General Interest in Connection with Spiritualism.

Since writing my last letter to The Progressive Thinker I have done considerable wandering, visiting many towns and trying to spread the good word as best I can. As the towns visited are too numerous to mention in one lotter, I will confine myself to the work of the last ten days, as to my mind the most important features have arisen in that time.

Leaving home in answer to the calls received, I visited Pepin, Wis., and spoke to the good people there. I found a very desirable refuge in the home of Bro. and Sister Foster, and learned that wherever we go we may find noble souls who are striving to unfold the higher elements of character to the best advantage. To say I was royally treated in this pleasant home would not express my feelings. Good companionship in the form, good companionship from the spirit-side of life, and then the Spiritual papers in abundance—The Progressive Thinker Library and a number of those Royal Roycroft books turned out by Elbert Hubbard and his co-workers. What more could a man hungry for the world's best thought want?

I spoke in the very comfortable hall which was placed at my disposal, and had a fine audience the first night—then the second evening, what an audience greeted me and made me feel that Spiritualism was not devoid of interest to hungry souls yet. The hall was crowded, and nowhere have I received any better attention than here. So pleased was I with my reception that I immediately threatened to visit them again, and shall certainly do so.

The next point was Porcupine, Wis. After a merry ride of fourteen miles with the representative of "Uncle Sam" I arrived at this little village, and in the evening held forth in the school house. A goodly number of seekers held down the seats, and gave me all the attention I could desire, on Wednesday evening. Thursday it stormed heavily, but in spite of the inclement weather, the school was filled with people who came from I know not where. There is not much to see in Porcupine, but they do have people in goodly numbers. While here I was entertained by Bro. and Sister Chas. Myers, who are old-time Spiritualists. A feature of the meetings there was unusual in my experience. I had been talking some time, and looking at my watch discovered that my tongue had been "wagging" for nearly an hour and a half. I was surprised, as it had not seemed so long. I remarked on the fact and said it was time to stop, when a gentleman spoke up quickly, saying, "turn your watch back and go on." Well, Bro. Francis, I had known of things that pleased me less than that did, and I simply mention the occurrence to show that the people are eager for light upon this most fascinating subject. I wish to add further that if a really first-class medium and speaker will go there they will give him, or her, even better attention than they gave "yours truly."

Friday again found me on the wing. Once more a fourteen-mile drive up and down the hills with Uncle Sam's mail carrier; then a swift ride by rail, and I found myself in "Odd Fellows' Hall," in St. Paul, Minn., stowing away the good things prepared by the Ladies' Auxiliary. Here was in session the Midwinter Mass Meeting of the Minnesota State Spiritualist Association.

A conference conducted by that veteran worker, Mrs. C. D. Pruden, of St. Paul, opened the sessions. A lively discussion of points relative to the cause of Spiritualism made the conference of interest to all. In the afternoon, a fine audience greeted the workers, and I believe felt well repaid for their attendance.

Those taking part were Mrs. J. P. Whitwell, Mrs. S. M. Lowell, and your correspondent. Mrs. Lowell gave the address, and was cordially greeted by her old friends and admirers. Mrs. Whitwell gave the Invocation and I gave a few messages from the friends beyond the border. The whole program was interspersed with music and song, and presided over by Mr. J. S. Maxwell.

The evening session was well attended. The workers were the Zumbachs, in music and song; Mrs. Asa Talcott in an invocation, Mrs. Eva McCoy of Marshalltown, Ia., and someone else, I believe, whose name has slipped my mind, as message bearers, and myself as disturber of those who wished to spend a portion of their time wrapped in the snares of the Siren "Morpheus."

Saturday, Feb. 27.—By this morning's conference, which was presided over by Mrs. J. P. Whitwell, the friends who began to flock into the hall, were thoroughly awakened, and began to take hold of the work in real earnest. The subject, "What can we do to promote our beloved cause of Spiritualism," proposed by Sanford Niles, of Minneapolis, was the "open sesame" to the realm of thought, and like scintillating rays of light came the mental gems, hot from the forge of thought. Those who spoke were Sanford Niles, J. P. Whitwell, Mrs. Tryon, Mrs. Pruden, Mrs. Lowell, Mrs. Shaft and many others, including the "boy from Wisconsin."

At 2:30 a still larger audience brought inspiration to the workers, who were Mrs. C. D. Pruden, who gave the invocation; Mrs. Carrie Tryon of Minneapolis, who, in spite of physical difficulties, gave a very excellent address; and Mrs. Sauer of St. Paul and Will J. Erwood of La Crosse, as message bearers.

In the evening another royal audience, and the work went merrily onward. Force had accumulated until the very halls vibrated with power. Once more the Zumbachs gave voice to their beautiful songs. Mrs. Lowell opened the service with an invocation. Remarks, trite and to the point were made by the vice-president of the association, Mr. J. P. Whitwell of St. Paul, Minn. Mr. Whitwell has the happy faculty of always having something to say ,and of saying it well. After Bro. Whitwell the address of the evening was given by your correspondent, and then came more messages by Prof. Zeno, of Minneapolis, and Mrs. Eva McCoy.

Sunday, Feb. 28 will be a red letter day in the history of Spiritualism in and around St. Paul. Certainly it was one of the most successful days I have ever seen anywhere, and contains a lesson that every Spiritualist in the country should seek to learn, and an example that all societies should seek to follow. An excellent address was given by Mrs. J. P. Whitwell at the morning session, and messages were given by Mrs. Sauer and the writer. Dinner over, an immense audience gathered in the large hall, and the feature par excellence was presented.

The children of the St. Paul Lyceum, fifty strong, marched into the hall and upon the stage. Carrying flags and graded from the tiny tots of four up to the boys and girls of sixteen and seventeen they made a beautiful sight. After singing "America," the children took the seats reserved for them, and then came the real surprise.

Recitations and songs were given by many of the members, including Elsie Johnson; Lily Cedarleaf, Ethel McKay, Iver Johnson, Leroy Traeger, Jennie Wallenberger, Edith Wallenberger, Alvira Wallenberger, Marjory Smith and Mamie Pease. Then came the orations of the older children, ranging from 10 years of age to 17, which showed to its fullest value the work of the Lyceum during the four years of its existence.

So important is this phase of the work that I hope you will publish this part of my report, at least, verbatim: The first little speaker was Miss Annie Whitwell, aged 10. Very slight and childish she looked, with her bright golden hair and blue eyes, but strong and clear was her voice as she spoke to us on "Spirit Return."

"Mr. President and Friends:—I would like to tell you something about "Spirit Return." I think everyone ought to know about it. If my papa and mamma were to go to the spirit world I would be very sorry to lose them, but it would be much harder if I thought they had gone away from me forever, and could never come back to me. But you see I know they could come to me, and if I were to go to the spirit world I could still be home with papa and mamma. YOU SEE WE DO NOT DIE, BECAUSE THERE IS NO DEATH; and we do not go away; we just stay at home, where we love to be.

"It is called 'Spirit Return' because people used to think the spirits went a long way off to heaven, but they don't have to do that; they just stay at home and love their papa and mamma like they used to do in the body, and they enjoy God, too, because you know God is everywhere. So I think you all should know of 'spirit return.'

"It exists whether we know it or not, and it gives so much comfort and happiness when we do know of it. Then it will help little folks to lead a good life. Perhaps mamma or papa is watching them from the spirit world. I know I would not like my pa or ma to see me do anything very naughty, and I think if all you papas and mammas who have little folks in the spirit world knew that they could be in your home with you, you would not feel quite so sad, and when you go out in the world to work you would try to be good, because your little girl is near; and when you go to your home in the spirit world you will meet and talk to your own little child again; and I know I would not like my pa to be naughty or unkind. So spirit return helps us to be happy and good, and teaches us that we shall some day return to help and comfort those who are left behind after we pass to spirit life." * * *

The next oration was that given by Master George Whitwell, aged 17. The subject upon which he spoke is the all-important one of the Lyceum. How well he presented the question can be appreciated by the following:

The Lyceum.

"Mr. President and Friends:—It is my privilege to speak to you this afternoon on the benefits of the Lyceum. The Lyceum was founded many years ago by Andrew Jackson Davis, after having seen a vision of one, shown to him from the spirit world. In this vision he saw a lyceum composed of children and grown people, who had passed from our sphere of life to the spirit world. They were formed into groups according to their age and knowledge, and each of these groups was taught by a leader.

Our lyceum in St. Paul is arranged on this same plan; we have four groups—the first for little girls, the second is for boys, the third group is for young ladies and the fourth group is for adults. I belong to the second group, and have been a member of the lyceum ever since it was formed by Mr. and Mrs. Kates, four years ago, and I believe it would be a good thing if all Spiritualists would send their children to the lyceum. Parents should remember that they cannot always control their children, and if they wish to learn the beautiful truths and religion of Spiritualism, they should bring them or send them to the lyceum while they are still young, and, it is equally important that the young folks should be prepared and instructed to carry on the work of Spiritualism when the parents have passed on to the spirit world.

"So I extend to you all, in behalf of our own members, a hearty welcome and invitation to attend our lyceum on Sunday afternoons.

"Our lyceum, as I have said, has been formed for four years, and while we have not grown very fast in numbers, I feel that each of us who have attended has gained much in knowledge of the laws of life, both here and hereafter. I understand that it is better that we should reason out for ourselves some of the problems of life relating to our spiritual unfoldment, rather than to depend entirely upon our parents and teachers for a knowledge of these things, because each one of us has his own life to live, and his own experiences to pass through, in order to gain perfect development, mentally and spiritually.

"In our lyceum we are taught to bring and express our own thoughts on questions pertaining to Spiritualism, and in this way we hope to attain a still higher knowledge of truth, and get out of some of the old ruts which people have followed in for many years, just because their parents walked in these ruts before them. This gives us confidence in ourselves and also teaches us to express our own thoughts in a proper manner.

"I know a great many people make a great mistake, in thinking the lyceum is only for children. This should not be so; for if the older people and leaders of the classes do not come out, the children will soon become discouraged, and stay away also, for children generally like to do what they see older people doing. And there is as much for the older people to learn of Spiritualism and of the spirit life as there is for children to learn. If you know all about leading a good life here, and of the spirit life hereafter, come and help to teach us of it. Your knowledge is not given to you for yourself alone, but for the benefit of humanity, and you do wrong to hide it. If you do not know of these things, come with us to our lyceum and grow with us in a knowledge of Spiritual truths, and give us the strength and encouragement of your presence with us.

"It is much better for children to be present at the lyceum on Sunday afternoon, learning how to purify the body, mind and soul, than to spend the whole day in aimless amusement, and it certainly is an advantage and a great help to grown people to lay aside material and worldly affairs, once a week, and seek earnestly for a knowledge of their own spiritual nature, and also of the spirit land toward which we are all travelling." * * *

Next in order came Master Eddie Hottinger, age 15, who voiced the following suggestive sentiments on "The Value of the Circle:"

"Mr. President, Co-workers and Friends:—As has just been announced by Mr. Whitwell, the subject upon which I am to give a short talk is 'The Value of the Circle.' To derive a benefit from a circle, a great deal depends upon the Spirit Guides who use the mediums as their instruments. Some guides have in the past had more experience in controlling mediums than have others, and, as the old saying is "practice makes perfect," so experience has the same effect upon the guides. This also refers to the medium. The more a medium is controlled, the easier it is for their guides to handle them to a better advantage, and to give a fuller understanding of Spiritualism.

"Now to get closer to my subject I think it would take something more than words to express the value of the circle. After attending some half dozen services you will see that you will desire to come in closer touch with your spirit friends. So my, friends, by attending circles you can acquire all this, and can come in closer contact with your loved ones on the other side of life than you can by attending public evening services. You can also develop mediumship, if you have mediumistic powers within you; furthermore you can discuss more fully the many subjects pertaining to Spiritualism than you can otherwise.

"It forms a firm and unshaken foundation for young manhood and womanhood—your hungry souls will be fed by the wonderful words which come from the unseen world, and you will feel thankful for the couple of hours in the week you may chance to spend in a circle. It is a place of consolation, happiness and good thoughts.

"Harmony should reign in the heart of every person sitting in a circle, for with harmony the best results only can be obtained. I myself have at the present time the great pleasure to attend a circle; it has given me a truer and nobler view of this grand religion called Spiritualism and has made me an entirely different young man than I was two years ago when I first took to investigating this religion.

"The power of understanding was slow at first, but during the last year I have learned and made more progress than ever before. It has given me a broader thought, of understanding what Spiritualism really is, and I more than comprehend what it is to lead the life of a true Spiritualist. It is the same with many other Spiritualists of to-day as it is in my case.

"As the time is short, I must come to a close, but I wish to state that I sincerely wish that many in this hall, in the days to come, will spend a couple of hours a week in attending a circle. Do so when you have the chance, because it will benefit you, and you will never regret having done so. I say this with earnestness, because I know it of my own experience." * * *

Those who listened to the sincere tone of the above mentioned young man could not doubt but that he spoke as he felt. After him came another boy of 16, whose effort made many of us open our eyes in astonishment. This was Master Joseph Whitwell, Jr., who entertained us by telling us, in simple, well chosen language of the profit to be gained by an understanding of "The Power of Thought."

"Mr. President and Friends:—I have often heard it said that "thoughts are things," and I believe it to be true, because every day I see the effects of thoughts written in the lines of people's faces. To me "Thought" is the great principle or foundation on which we build our success in life. Every act of our lives is preceded by a thought, and if we allow a bad or wrong thought in our minds and do not try to put it out it will certaintly lead to a wring act. If, on the other hand, we do put the wrong thought out of our minds by turning our thoughts to some other object, we become much stronger ourselves and the wrong thought will not be so apt to return again, and if it does, we shall find it much easier to get rid of than we did the first time; and this is the way that habits are formed which will build for us a beautiful character.

"The old commandments have said, "Thous shalt not do wrong." I think if they were written again to-day they would read, "Thou shalt not think wrong;" for if a man does not think wrong, then he is clean of heart and he never will do wrong. And from this I should say our "thoughts are things" which can be controlled and guided and cultivated by the use of our will power, and by getting them into proper channels of usefulness. The mind is, or should be, at all times active, and when a wrong thought comes to the mind, the right thing to do would be to take up some thought or work of usefulness, with energy and so learn to control the action of the mind.

"It is just as practical to change a current of thought from one channel to another as it is to change the current of water, taking it from a course of waste and destruction, to one of construction and usefulness. No man is a strong man until he has learned how to control and to change the current of his thoughts at will.

"Reading good books has a good effect on the reader, because it opens new channels in the mind through which the powerful currents of thought may be turned at any time, adding character and grace to manhood, and the more channels for good thoughts that are opened up the less opportunity or danger will there be of the disastrous floods of evil thoughts overwhelming the mind, as these channels will be closed from the fact that they have not been used. Then also we must remember that there are books that we should not read at all, as they but serve to open up channels through which the currents of thoughts may flow without benefit to ourselves or humanity.

"Realizing the power of thought, we should try at all times to know what is right; then we can think right and teach what is right. I do not think it is right for people to ask one another to take a drink, for while some people can and do drink moderately, the very person whom you ask to drink might become a drunkard, making to himself the excuse, "Oh, Mr. So-and-so is a fine fellow, and he drinks; so why shouldn't I?" and in a short time the habit has such a strong hold on him that he cannot overcome it.

"Then through the power of thought we can form a good, happy disposition, or we can form one just the opposite. By keeping cool and not allowing every little thing of this life to aggravate us and make us angry, we become stronger. If we get angry we become weaker, and soon it becomes a habit to grumble at every little duty in life. If we expect to be happy we should try to be pleased with things as they come to us, and remember that no one else can make us happy if we will not try to make ourselves and others happy. So I say we should always keep and cultivate the best and highest thoughts, and we shall surely do the best and noblest actions, and we shall be doing our share towards bringing heaven and happiness on earth." * * *

Two very fine efforts were those of Miss Mamie Pease, age 15, and Miss Olive Crooks, aged 13, the former dealing with music in the Spiritual way, and the latter with the benefits of mediumship. Unfortunately I was unable to secure their manuscript, so am unable to do more than mention them. Some beautiful thoughts will be found in the following address on "Spiritualism," which is the last I have to report, and which was rendered by Miss Carrie Jordan, another of the 15-year-old orators. These lecturettes I am giving verbatim, as written by the pupils themselves, and to say that they show what has been accomplished by faithful training in that lyceum should bring a blush of shame to all who have failed to see the need of lyceum work. But to proceed. "Spiritualism," by Miss Carrie Jordan.

"When Christ came upon this earth and began his teachings he was understood by few, and many religions have drifted from his teachings. He laid the foundation for Spiritualism—sowed the good seed—and to-day we are reaping the good thoughts from his actions and good deeds.

"We may say that the Fox Sisters had the first rappings; they may be the first to make their gift of Spiritualism known to the people. Spiritualism existed long before Christ was born, but the people who were gifted with spirit return, or who were possessed by Satan, as the ignorant people called it, who could talk with their departed dead, kept their belief a secret for fear that the ruler of their country or some other religion would put them out of existence.

"Spiritualism tells us to live in harmony with one another—to 'do unto others as we would that they should do unto us.' Spiritualism says you can talk with your loved ones in the Spirit World. We know what we are living for—we know our mission on this earth. We know that these great mechanical inventions were made on the other side of life, and then were brought to this world, made by some one, who possibly did not know what Spiritualism is, or what it was, only that his body was the instrument that the spirits could handle to bring out their work, which would uplift humanity. We cannot become a Spiritualist simply because we attend Spiritualist meetings, and not understand, or take some interest in the service, nor if we do not live the life of an honest man or woman.

"Friend, to prepare for ourselves a beautiful home on the other side of life we should throw a ray of sunshine into a gloomy wanderer's path, whose road to the dark and silent river is e'er shrouded with trouble and misery. He who cannot help himself because he was left by the roadside under some influence.

"The road of Spiritualism is long and narrow; we can be easily led astray from the beautiful path on which we have endeavored to remain, and to stick to as long as we could. Oh, the road is long for the weary wanderer, and many a steep he has to climb to reach his long hoped-for destiny. Their paths, as they journey on through life, may be full of misfortunes, but friends on the unseen side of life are ever near them, waiting to give them a hand, to help them overcome the obstacles, but are shut out by other forces. Part of their lives may be shaded with trees and flowers, while other parts may be barren and hilly. They who are struggling to reach the goal or the silent River of Death, and be ferried across by their spirit friends into the land of eternity; oh, let us give a helping hand and a kind word to help them on life's way, for such is the work of Spiritualism."

This closed the lyceum exercises, and the program was augmented by a thirty-minute lecture each by Mrs. Pruden and Mrs. Talcott, and messages by Mrs. Eva McCoy and the writer. Also music by the Zumbachs.

In the evening an immense audience taxed the seating capacity of the hall, necessitating the opening of an adjoining dining hall to accommodate the people. After the usual invocation, and a few remarks by J. S. Maxwell, the writer gave the address of the evening, and was followed by Mrs. Mary Jacobs and Mrs. Eva McCoy with messages from arisen friends. Altogether this was one of the most successful and harmonious meetings I have ever attended. The music was fine. All the workers were in fine fettle and the audiences large and appreciative. President Maxwell was much in evidence and aided largely in making the meetings a success, speaking a good word when needed and losing his voice entirely, when wishing the "man from LaCrosse" to do his begging for him—then mysteriously finding it when he learned that the friends responded quite liberally. Fraternally, WILL J. ERWOOD.

ALWAYS SOME ONE BELOW.

On the lowest round of the ladder
I firmly planted my feet,
And looked up at the dim vast distance
That made my future so sweet.

I climbed till my vision grew weary,
I climbed till my brain was on fire,
I planted each footstep with wisdom,
Yet I never seemed to get higher.

For this round was glazed with indifference,
And that one was glazed with scorn,
And when I grasped firmly another
I found under velvet a thorn.

Till my brain grew weary of planning,
And my heart strength began to fail,
And the flesh of the morning's excitement
Ere evening commenced to pale.

But just as my hands were unclasping
Their hold on the last gained round,
When my hopes, coming back from the future,
Were sinking again to the ground.

One who had reached near the summit
Reached backward a helping hand,
And refreshed, encouraged and strengthened
I took once again my stand.

And I wish—oh, I wish—that the climbers
Would never forget as they go,
That though weary may seem their climbing
There is always some one below.

—Ella Higginson.

Important Work.

Under the auspices of the international Physio-Psychic Society of 1204 Broadway, New York, and at Berlin, there will shortly be issued a most interesting and important work by Mr. Emil Sutro, author of "Basic Law of Vocal Utterance" and "Duality of Voice," entitled "Duality of Thought and Language."

In this book, the author, having again, for five years, given his entire time and attention to further research, repudiates the materialistic tendency of the age, and shows, by undeniable proof, derived from a study of the essence of language, that man is of dual nature, from his first incipience in the cell, and that the spiritual in this duality prevails over the material.

It will further say that divinity, as we endeavor to view it, and as man has ever endeavored to view it, is a conception emanating from ourselves; that the God, of any period or nation, is the outcome of the more or less advanced civilization of that period and nation; that man is subject to immutable laws of whose origin it is impossible for him to form any true conception.

For the first time in the world's history, metaphysics have been practically applied. True underlying principles have come to light and are furnishing safe guides to knowledge. Thus the road to rational teaching has been opened.

CUBA---ITS WONDERS.

SPIRITUALISTS TAKING POSSESSION OF THE ISLAND.

Mrs. Marian Carpenter Holds the First Spiritualist Meeting There.

To the Editor:—In the sunny and far-away land of Cuba, "The Pearl of the Antilles," many readers of The Progressive Thinker are spending the winter.

The Detroit party consists of E. E. Carpenter and wife, Mrs. Marian Carpenter; W. E. Cole and wife, Dr. C. E. Ford and wife, and F. M. Gates and wife, also Mr. and Mrs. O. H. Carpenter and E. U. Carpenter of Gaylord, Mich., Mr. and Mrs. F. A. Baldwin, of Grand Rapids, and Mrs. Ellen Randolph, of Delaware, O.

The trip through the south and across the Gulf was uneventful and uninteresting. But when our little ship sailed through the narrow neck of the harbor, under the shadow of the uncompromising and stately Morro Castle, past the ancient and frowning Fort Cabanas, and neared the ill-fated Maine, whose smokestask and watchtower rise many feet above the water, all passengers were on deck, breathlessly watching, as they realized that the distance between them and the historic city of Havana, was rapidly lessening. We soon came to anchor in the midst of busy local craft, sloops unloading their tropical wares from South America and the adjacent islands, steamers from Europe, and three dignified German battle ships. An important little tug comes sputtering to our ship's side, bearing the health officer, who, upon being assured that there was no illness on board, other than that usually attending ocean voyages, allowed us to board the lighter, and we were soon at dock. At dock did I say? I meant fairyland for "behold old things have passed away and all things have become new." This is the realization of the pictures of the prophets in our old geographies.

The city boasts of 260,000 inhabitants, of all colors and types, from the full-blooded negro, up through all the intermediate stages of color, which would puzzle the ethnologist to classify, to purest white. It is hard to tell where the black man ends and the white man begins in this country. We are somewhat handicapped by not being able to speak Spanish, but there are many Americans on the island, and all of the hotels employ interpreters who, if we are sufficiently watchful, will not bleed us more than is consistent with their firm conviction that every American is rich.

Not the least of our pleasure is to go shopping. The principal business thoroughfares are so narrow that canvas is spread across the streets, from roof to roof, as a protection from the merciless tropical sun. Every inducement is offered to tempt the traveler's pocket-book, and rarely does an American come away without a souvenir, in the shape of the beautiful feather work or silver filigree, both indicative of this most interesting country.

Uncle Sam's money is good everywhere. In Santiago none but United States money will be accepted, but in all other places the ratio is $1 American to $1.36 Spanish; for instance if we buy an article worth $1.25 Spanish money and hand the dealer $1 American we receive 11 cents change.

The Cubans are much dissatisfied with the depreciated coin left by Spain, and an effort is being made to adopt United States currency as the standard of value, and will probably be consummated in the near future.

The street cars of Havana, a modern system of belt lines, charge 5 cents American money or 7 cents Spanish.

The city is very clean, General Wood had it thoroughly renovated, and the Cuban government is under treaty obligation to keep it so. In case of failure, the United States is privileged to step in at any time and clean it. Not only did the Americans clean the city, but they paved it, put in sewers and electric lights, also the street car system, and the Cubans' pride, the breakwater, which is a stone wall running for miles along the blue waters of the Gulf. The Island has not yet recovered from the impoverishing effects of thirty years of war, and the Cubans realize how much enterprise and American capital have done for them, yet only the rich and the property owners are in favor of annexation.

While you are shoveling snow off your walks and coal in your furnaces, we are sitting in the park studying the flora, which to the northerner is a never failing source of wonder. We have taken automobile rides 20 miles out of Havana, and our eyes have not rested upon a single tree that we had ever seen its like before. These roads, hundreds of years old, are smooth as a floor, and on either side are tropical trees whose branches interlace, thus forming a canopy over our heads. For picturesque beauty, first place must be given to the Royal Palm, whose smooth trunk towering without branches 75 or 100 feet in the air, is crowned with a mass of waving leaves sensitive to every southern breeze. The heaviest shade trees on the island are the mango, which also furnishes a favorite fruit, and the Indian laurel. Cedar and mahogony are now being lumbered, the former being used on the island for cigar boxes; the latter, squared and exported to the United States, to be made into our finest furniture. Many of the people are not aware of the commercial value of mahogany, and how it shocks our ideas of the eternal fitness of things to see fence posts, foundations and fuel made of that choice wood. The ceiba tree is also in evidence. This uncanny tree whose trunk is almost bursting with its own immensity, is regarded as sacred by the natives, who say, "If you cut it down you will die within the year." At Santiago we stood under the great ceiba, ten feet through at the base, known as the Peace Tree, for it was here that the Spaniards surrendered to General Shafter.

Smoking is a universal custom among the men, and common among the women of the lower classes. Go where you will the men smoke. So far as I can learn, there are no restrictions relative to the use of this obnoxious weed. Between courses at dinner, the men light a cigarette; conductors of railroad trains collect your fare wile puffing a cigar, and clerks behind the counter do the same. Even the porter who made up our berth in a Pullman sleeper, was smoking.

There is a rumor afloat that when a Cuban baby is born, they grease it all over, put a cigarette in its mouth and let it shift for itself. After much inquiry we were unable to verify this rumor or trace it to a reliable source, but certain it is, that outside of the cities, where the Americans interfered, the children wear no clothing until six or eight years of age. We have seen hundreds of these little black babies wearing nothing but a pair of ear-rings or a smile. Every palm-thatched shack boasts of from five to nine children, and of these at least three are too young to be dressed. There is no race suicide troubling Cuba. This strange custom grew out of necessity. During Spanish occupancy these poor Cubans were taxed for nearly everything they possessed, including household articles, such as knives and forks, and all clothing. The climate being mild the oppressed people allowed their children to go without clothing until it became a custom of the country.

There is so much to see and describe that we must turn regretfully away from the fascinating city of Havana, and go 350 miles Eastward. We take the Cuban Central railroad, passing through the provinces of Havana, Matanzas and Santa Clara into Camaguey. Here we leave the main line of railroad and take the Puerto Principe and Nuevitas railroad, whose terminus has a line of New York steamers. We get off at Canet, a most flourishing American colony with a genuine American hotel kept by F. M. Gates and wife, assisted by Mrs. L. A. Henderson, all of Detroit. The colonists are rapidly building homes and in a land where oranges, bananas, pineapples and vegetables grow spontaneously, and cattle graze all the year round, success is assured. The company has been organized one year, controls 1,800 acres of land and owns its horses, mules and agricultural implements. E. E. Carpenter's Southern home is in process of construction, and Mr. Cole and Dr. Ford are drawing plans, and will build soon. Mr. Carpenter and Mr. Cole have two acres set to oranges, which in this climate will produce from the budded stock in about two years. The company contemplate setting out 100 acres or more this season to oranges and grape fruit, which is becoming more popular each year in the States. A capable school teacher from Detroit is expected on the next ship.

It is well known that the Cuban ladies read but little, and are not interested in the topics of the day, but the first thing these American women did at Canet, was to organize a literary club. Is it not true that wherever the American goes there follows schools, books and everything that makes a better citizen? We ought, however, to check this feeling of superiority over our Cuban sisters, and remember that public schools are an innovation instigated by the Americans. Under Spanish dominion there were only private teachers, and none but the rich might learn to read. Now there are compulsory school laws in all of the cities, and the study of English obligatory. I am uninformed as to the rural districts, but believe the opportunity for education are limited.

Last Sunday was the banner day at Canet, for Mrs. Marian Carpenter held the first Spiritualist meeting ever held on the island of Cuba. The dining-room of the Gates Hotel was cleared, and every available chair placed for the expected audience.

The residents are not Spiritualists, but they came en masse. Mrs. Carpenter delivered a lecture in her own inimitable style. Her subject, "Spiritualism as taught in the Bible," was chosen, for her hearers were those unacquainted with the philosophy of Spiritualism. The lecture was well received by the people who expressed surprise that nothing objectionable happened. One skeptic remarked that it was what he had always believed. Even the Baptist missionary's wife attended and was favorably impressed. There was a unanimous request for a meeting every Sunday evening. The heart of every auditor was won. There is only one Marian Carpenter!

There seems to be a widespread notion among Americans that tobacco is the staple product of this island. Nothing can be farther from the truth. It is true that the best tobacco is grown in Cuba, but it requires a certain soil and certain conditions not obtainable on all parts of the island. A tobacco plantation such as owned by Mr. Gray, of Cincinnati, Ohio, 12 miles out of Havana, is a rare investment. The plant grown has a small leaf and is used exclusively for fillers. The tobacco is irrigated and grown under cheese cloth covers when necessary. This care, coupled with the natural properties of the soil adapted to tobacco, produces not only an abundant crop, but the choicest variety, and brings the highest price in the market.

But not all land is suitable for tobacco. The wealth of this island lies in sugar. Eighty-five per cent of all exports is sugar. We visited a sugar plantation and mill, said to be the next largest in the world. It is situated 6 miles from Canet, and 20 miles from Nuevitas, its nearest shipping point. Mr. Sanchez, the owner of the plantation, made us very welcome, and took great pride in showing us his home, his garden, his mill and his 12 children. His home is built in the beautiful Spanish style, open courts with marble floors and a patio, filled with flowers and other tropical plants. In the garden were growing coffee, which we picked; cocoanuts, which were beyond our reach; almonds, bananas, oranges, grape fruit, cocoa, guavas, mammees and strawberries. We saw no grapes, and were informed that under the Spanish regime, grape culture was prohibited. A family, however, was allowed two grape vines, but had to pay a tax of $2.50 each to the crown. The mother country purposed to furnish Cuba with her wine.

Mr. Sanchez owns 42,000 acres of land, 10,000 of which are planted to sugar cane. There are 4,000 men in his employ, and 500 yoke of cattle. Narrow gauge railroads radiate from his mill to the cane field. The plantation is dotted over with stations which are connected with the office by telephone. Unlike products with which we are familiar, cane is planted only once in 10, 15 or 20 years, according to the quality of the soil. We watched the trains bring loads of juicy cane to the mill, where a traveling crane picked it up and placed it in the crusher. Verily the machine seemed to possess human intelligence, so deftly and accurately did it work, The cane passes through two crushers of many tons pressure and the refuse is sufficiently dry to run the immense engine. No other fuel is required. We shall bring home samples of sugar in its various stages of manufacture. The season of a sugar mill varies from three to six months of each year. The capacity of this one is 325,000 pounds of sugar per day or about 32,000 pounds each season, all of which is shipped to New York City to be refined. It goes without saying that Mr. Sanchez is in favor of annexation.

If Cuba would cast in her lot with the United States, her progress would undoubtedly be much more rapid, but no one hurries in Cuba.

If American schools, capital and, energy would control, I suppose the musical "beunos dios, senora," with which the natives now greet us would be changed to the plain, every-day "good morning" of the Americans.

MRS. F. A. BALDWIN.

Canet, Cuba.

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MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

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ARE SPIRITUALISTS SUPERNATURALISTS?

The Question Correctly Answered by W. F. Jamieson.

Spiritualists have enough to answer for without an extra straw of accusation. For my own part, I think more of a Spiritualist right than a Materialist wrong.

"The Torch of Reason," now "Liberal Review," did not, before it expired, believe in "spooks," but it was terribly afraid of them! Before it died itself it charged the Spiritualists with supernaturalism. I knew this is not true, and endeavored to set it right—in fact, to right it on two wrongs.

The Torch said Ingersoll ended the supernatural, something which millions of orthodox Christians still believe. If it meant to say he logically ended it, it is wrong in both instances; and so I wrote the following which The Torch printed:

Does The Torch wish to be understood as having discovered an inconsistency in the attitude of the spiritual journal? While I do not agree with our spiritual brethren on the question of "spirit return," I do agree with them in about nineteen-twentieths of their very liberal philosophy. Years before Colonel Ingersoll delivered his first lecture on the "Gods," Spiritualists declaimed against "the supernatural." If there was any borrowing done, the Colonel borrowed from the Spiritualists, not the Spiritualists from the Colonel. I have been, ever since 1870 an admirer of the Colonel; liked his moral courage, bold, free speech; but "honor to whom honor is due." Is it a fact that Colonel Ingersoll originated the famous expression, "An honest God is the noblest work of man"? If so, let the credit be fixed beyond question.

I did not mean to be unkind in spreading that spider-web trap, but it had set just such a trap for The Progressive Thinker, which was right and the Torch wrong. Here is its reply:

To Friend W. F. Jamieson (Page 6)—We do distinctly wish thee and "the rest of the world" to understand that The Progressive Thinker, of Chicago (Spiritualist), by quoting the passage referred to and refusing to answer it, has placed itself "in an attitude of inconsistency as a spiritual journal," an attitude which grows worse and worse the longer it is continued. Yes, Ingersoll in that passage ends the old notion of "a natural or spiritual supernaturalism," and leaves those of that belief "up to their own funeral," and nothing else. "An honest God is the noblest work of man," was Ingersoll's "own;" but he went it one better when he knocked out all possible Gods and devils, spirits and spooks by the said passage from his last speech, which The Progressive Thinker can quote, but never answer.

This is what I wanted. I then sent the following reply to show that this journal and Spiritualists are leaders in some things at least; but the Torch went out before my last words could reach it. This is what I said:

Did not the Spiritualists logically end supernaturalism a full decade before Ingersoll appeared on the ground? "Hell," "Damnation" and the "Devil" were "ended," logically, a century, or more, by the Universalists and Unitarians, before the genial Colonel made his first bow as a Freethought orator, although I have heard many persons "claim" that Ingersoll ended those dogmas. That he ably re-echoed the teachings of those people, concerning the horrible doctrines, is a fact.

Let us not forget that Swedenborg did a mighty service in liberalizing thousands. The "hells" he retained were mild.

The Spiritualists always taught that their spiritual world is as natural as Neptune or this earth.

This very week, Prof. J. S. Loveland, a scientific gentleman, and one of the finest orators I ever heard, a Spiritualist for fifty years, says in this week's Progressive Thinker:

"Modern Spiritism has but two basic affirmations. 1. Discarnate spirits communicate with spirits still in the flesh. 2. The method or laws of communication is purely natural. These two propositions sweep away all the Gods—all the miracles, and all the religions of humanity, unless we except pure Buddhism."

"Purely natural," says this profound scholar. And so have taught Edmonds, Hare, Brittan, Hardinge, Peebles, Lockwood, and scores of other leading Spiritualists. The literature of Spiritism abounds with teachings against supernaturalism, and in favor of naturalism; that Nature is all in all; that the "Summer Land" is as natural as this earth; that the spirits are as natural as we are.

Some who have not made a close study of this modern movement have been misled by the expression "supramundane"—but that does not mean supernaturalism.

I do not want to see history misstated by any Freethinker. As Ingersoll used to say, Let us have the "Truth of History."

I asked you, "Is it a fact that Colonel Ingersoll originated the famous expression, 'An honest God is the noblest work of man?' If so, let the credit be fixed beyond question."

You answer: "'An honest God is the noblest work of man,' was Ingersoll's 'own.'"

I conclued that the best way to settle this point was to write to the gentleman who, I was strongly impressed, is the real author, Dr. Andrew Jackson Davis, the celebrated Poughkeepsie Seer, and, as I have often said, the intellectual founder of Modern Spiritualism. Here is his answer:

"Boston, Dec. 19, 1903.

"My Dear old Friend, W. F. Jamieson:

"In reply to your welcome letter and question—will say, before the civil war, under the management of Dr. H. F. Gardner in Cochituate Hall, in Boston, one Sunday P. M., in a lecture on the Evolution of a Conception of God in the Human Mind, I took for a text—'An honest God is the noblest work of man.'

"'Mr. Alfred E. Giles was an auditor, and he is still in this world—the others not.

"Years afterwards my attention was called to the same expression by Mr. Robt. G. Ingersoll in one of his discourses. And he was everywhere credited with originating that special reversal of the poet's line.

"Am glad to hear from you! May you enjoy all the good you do and desire—is the New Year's salutation of your

"Friend, ever,

"A. J. DAVIS."

"Am very busy."

Let us have the truth at all hazards. "An honest God" belongs to A. J. Davis, the Spiritualist, not to Col. R. G. Ingersoll, the Agnostic.

Another fact: The Spiritualists are Naturalists. W. F. JAMIESON.

Pentwater, Mich.

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NOTABLE SEANCES.

Excellent Results With Mr. P. L. O. A. Keeler.

To the Editor:—We have the honor of submitting to you the following report: The Psychical Research Society of Richmond, Va., secured the services of Mr. P. L. O. A. Keeler, physical medium of Washington, D. C., for two seances and private sittings, on Feb. 20 and 21 last.

The seances were held at the home of Mr. and Mrs. W. J. Daniels, members of the society, and were of a semi-private character, thirty tickets being issued to members and friends for each evening.

Not knowing the exact character of the seances, made the securing of strictly mechanical test conditions a matter of difficulty for the society, but we thoroughly satisfied ourselves as to the absence of confederates, of trick paraphernalia, and of any sleight-of-hand methods on the part of the medium.

The seances were given in a soft light, strong enough to read by at ten feet distance.

The cabinet was formed by stretching a curtain across one corner of the room, with its top at a height of four and a half feet from the floor. Three chairs were placed side by side in front of this curtain, Mr. Keeler occupying the one to the left (facing audience), and a lady and gentleman, our own people, were seated on the others to the right of Mr. Keeler in order named, thus forming the battery.

Mr. Keeler's right hand was placed on the upper part of the lady's left arm, his left hand clasping the wrist. The lady's right hand grasped the left hand of the gentleman on her right. A smaller curtain was then thrown over this battery and fastened by rings and hooks to the back curtain, at such height and in such manner as to bring the front curtain well up around the necks of the three, thus forming a cabinet for the generation of the necessary force, yet leaving the heads of those in the battery in plain view, as was also the case with the right hand and arm of the gentleman on the right, which was thrust through an orifice made for this purpose in the front curtain.

The first part of the seance consisted of bell ringing, tambourine thumping, imitation of snare-drum playing on the back of a guitar with the two halves of a split clothes-pin, spinning tambourine on cane, playing of guitar in positions which would preclude all possibility of it being done by medium, even had his hands been free, and many other things of a like nature.

All this in the main was pulled off in the cabinet back of the curtain.

The second part of the seance (for which the battery was changed) consisted principally in the materialization of hands in front of curtain, which wrote on pads for those who held them. Five hands were out at one time, frequently three, both above and before curtain.

One hand was positively identified by means of a distorted thumb, the distortion having been caused by an accident. When held the hands melted through one's fingers despite all effort to hold them. Many messages were written on small slips of paper and thrown over from behind the curtain. The light was turned slightly lower for this part of the programme, but the number of hands out before the curtain at the same time, their various shapes and sizes, and the fact that they grasped and retained and wrote messages in plain view of all with the pencils handed them, would render any theory of trickery or artificial hands absurd.

The third and last part of the seance consisted of trumpet work. The light was turned very low for this phase of manifestation, but by careful watching, testing and weighing, those who were close enough to verify their senses are satisfied that it was genuine psychic phenomena.

During the entire seance we repeatedly received full assurances from the ladies in the battery that Mr. Keeler's hands were in position, especially during the time the more startling manifestations were in progress; also we examined the curtain before and after the seances, helped to put them in position and arrange the cabinet, so we know whereof we speak.

George Christy of minstrel fame, is Mr. Keeler's cabinet control, and proves himself not only efficient in this capacity, but also in that of entertainer, and the whose seance is enlivened by his mirth-provoking actions. In the private slate-writing sittings, those who secured same are confident of the genuineness of the messages received and the phenomena, as the very simplicity of Mr. Keeler's method would prove all absence of trickery.

One sitter as a test wrote the name of a person still in earth life, inquiring as to the happiness of the supposed decarnate one, etc., and received an answer from the party's nephew who is in spirit life, that the party addressed was still in the flesh.

A letter from one who passed out some ten years ago was placed between two slates, the letter not having been taken from its envelope in the medium's presence, and these slates were placed at the sitter's right hand on the table with neither medium nor sitter touching them. When opened both slates were found to be written full, the message was signed with the same signature that was signed to the letter in the envelope, and the message itself was full of quotations as to names, places, dates and matter written therein from the old letter written so many years ago, and was a running comment on same. These slate writings were given in broad daylight, by a clear window, at a table furnished by the society, the slates furnished principally by the sitters themselves, and at no time were they out of sight or reach of the sitters and were held by both medium and sitters above the table during the writing.

Altogether the seances and private sittings were highly satisfactory to those of the society, who were in position to scrutinize the work at close range. Those who owing to their position and distance from the curtain at the seances, or who, by failure to secure private sittings, were unable to verify the phenomena presented will be given an opportunity to do so shortly, as it is the desire of the society to secure Mr. Keeler for further work at an early date. Considering the fact that our society is made up largely of investigators rather than converts to the claims of Spiritualism, the showing made by Mr. Keeler and his controls was excellent, and our decision as embodied in this report is forced from us in direct antagonism to our former opinions regarding such matter, by the cold mechanical proof furnished us from this source. We do not wish to be considered as advertising Mr. Keeler. The gentleman knows nothing of this report or its contents, and while we sincerely hope to meet him often upon the warm plane of friendship, yet he came to us in this instance upon arrangements of a purely business character, unknown to us except by reputation, and, possessing the phase of mediumship he does, he needs no advertising from our organization.

F. L. JOBSON,
Richmond, Va. Cor. Sec'y.

From thei Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number One.—The Inner Light.

One of the first things that excited my curiosity, and caused me to ask a great many questions, was that which I shall here term the Inner Light. Very learned scientists may give it any name they please, but the general reader will understand me better when I simply say, inner light.

There is an outer or material light, and there is an inner or spiritual light. The outer or material light is given off by suns, but the inner or spiritual light permeates and penetrates all space whatsoever.

Astronomers will tell you that interstellar space, after a certain distance is reached beyond suns and planets, is black with darkness. This might so appear to man if he could reach such an altitude, which, of course, he cannot; but to the spiritual man no such darkness exists. Astronomers and scientists will also tell you that there in space the cold is so intense that the human mind cannot even conceive of it; but to the spiritual man no such cold exists; and as the mortal man cannot reach such an altitude, by any manner of means, so, then, no such cold does exist. Nothing exists that cannot be sensed by the material and the spiritual man.

As I found myself out in the beautiful spiritual or inner light, and had become somewhat reconciled to my new condition, I asked my father if he would tell me what caused this light.

"When I was a little boy, and went to school, you and the teacher told me that light upon the earth was caused by the sun, and as this light is not caused by the sun, or any sun whatever, I am curious to know what does cause it?"

"The scientists of earth would say it was caused by chemical action," said my father. "You will notice that this inner light sparkles with all the softened and beautiful colors of the rainbow—in fact with all imaginable colors—and that this light appears to our spiritual vision as sparkling, vibrating, effervescent; and all things which we see with or through it appear intensely beautiful. The simple act of looking at objects, alone, gives intense pleasure."

"Yes," I replied, "it causes my own soul to sparkle and vibrate with joy, and makes me think of many things that my darling wife has said to me in our past earth life; among others, this, which now comes home to me with a great shock. 'When I was a little girl,' said my wife, 'someone gave me a broken prism; one probably broken from a candelabrum, and when I wanted to be very happy indeed, I would take my prism, and seating myself on a little hillock, look at all objects that were within the scope of my sight; and really it seemed to me, as a child, that I had brought heaven down to earth. It was in the country, and most of the houses were brown, unpainted, and weatherbeaten; barns and outbuildings the same and somewhat dilapidated; but the prism made them all as beautiful as a dream. If the sky was leaden, the prism made it sparkling and bright with all the colors of the rainbow, and all the houses, barns, outbuildings, fences, trees, grass and shrubbery, all took on the beautiful colors that the prism gave to them. My childish mind could not imagine heaven to be half as beautiful, and I thought I should not care to go to the heaven that the minister talked of; I would much rather stay on earth and look through my prism. There was one pretty little place especially, with a newly painted white house upon it, that suited my childish mind to a charm. As I looked through my charming prism, the neat, pretty, white house was transformed into a bower of exquisite loveliness. At last when I became very tired with looking into heaven, as it seemed to me, I would carefully examine the prism to discover the secret cause of all this beauty; but there lay in my hand nothing but a broken piece of three-cornered glass, somewhat soiled by childish fingers and dulled by age, a very common piece of glass that but for the secret beauty it revealed would have been cast unceremoniously into the rubbish heap. I remember how bleak and lonely I felt when I really could look no longer, how disappointed I was at the dull and common appearance of all that had been so charming.'

"Oh, my father, how my wife's story now comes home to me. I am a child in spiritual knowledge and like her I seem now to be looking through a prism. The one white light of earth, or the material light, would now be dull and tame to me after living in this inner, or spiritual light, and all things on the earth look coarse and common, as they did to my wife, after she had looked through the prism; and, like her, I should be bitterly disappointed if I were obliged to live there again.

"You tell me this light is caused by chemical action. I would like to understand how."

"Well," answered my father, "before you could fully understand just how it is caused, you would have to take a long course of study in one of our institutions where chemistry is taught, one of our chemical colleges."

"I thought chemistry a very dull study, when a boy at school," I replied, "and found it impossible to hold my mind to it. I fear I shall never have the patience to go through a course of study, at a chemical institution, to find out the source and cause of this enchanting light."

"But before you are a rounded and perfect soul, you must know everything concerning it," he said.

"Do you know all about it?" I asked.

"Not all," he answered. "Still I have learned very much; but we have eternity before us, you know."

Ah, yes; delightful, glorious thought. Eternity! Eternity! How I stretched forth my arms and hugged the thought into my soul. O, my readers, do you comprehend what the word means? My father looked at me quizzically.

"If you found chemistry dull, when a boy at school, you did not find music quite so dry?"

"Music," I replied, "was, and is my life, my breath, the very center and core of my being. I feel that I could not exist, even in eternity, without it; and that reminds me that I have not yet heard a strain of music since I entered this new life. Father, I can endure it no longer. Music I must have or perish. The inner light is exceedingly beautiful and enrapturing, but music is more so. What must I do, where go, to find and hear muisc?"

"Music is an attribute of the soul," he replied.

"Yes, yes; I know; but I want to hear and perform it," I said. "My fingers are itching for the keyboard. I cannot keep them still."

"And yet," said my father, "it was music that burst your mortal body asunder and let your soul go free."

"And it was music that set Mozart free, and many others," I replied; "and now, father, I want to know if there are musical instruments in this world? In all your writings you have told us that there were. Come, now, I want to see some of them with my own eyes, and play upon them with these fingers that will not keep still for desiring them so much."

"How would you like to visit your old friend, Liszt?" asked my father.

"Oh, delightful!" I eagerly answered. "Let us go at once. Where may he be found?"

"I think we shall find him at his favorite resort—at a grand cathedral not far away."

"A cathedral? Are there cathedrals here?"

"And why not, pray?" he asked.

"Yes, yes; there must be," I said, musingly. "Why not cathedrals as well as colleges?"

"And why not homes, houses, colleges, cathedrals, churches, schools, institutions of learning and so forth, as well as a throne, harps, palms, white robes and crowns of gold, and so on, that the fashionable world below believe in so devoutly? Why not, as well as hell-fire, devils, imps, satan, pitchforks and so forth?" he asked, smiling into my face.

"Ah, yes; why not—why not? Is Liszt still a Roman Catholic?" I questioned.

"The church has yet great power over him," he answered. "Pomp and pride go hand in hand, you know. Franz Liszt loved both, and he still loves them. His musical ability and genius are towering, but his philosophical reasoning powers are not so great. He used, in the earth life, to be very stubborn and dogmatical, and to a great extent he is so still. Like yourself, he cares for very little else but music; and a grand cathedral, with all its beautiful artistic designs, its pomp and grandeur, its lofty music, its incense and choir-boys, its great organ and many pianos, besides other musical instruments, hold him like a spell. Yet he does not remain in a cathedral all the time; he has a very quiet home outside but not far away. Still, I have reason to know that he is within the cathedral now."

When I was in the earth life I had greatly loved and admired Franz Liszt. When in Germany, I had visited him often, and played for him a great many times—in fact, I had played to him nearly all of his own compositions. He was growing old and his touch had become tremulous and uncertain, which greatly grieved him, and as I played some of his most brilliant and charming pieces, the great tears would roll down his cheeks, and sighs, and even groans escape his lips. When I had finished some of his grandest music, he would throw his arms about me and cry out, "Bravo! bravo! You play after my own heart. You understand my music. That is the way it should be played. Music is like a living creature. To murder it is a crime; and so many murder my music. They might as well kill me. You are my own boy—child of my heart—my musical son."

Then he would order cake and wine, and after partaking of it I would leave the old man to his rest; but the picture of him, as I last saw him, was still fresh in my mind—his proud, dominant face, fired by genius; his long, white, thick hair falling about it heavily; his long hands and thin, upright form, now bending a little at the shoulders. Ah, how clear and bright the picture was as memory reproduced it.

"Has Liszt changed very much in his appearance?" I asked my father.

"You shall see," he replied.

We had been moving onward all this time, and now we paused before a gorgeously grand cathedral. I will not now stop to describe it, for really my eyes did not take in all the details, I was so intent on meeting the man I had come to see and hear. We paused just at the wide open doors, and a volume of sound burst forth upon my listening ears.

"Listen!" exclaimed my father. "He is at it. He is the leader here," and my soul drank it in. Do the readers of The Progressive Thinker want to know what my sensations were? If so, I will tell them.

I felt like one who is perishing of thirst, and a cup of cold water is handed him—or like one who is starving, and food placed before him—or like one who has been long separated from the idol of his soul, and then meets her face to face, lip to lip, heart to heart. Music was all this to me, and more. And so I listened, and loved, and ate and drank of it.

The great harmonies roared and thundered so, at times, that they shook the vast edifice so that it trembled like a leaf in the wind; and again the sounds were solemn, smooth and vast like eternity; and again, soft and sweet and gentle, like a mother's lullaby; and again, brilliant, blithe and gay, as the chimes of wedding bells; then, moaning and sobbing like my own grief-stricken wife below.

Oh, those wailing cries! They pierced my heart like sword thrusts. I covered my face with my hands. O! unhappy man that I now was, for the time, for it was through and by me that her grief had come upon her—me, who would have given my life to save her from sorrow. O, if she could only know and believe; but sorrow had seared her brain and blinded her eyes.

"Have patience," said my father; "time will heal the brain and dry the eyes, and the soul will take a grand step upward to meet you. Let us enter," and shortly we stood within the grand edifice. In my next letter I will tell of my interview with the great composer and musician, Franz Liszt.

CARLYLE PETERSILEA.

(To be continued.)

REINCARNATION.

The Doctrine of Pre-Existence Controverted.

With due respect for those who believe in reincarnation or pre-existence, I am inclined to dissent from their views, and shall here endeavor to state a few of my reasons as concisely as possible. There are many difficult problems to be solved by the pre-existionists before their claims become worthy of acceptance, but as space is limited I shall content myself with bringing forth a limited number of them.

One of the stock arguments used to show the necessity for pre-existence is that "whatever has a beginning must necessarily have an ending." I, however, fail to see any good reason why an eternal past existence is necessary in order to insure an eternal future for humanity; and I therefore believe that the spirit begins its existence with the body.

For an example we will extend two imaginary lines into space. If they converge ever so slightly they will of necessity meet sometime in eternity and cease to exist as two distinct lines. But if, on the other hand, they are slightly divergent, then, though they extend for an incomprehensible distance into space they will never again return to the condition in which they were in at the start, namely, in close proximity to each other. Apply this same reasoning to the spirit. Though like the lines it has a beginning, yet just so long as it continues to unfold and become wider and wider in the range of its thoughts, and does not retrogress and lose what wisdom and spirituality it has gained, just that long there will be absolutely no danger that it will return to its starting-point, i. e., be resolved back into the elements which gave it birth.

The necessity for pre-existence is based upon the assumption that the earth will sometime in the future cease to exist, and therefore all forms of life evolved from it will also pass out of existence. From my viewpoint, however, evolution applies to the structure of the earth as well as to the beings which inhabit it. Events move along in an orderly and evolutionary manner. To suppose that the world will reach an advanced stage and then revert back to the beginning is unsupported by fact or analogy. The earth will change—may even be absorbed into other worlds or systems of worlds—but the purpose of evolution is served thereby. Until there is greater knowledge in this domain of investigation, it would seem more consistent that the future of the spirit be not judged by this illogical theory.

Consider the magnificence of those spirits who have returned from the advanced spheres, compared with the spiritual knowledge possessed by incarnate man. Consider also the message which they bring; that there are spheres of existence far higher than those in which they themselves are dwelling—spheres so exalted that their inhabitants do not return to earth. With the knowledge which they have, can they not foresee any circumstance which might imperil their existence? And being able to foresee, would they not be able to avoid any danger of annihilation? It may be asked, therefore, how anything with the powers and possibilities of the spirit can be removed from conscious existence, whether it began to exist yesterday or has existed from eternity. When we have advanced to the heights of which we have now received faint glimpses, do you not think that we shall be able to control our destinies? Looked at from this view-point immortality becomes a necessary result of evolution and does not seem supernatural, for it may be safely assumed that the mind will continue to find new fields of research, now pinnacles of knowledge to aspire to; and will continue for incomprehensible time to gain more mastery over its environments.

It is cited again and again that whatever has a beginning has an ending, yet we know comparatively little as to its truth. Our field of investigation is perforce limited. The plant, the tree, the animal, the man reaches maturity and dies. Dies; but evolution has only found this stage of existence inadequate for the farther elaboration of the individual. In no form of life is there met what can be called death.

Consciousness does not exist in tangible shape outside of individuality; it is the product of all the elements which collectively compose the spirit. The sentient life on this plane of existence is, like the elements which gave it birth, eternal and indestructible.

There are many other difficulties to be overcome by the pre-existionists before their claims become worthy of acceptance. If the pre-existence urged by some is true—that the soul was not brought into conscious existence until its contact with earth—then, granting that whatever has a beginning has an ending, we will sometime in the far-distant future, again lapse into the primitive unconscious state.

If we have existed from eternity what dull pupils we must be, considering how little we now understand!

And then it may be asked, why should we be incarnated in the body with its various shortcomings and inharmonious connections with higher things of the spirit, when the whole universe lay before us ere we were drawn into the thralls of matter?

Why the various stages of development from the South African savage to the highest type of Anglo-Saxon, if we all began to exist at the same time? What experience does the ignorant Bosjesman gain, dwelling in burrows like a wild animal, if he is an elevated angel trying to improve his time to the best advantage? Can the greater learn of the lesser? Could not an elevated spirit such as he is supposed to be before his incarnation learn more had he turned his attention to higher planes of thought, instead of endeavoring to waste his time in pursuit of knowledge of lower forms of existence which can be of no benefit to him after he has again advanced by the slow and tortuous path of experience to his former greatness?

If a human body receives its life from a pre-existing entity, it naturally follows that the entire animal and vegetable kingdoms must receive their life from the same source; for, if it is possible for an animal to come into existence with its body, it is also possible for a human being to do likewise.

And thus on every hand the theory is beset by insurmountable difficulties. Many are the arguments, brought forward to prove its truth, yet there is not one that cannot be proven to be fallacious. Of course, spirits have returned and corroborated the claims of the pre-existionists, but others have also stated that this life on earth begins the existence of the spirit, and seemingly they can support their views with just as invincible logic as is produced by those spirits who uphold pre-existence. It must be remembered that the opinions held while on earth to a large extent prevent an unprejudiced view of the case, which accounts for the diametrically opposite views expressed by those from the other side of life.

GEO. B. FERRIS.

Grand Rapids, Mich.

SEANCES WITH W. W. ABER.

Remarkable Experiences with W. W. Aber.

Last July my baby girl, aged seven years, together with two other little girls and an old man, were drowned in our river here while boat-riding.

No one saw the accident, and it was shrouded in mystery. As a matter of course this had a tendency to make my interest more intense, and on the morning of Jan. 22, just six months from the hour the body of our baby was recovered, my wife and I started to Kansas City to visit W. W. Aber.

I thoroughly examined the seance room at various times, both alone and with others, and it was absolutely impossible for any fraud to have been practiced upon us.

The room is an upstairs one of a brick house, with plastered walls and only one door at which we entered. The cabinet in which Mr. Aber sat is three feet square and is located in a corner, the other two sides being made of heavy black cloth suspended from the ceiling.

At the opening of the meeting we were asked to examine the room thoroughly. My wife sewed the pant-legs of Mr. Aber stoutly to the carpet, his coat sleeves to his pant-legs near the knee and his coat collar together, and I filled his hands with oat-meal. After the seance, some two hours later, he was found as we left him with none of the meal spilled. We had to get scissors to clip the threads to loosen him.

We attended five meetings, in which twenty-four persons whom we knew and recognized, came and conversed with us, including our parents and other relatives and several friends. Our baby girl came to us every night, and one time talked with me probably fifteen minutes, talking as she had when here with us, and putting her hands on me and petting me.

While there we saw various tests suggested by ourselves and others, of the absolute genuineness of Mr. Aber's mediumship.

Especially in the voice, features, size, etc., it would have been impossible to deceive us, and I recognized her voice before I saw her the first time, and saw her before hearing her voice at other times and there was absolutely no doubt of its being she.

The other little girls drowned with ours also came and talked with us, one especially sending word to her parents not to grieve so for her, as it hurt her, and stated that she was with them at home, but was unable to make herself felt. A friend, of whom I had not heard for years, and did not know was dead, appeared to me and conversed quite freely. Investigation later brought out the fact that he had been dead several years.

I had a reading through Mr. Aber's control, Sam, in which the old man who was with the little girls and was drowned with them, gave me a message and also appeared personally later, at both times explaining the nature of the accident fully, stating that a limb had fallen and struck him on the head, rendering him unconscious. Otherwise he said he would have been able to have saved them had the boat turned over, and hoped that I did not blame him for the accident. When he materialized, he placed his hand on his head and showed me the scar where the limb struck him. I did not know about the scar before, but have since learned from those who prepared the body for burial that there was a scar exactly where he indicated.

I also had several slate-writings, from my father, mother, brother and others, among whom was the old man who was drowned. Our little girl had never been to school and could not write, but had learned to print in order to write to a brother not at home, and she printed this message to us in a slate writing:

"Dear papa and mamma, I love you both just the same. Olga."

Twenty-three of the twenty-four with whom we conversed came to us without any suggestion. I called for but one person, who appeared in a very short time.

One day I went to a store and purchased a folding slate. It was never out of my hands until after the writing had been performed and read by me. Both sides of the inside of the slate was entirely covered. I had three of these slates, one of which is written in different colors. The colors are not arranged in regular order, but words here and there are of different colors. This slate is signed by three persons, of whom our little girl is one. No money would tempt me to part with these, and I have framed them and hung them in our home, where friends can examine them.

Should any one desire further information relative to my experience, it will be cheerfully given by addressing me at Sparta, Tenn.

W. W. HULL.

Sparta, Conn.

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The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of indifference. GEO. B. WARNE,
President Ill. S. S. A.

An Important Question.

Mr. Dowie, of Zion fame, claims he is the Elijah who ascended to heaven in "a chariot of fire, and horses of fire," impelled by a whirlwind. See II. Kings 2:11. It was Elijah's mantle that divided the waters of the Jordan, so he passed on dry land. The mantle which fell from Elijah's shoulders when the whirlwind caught him, was just as effective in the hands of Elisha; for on his return from across the sacred river where he parted company with Elijah, Elisha smote the river with that identical mantle, and the waters were divided as before. It was Moses ROD that produced such wonderful results in the days of that functionary, as it was the hair of Samson which made him so strong and agile with the foxes.

Without that identical mantle which fell from Elijah's shoulders, and which Elisha took up, how is it possible for our modern divine, though inspired by the spirit of the ascended Elijah, to perform miracles? The rod of Moses, and the hair of Samson lost their efficacy when separated from their owners. By provisions of Elijah, and by special request of Elisha, the original magic power invested in that wonderful cloak continued in the hands of Elijah's successor. But it moldered to dust with its new owner, and its power is gone forever.

But here comes a sage question. John 3:13 gives the words of Jesus thusly:

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

That passage of holy writ, right from the mouth of Jesus himself, knocks into smithereens the claim of Elijah's ascension. Now what is our Brother Dowie going to do about it?

We are told of the voluble Congressman who set his mouth talking, then retired, leaving that organ to address the House indefinitely. Let our brother adjust his vocal organs to the task of making Jesus' words harmonize with his claim, and with the Old Testament record, then we are content, though it shall go on forever.

The Theatre Receives the Wrath of an Evangelist.

Evangelist Munhall has been engaged by the East End Presbyterian Church of Pittsburg, to stir the dry bones during Lent. He gave a sermon especially on the subject, "Dancing, Theatergoing and Card-Playing." "Nine-tenths of the actors and actresses are immoral," said the speaker. "The playhouse is the way to hades. The card-playing, theater-going, and dancing members of the church rarely contribute anything to the church but their presence."

The Episcopal church received a vicious kick in passing because of the letter addressed to members of that church asking them to refrain from attending grand opera during lent. "We ought to have lent 365 days in the year," said this evangelist.

The morality of the stage will compare well with that of the pulpit, and presents not as many criminal cases for decision of the courts.

There is but one real heresy: Disloyalty to truth one ought to see.—David Starr Jordan.

Society is barbarous until every industrious man can get his living without dishonest coumtoms.—Emerson.

Abuse of Patients at Asylums.

If a tenth part of the charges made by Miss Marion Gray in regard to the treatment of patients at the hospitals of the great metropolis of New York, are true, it should bring a blush of shame to every official connected therewith and excite the execration of every citizen.

Miss Gray spent thirty-five days in the scarlet fever ward of the hospital at North Brother Island. She had the fever, and was taken to the contagious disease hospital. When released she felt it her duty to go before the Commissioner and tell the story of the awful cruelty practiced on the charity patients.

She was carried in prostrated with the fever. For heartless cruelty, and brutality, the account she gives of the death of a baby has no parallel. She says:

"I was put into a bed from which a convalescent had just been taken. The sheets were dirty and blankets looked as though they had not been washed in all the years the hospital had been in use. When I asked for clean sheets, I was told that I was 'too stuck up' for the place.

"The night I was taken to the hospital I was carried to the ward and laid upon the cot with my clothes. I was too weak and ill to raise myself from the cot at first, and lay there in a half-fainting condition. At last I heard a voice at the end of the ward say:

"'What is that woman lying there for? If she thinks I am going to undress her, she can lie there until she rots.'

It was not until hours later that Miss Gray recovered her strength sufficiently to disrobe and crawl between the sheets of the filthy, vermin-infested cot to which she had been assigned.

"In the wards the helpers were a greater danger than disease," said Miss Gray.

"They swore at us and cursed us roundly when we displeased them. They appropriated the food sent to us and used themselves the vichy intended for the patients. They made eggnogs of the eggs prescribed for those upon an egg diet or intended to be made into desserts for the convalescent. Refuse was left standing about in the aisles and by the sides of the cots until the reek of it filled the air. Patients sick unto death were attended to only when it pleased the nurses.

"There was a baby in the scarlet fever ward—a tiny, golden haired little tot, just able to talk—whose death through the negligence of the nurses was a thing to wring the heart of any mother.

"The little fellow lay in a cot just across the room from the one I was in. Burning with fever, the baby tossed back and forth across the vermin-infested bed, moaning piteously. Every few minutes a plaintive cry for water wailed across the ward from the cot of the little sufferer.

"The night helper in the ward—a coarse, brutal woman of the type only too common in the hospital on North Brother Island—roused herself from her chair near the fire and went over to the cot where the little one lay. I breathed a prayer of thankfulness, for I thought her heart had been touched by the wailing cries of the fevered baby; but instead of giving him the water he craved she struck him time and time again.

"'Wait until your two hours are up and you will get some water, but not before,' she said. And the little fellow cowered in his cot, sobbing piteously.

"All night long I heard the baby crying for water. I was too weak to leave my cot to help him, and lay there half-delirious, with his quivering sobs in my ears. I tried to shut out the sound. My heart almost burst with suffering as I heard the moans of the little sufferer growing weaker and weaker. The nurse had gone to sleep by the fire again and gave no heed. The long night hours in the ward were passing more slowly than they had ever passed before and I lay there waiting, waiting for some one to go to the little one who lay there crying through parched, cracked lips for just a taste of water.

"Toward morning the baby rose in bed again, sobbing great, quivering sobs and crying with piteous insistence for a drink. Then, pushing off the bed clothes with his weak, puny little arms, he tried to get out upon the floor.

"In the dim light of the ward I saw the baby fall forward over the edge of the cot. The helper was dozing in her chair, and the child lay by the side of the cot, a huddled mass.

"For two hours he lay there, and to me it seemed a double eternity. I could see nothing but that little huddle by the side of the cot. There were no cries now. The ward was more desolately silent than I had ever known it. I tried to scream, but my voice was a mere whisper. I tried to get out of my cot to go to the baby who lay there suffering alone and utterly helpless, but I was too weak to raise myself. I could only lie there and wait and pray that some one would come to aid the baby I knew was dying.

"At the end of two hours the helper awoke, and, seeing the motionless bundle by the side of the cot, tossed the little fellow back into it and threw the covers over him. Then she went back to her chair by the fire.

"When the ward nurse made her rounds in the morning she noticed that the baby appeared to be in a stupor and sent for the physician. Before ne came, however, I saw them carrying the little body away to the morgue."

And this is a Christian land and this one of its boasted charities! If this cruelty was confined to a single hospital it might be more easily corrected, but it grows out of the system and is more or less apparent in every hospital in the country. Patients may not be put into foul, vermin-infested beds, or children beaten, but there are other methods of torture. Charity patients are material for experimentation with physicians, and the accounts of these are unblushingly published. Women inoculated with cancer germs, infants having the membrane of the spinal column punctured, inoculation with yellow fever, and injection of toxins, are a few of the experiments recorded by the physicians themselves—a demon could not ask for more.

Are these accusations too fiendish to be believable of educated physicians? The Humane Society has sustained these charges, and the everyday publications of physicians proves that the half has not been told. Not only in the medical colleges are thousands of animals dissected alive, but vivisection is practiced on children in charity hospitals to such an extent that the inhuman doctors publish accounts of their experiments as though of the most common occurrence, and other doctors read curiously, unfeelingly.

The Humane Society is endeavoring to push a bill through the Massachusetts legislature restricting the diabolical work of these doctors who claim the right to dissect living animals and children. The doctors are setting up a desperate fight in the name of science! Herbert D. Ward, an author of note, said in favor of the restriction before the committee:

"Children in this state have been at the mercy of vivisectionists. Eight or ten died. It happened at Boston Hospital in 1896. There is in the hospital a record of vivisection of the helpless infants of the poor."

Mr. Ward then produced the following records of fatal results of what are described by doctors as "some experimental work" upon children by way of tapping the spinal canal:

Case 2—Female, aged 20 months. Spinal canal punctured January 17, 1896, January 22, February 16, on day of patient's death.

Case 3—Female, aged 4 months. Punctured January 17, 1896. Patient died January 22.

Case 5—Male, aged 3½ years. Punctured February 3, 1896. Patient died February 4.

Case 6—Male, aged 6 months. Punctured February 1. Patient died in convulsions three weeks later.

Case 7—Male, aged 7 months.

Mr. Ward said Dr. Wentworth justified the vivisection by saying: "The diagnosis value of puncture of the subarachnoid space is so evident that I considered myself justified in incurring some risk in order to settle the question of danger."

The spinal cord is surrounded by a protective sheath continuous with that which protects the brain. This sheath is composed of three membranes, the dura mater, arachnoid and pia mater. Such is the great care in the structure of this dedicate organ, encased in the bony column, and yet further to prevent jar or concussion the space between the pia mater and the cord is filled with a fluid. The experiments on the children were tapping this cavity and drawing of the cerebro-spinal fluid. The doctor was not satisfied with the death of his first victim, he gathered in nine, and watched their agonies! All died, as anyone with common sense would know they would. What was gained for science? Nothing! The experiments were carried on for the love of pain, the lust for torture such as actuated the inquisitors of old.

Church Property in the District of Columbia.

The exemption of property in the District especially under the control of the Federal government, has become so enormous, and made the unfortunate ones who failed to obtain exemption bear such a heavy load, that the District Commissioners have come out boldly against the abuse.

According to the latest list there is of taxable land and improvements in the District $213,250,418, and by hook or crook there is $283,906,848 exempt, or more than seventy millions of dollars more than that which is taxed. Of this amount $6,500,000 is church property, and the churches are besieging the commissioners to receive further exemptions! If the tax was equally distributed it would be less than half as much on a dollar as at present. It is not a matter of wonder that there is a change of opinion as to taxation of church property, and that many think that religious bodies have no more right to freedom from paying taxes than individuals. Not only churches, parsonages, but schools, convents, monasteries, and business blocks owned by churches are exempt. Well does District Commissioner Macfarland say he saw no reason why a church should be exempted from taxation. The question has also been discussed at length in the various citizens' associations, disclosing the fact that there were multitudes who desired to have the church property pay its share of the expenses of the District government.

As yet there is no move in sight on the part of those in authority to have the evil checked, if it is an evil, as so many think.

If the general government would move in this matter it would greatly influence public sentiment.

The New Fire Extinguisher.

We read in "Holy Writ" that Elijah called down fire from heaven, that consumed several captains of fifties, together with their fifties.

But the Christian Scientists of Baltimore in a way outdo Elijah, according to the following statement from the Record-Herald of this city:

Baltimore, March 6.—At a meeting of Christian Scientists to-day testimony was given by a number of persons who had interests in the burned districts, and who told how they saved their property by prayer. One man said, as a result of his mental work, the fire had come to about 150 feet of the building and then turned, burning all around it. Two of the large banks of the city, Christian Scientists state, owe their escape from serious damage to the interest taken in them by Christian Scientists.

"When it was learned that the fire was raging," said Mrs. Ellen Cross, C. D. S., "the Christian Scientists in the city, and also in every place where the news of the conflagration reached, worked against the evil, treating it with scientific prayer. Not supplication, but in the language of the text-book of the cult."

The wonder is that with such wonderful if not miraculous efficacy to their "scientific prayers" these Christian Scientists did not quell and quench the fire in the other parts of the burnt district in Baltimore, and thus saved the terrible loss and suffering. Or was their "interest" solely confined to the two large banks, etc? Verily, Christian Science is a queer cult.

NEVER DESPAIR.

Fight your way on through each storm and privation;
Make of each barrier a power to uplift;
E'en as the vine in its dark desolation
Throws out its arms to each bright sunny rift,
Making a ladder of weed and of bush,
Up which to heaven it may struggle and push.

Fight your way on through each grief and each burden;
Sweet are the blossoms which patience unfolds;
Time in its archives guards safely thy guerdon;
Tighten thy tendrils which faith sweetly holds.
Dark though the day be, and darker the night,
Never a darkness but yielded to light. —Katharine H. Terry.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

The Annual Meeting Of Illinois Spiritualists

Will Be Held at

HANDEL HALL,

Tuesday and Wednesday, April 5 and 6, 1904.

Three Sessions Daily.

Forenoon Conference on vital Questions free to all. Afternoons and evenings devoted to Inspiration and Oratory, Music and Messages.

Watch for Programs. Remember dates. Invite your friends.

GEO. B. WARNE, Prest. Ill. S. S. A.
Ella Johnson Bloom, Secy.

MUSIC FROM THE STARS.

IT HAS BEEN CAPTURED BY SCIENCE.

Sounds Drawn From Planets Made Audible Through Action of Light Rays on Polished Steel Plate.

It appears from a special dispatch from New York to the Chicago Record-Herald, that we now have music from the stars! Captured melodies from the planets! Professor Albert C. Albertson, the electrical engineer, whose invention of the so-called "magnet train" created a sensation in scientific circles a few months ago, has invented an instrument which he believes is the vital keynote to ultimate communication between the planets. The apparatus upon which he has been working for several years at last, he says, has given him the results he has long hoped for, and a few days ago at his home, 100 Hamilton place, he listened to music played by no earthly hands, but by celestial bodies.

Light rays are the media of bringing the communication with the stars into Professor Albertson's hands. From the new invention, music, the original melodies and harmonies of the stars, may be extracted, as well as other sounds no mortal ever heard before. Not only this may be accomplished, but the light rays from the sun, the moon, or from the remotest visible star in space may be utilized so as to play the music of mortal composers.

"It is a scientific fact," said Professor Albertson to-day, "that a light ray falling upon the surface of a small polished steel plate, for example, will produce a tone.

"About tone being produced from a light ray falling on a polished steel plate—this is inaudible, however, unless the plate is inserted into an electric circuit also containing a microphone or telephone ear-piece. This is the principle underlying my invention.

"The sounds and music transmitted from the various planets tell different stories. For instance, when the instrument is aimed at Arcturus sounds of contrast are heard. At first it sounded to me like an ear-splitting hurricane; then like the roar of a thousand Niagaras; then seething like the melodious, low whispering, exquisitely soft singing, a low, lingering sound.

"Sirius, or the planets above, I would judge from the instrument to be in a state of despair. Hideous noises, unearthly in their weird horror, like mournful spirits in agony, bereft of all eternal happiness, come from this celestial region. The sounds of shrieking, nerve-racking disharmony remind one, as near as I can give an earthly comparison, of the insane in a madhouse.

"There are brighter stars, which sing sweet music, and make one think by contrast of worlds full of angels.

"One would naturally think that the more powerful the light ray, the better the musical result, but this is not so. The far-away fixed star is the one that produces the sweetest tones. This I believe to be due to the noninterference of the reflected light from the invisible planets revolving about the sun.

"The brighter the star, the less pure and clear the tones. When the instrument is played upon by the blazing sunlight a million noises, due to reflected light from this and other planets, undoubtedly spoil the music entirely."

Tolstoi and Principle.

Among all the socialists, and those who voice the discontent of the oppressed, perhaps none has occupied a larger share of public attention. Born to high estate and affluence, the owner of vast estates, whereon the people remained serfs in all but the name he has posed as their champion, and masqueraded in peasants' coarse attire. The attire was a sham, revealing his character, for underneath he always retained the finest raiment. He has written many books, mostly of highly religious tone, and has continuously protested against war. He had no more love for one nation than another, for were not all mankind brothers?

Now comes the exposure of his pretensions and sham philanthropy. He is seized with patriotism which befools the peasant to shout himself hoarse for the czar, and gives a thousand copies of his books, to be sold for benefit of the soldiers engaged in the far East in murdering the Japanese. Tolstoi has not forgotten that he was in his youth a soldier. His blood tingles in his veins as he recalls the days in the field. He fails to see that he confesses to the world his hypercritical pretensions by contributing to the war fund, for should he not give with equal measure to the Japanese if they are brothers? He is a patriot after all, with a narrow love for his barbarous country and its barbarous laws, and would assist it in its injustice.

Such Messages Prove a Nuisance.

To the Editor:—Mrs. Folsom is being annoyed continually by statements from alleged mediums that Mr. Folsom is communicating with them, and sending all kinds of soul-harrowing statements purporting to come from him. Please say to your readers that Mr. Folsom told his wife an hour before his transition, that his first communication would be to her alone, and three times since his death his own guides have told us that he was not yet able to communicate at all; and it is Mrs. Folsom's special request that all such correspondence shall cease. Mrs. Folsom desires to thank all true friends for their expressions of sympathy to her in her awful bereavement.

C. W. STEWART.

PURE MEDIUMSHIP.

Practical Lessons Gained From High Experience.

I feel the impression of the spiritual forces to-day to write something in regard to mediumship. I consider any phase of mediumship a gift from the Divine Power that rules all people. There are of course, many degrees of power in each phase; and as for there being any one on this earth planet that can, for any consideration, impart to you a gift that only comes from the unseen, it is to me not to be thought of. Of course I can only speak from actual experience.

Even when one has the gifts of mediumship within themselves they must study and develop that latent power, else it will never be brought to the surface. There are many ways that a person will discover the gifts of the spirit that lie dormant. I can only speak of the way I found mine, and when we grow or develop into a knowledge of these things we will be sure they are given to us by a power not of earth.

Not often does any gift of mediumship manifest itself suddenly, and without a desire or a working or studying to attain some gift. A great many people are mediumistic, but the power is so small it will only be discerned by a medium; while the person will have dreams that always mean something, and impressions that if followed will be good. Such a person will never develop into a medium. They simply have not the gifts of the spirit as a medium must have to be successful. And no matter how long they sit for development, or how much they desire to be given some gift, or what great medium tells them they can be developed for so many dollars, they can not. I heard of one good patient sister that prayed for fifteen years for some gift of the spirit, and she was rewarded. She has just lately gone to the new world and I am glad she was so faithful.

When a medium (the first one I ever heard talk) told me I would write impressionably some day, I laughed at him. When the "white-winged messenger" came to call one of my loved ones to the beautiful sunlit land, I began to study on these things. I studied and pondered for four long months, and had about fifty years of experience, but I received my reward and to me it is glorious! Death was for me the beginning of my "gifts of the spirit," yet I had all the gifts within my spiritual self, but my earthly self had not till then met the conditions; and I often explain it in this wise. There was a veil between my earthly and spiritual vision, and by prayer, desire and study, it was torn away.

Not every one is brought to a consciousness of this power as I was, each must be taught in the way best suited to them to bring forth the latent power or gifts. To me the gifts of mediumship are sacred in a way. I know the Power that gave to me my gifts of the spirit and knowing so well how strong that power is in dealing with earthly people, I am at a loss to understand how any one can claim to be a medium, and live a life entirely given to the flesh. There will be grave charges against such mediums some day, I fear. You cannot advocate mediumship, and hold Spiritualism up before the world as the very best religion of the age, and be licentious, impure, untruthful, uncharitable, full of malice, use tobacco, gamble, drink, swear and do a great many other things that some people think do not matter because you believe in "spirits," and when you die you won't go to hell.

I could not think much of a medium, whose leading spirit, or "control," as some prefer, would allow them to indulge in those things that only tend to drag the spiritual part of mankind down, and also ruin the earthly body for a happy earth life.

I talked with a medium once, who said when he first began in his mediumistic career, his leading spirit made him throw his tobacco away and for years he was not allowed to use it, and had no desire to, but by and by he began again. He said his first control was too good. I am sure the last one was too bad to be allowed to control any one.

But we govern these things ourselves. At least, so it seems to me; like attracts like, you know, and if we choose things degrading, and develop some of the gifts of mediumship, and have in our spirit no desire to live a good pure life, we will draw around us spiritual people just like we are.

I believe any gift of mediumship, is given to uplift and better humanity. And I cannot understand how any one having any gift of the spirit should decry mediumship. To me, it is the pathway that leads me to the ones I love and ofttimes so long to see, and I often think if I were to lose the gifts of the spirit that I claim, the brightness and sweetness would depart from my life and I would be most miserable; and I believe were I to use the gifts that God has so graciously given me for an evil purpose they would be taken away. We have many desires in this world but it seems to me that my greatest desire is to keep my spirit as white and as free from stain as I can. And as we live here so will our spirits grow; live in light, our spirits will grow in light; live in darkness and our spirits are dead to the light beyond.

May each one that reads these lines send forth the vibration of "higher life" while yet we live in our earthly bodies. Greeting I send you.

MADAME ROBERTS.

The Dalles, Oregon.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldomest.—Milton.

INDIANA.

Organization of the State Spiritualist Association.

The first convention of the delegates of the various Spiritualist societies of Indiana met in the city of Anderson, Ind., Feb. 26, 27 and 28, 1904, at the Madison Avenue temple, for the purpose of organizing a state association.

The convention was called to order Friday at 10 a. m., by Harrison D. Barrett, president of the N. S. A. After the invocation by Dr. J. O. M. Hewitt, of Chicago, and music, the address of welcome was made by Dr. Gardiner Haines, president of the Anderson society.

Mrs. Flora Russell, the well-known singer of Alliance, Ohio, sang a beautiful solo, after which President Barrett responded to the address of welcome in his usual happy and entertaining manner.

The remainder of the morning was devoted to the appointing of the various committees, and to short talks from the different delegates, giving their reasons for favoring organization.

At 2 p. m., the convention was again called to order, and the business of the forenoon continued. Lyceum work was discussed at length, and many points brought out showing the benefit of beginning with the children in teaching Spiritualism. Mrs. Major Bitters, of Rochester, said that the present prosperous condition of their society was due to the interest taken by the younger people who were educated in the lyceum. Mrs. E. W. Sprague gave several examples of children brought up in the Sunday-schools, where there were no lyceums, who remained with the church instead of embracing the religion of their parents, showing that the teachings received in childhood have a more lasting impression than those received in after years.

Several members spoke of the great need of a simpler form or leaflet for the use of the younger children, also of a card or booklet to be used as prizes for best attendance. It was also suggested that the convention pass resolutions which are to go to the N. S. A., making the lyceum a part of the work, and that universal literature be adopted.

The superintendents who were to be appointed by the incoming president, were to be instructed to organize lyceums in every society.

At 7 p. m. the following program was rendered: Music by the congregation; invocation by Dr. Gardiner Haines, Anderson; solo by Mrs. Flora Russell, Alliance, Ohio; lecture (20 minutes) by E. W. Sprague, Jamestown, N. Y., N. S. A. missionary; violin solo by Miss Ureth Mosher, Anderson; lecture (20 minutes) Harrison D. Barrett; music by the Temple choir; spirit messages (20 minutes) by Mrs. E. W. Sprague; music, Temple choir; spirit messages (20 minutes) by Dr. Julia M. Walton, Jackson, Mich.; benediction by Thomas W. Smith, Anderson.

Saturday morning, Feb. 27, the various committees brought in their reports, and the constitution and by-laws were adopted.

The credential committee reported that there were 48 delegates present and 23 societies represented in the state. The convention instructed the incoming president to appoint one superintendent for each congressional district; or where there was not much work to be done one superintendent should have charge of more than one district. The duty of these superintendents is to organize societies and lyceums, and encourage and strengthen societies that are weak, and urge all locals to become members of the state association. It was also decided that any local society holding a charter from the N. S. A. could become a member of the state association free of charge, provided they are in good standing in the N. S. A., and have relinquished their charter to the N. S. A.

It was decided that the incoming president of the state association be one of the delegates to the N. S. A., and the others to be chosen by the board, and each local society to choose its own.

At 2 p. m. the convention elected the following officers:

President—Mr. E. A. Schram, Peru, Ind.

First vice-president—Mrs. Elizabeth L. Williamson, Richmond.

Second vice-president—Mr. Charles A. Gaines, Anderson.

Secretary—Mrs. Carrie H. Mong, Muncie.

Treasurer—Mrs. Lou Schwennessen, Muncie.

Trustees—Mrs. Margaert Miller, Rochester; Mr. W. S. Woods, Kokomo; Mr. J. H. York, Peru; Mr. J. B. Foster, Elwood.

Mr. John Congdon, justice of the peace, of Seymour, Ind., administered the oath of office, and President Barrett introduced to the convention the newly-elected officers of the Indiana State Association of Spiritualists.

The business of the convention being completed, it adjourned to meet one year hence, at such place as the board may designate, notice to be given three months prior to time of meeting, if possible.

Saturday evening at 7 o'clock the following programme was rendered: Music by congregation; invocation by E. W. Sprague; solo by Miss Hazel Wertz, Anderson; lecture (20 minutes) by Thomas W. Smith, Anderson; music by Temple choir; lecture (20 minutes) by Harrison D. Barrett; solo by Mrs. Flora Russell, Alliance, Ohio; spirit messages (20 minutes), Dr. Julia M. Walton, Jackson, Mich.; music by Temple choir; spirit messages (20 minutes) by Mrs. C. A. Sprague; benediction by Dr. Gardiner Haines, Anderson, Ind.

Sunday, Feb. 28 at 10 a. m., the services were opened by congregational singing, and an invocation by Dr. Gardiner Haines, of Anderson. This was followed by a conference consisting of five-minute speeches by the delegates and any others who desired to express themselves.

Miss Flora Hardin, of Anderson, for so many years secretary of the Camp Chesterfield Association gave a very interesting talk, and in the course of her remarks spoke of the necessity of reading the different Spiritualist papers that we might know the why and wherefore of the phenomena and the philosophy of Spiritualism. She asked all those who were subscribers to either of the papers to raise their hands, and Mr. Barrett and Mr. Sprague remarked that there was the greatest number taking the papers, in proportion to the size of the audience, that they had ever known.

One very noticeable feature, and one that we feel quite proud of, was the perfect harmony which prevailed through the whole convention; all questions that arose were discussed in the most friendly way possible, and opinions were exchanged without the slightest discord. Mr. Barrett, Mr. Sprague, and Dr. Julia Walton and others who have been in the work for years, said that it was the most harmonious convention they had ever attended.

From a financial, as well as from a spiritual standpoint, the convention was a pronounced success, and our prospects for the future are very promising. We attribute our financial success largely to Mr. Sprague, who has a national reputation in this way; and, in fact, the success of the entire convention was due to the untiring efforts of this well known missionary and his wife, and also to Mr. Barrett whose ability as a parliamentarian and presiding officer is known to Spiritualists all over the United States. Mr. Barrett's lectures are always full of inspiration that appeals to each and everyone who is permitted to listen to him, and fills us with a desire to strive still harder to bring out any good that may be in us. His beautiful word pictures always give us some good thoughts to take home with us and make us feel the better for having heard him.

Mrs. Sprague and Dr. Julia Walton, with their spirit messages, brought comfort to many hearts, and with such earnest workers as these, the success of the convention was assured.

The afternoon and evening programs were as follows: At 2 p. m., Music by congregation; invocation by Thos W. Smith; solo by Mrs. Flora Russell; lecture (20 minutes) by H. D. Barrett; music by Temple choir; lecture (20 minutes) by Dr. Julia M. Walton; spirit messages (20 minutes) by Dr. Julia Walton; music by congregation; spirit messages (20 minutes) by Mrs. E. W. Sprague; benediction by Dr. Gardiner Haines.

At 7 p. m., Music by congregation; invocation by Dr. Gardiner Haines; music by Temple choir; violin solo by Miss Ureth Mosher; lecture (20 minutes) by E. W. Sprague; solo by Miss Hazel Wertz; lecture (20 minutes) by H. D. Barrett; solo by Mrs. Flora Russell; spirit messages (20 minutes) by Mrs. E. W. Sprague; music by the E. Z. Mandolin Club; spirit messages (20 minutes) by E. W. Sprague; benediction.

In closing this convention a vote of thanks was tendered first to the members of the Madison Avenue Society for the use of their temple; to the choir and musicians for their beautiful music; and to the press of the city for its kindly, unprejudiced and fair treatment, and for the notices given of the convention; and to the citizens of Anderson for the entertainment of the delegates.

CARRIE H. MONG, Sec'y.
415 S. Franklin Street, Muncie, Ind.

HELP FOR THE SICK AND INFIRM MEDIUMS

FROM THE N. S. A. HEADQUARTERS, WASHINGTON, D. C.

List of Contributors—Sympathetic and Tender Hearts Touched—Concerning Law Against Mediums.

To the Editor:—I am now ready to make my first report of progress, in the matter of collecting from the Spiritualists at large the sum of one thousand dollars by the first of June, that we may secure the other thousand dollars that has been generously promised to the N. S. A. for the Mediums' Relief Fund. As has been before stated, the National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list to take in many more who are in need of aid, but not till the fund increases can this be done. During the present week, we added another aged medium, a resident of this city, to the list. This beneficiary is eighty-two years of age and has no one to look to for aid but the N. S. A. This would have made the eighth on our list in addition to the complete support of Dr. Slade; but we have just learned of the transition of one of our pensioners, Mrs. Kendall, of Massachusetts, and we have to-day forwarded the sum needed for the burial of her remains. Thus the good work is going on. Our beneficiaries are grateful and appreciative, and we feel that we are not only blessing them, but that everyone who contributes to this work is also blessed by it.

Some of the letters we receive with the contributions to this fund are beautiful. One elderly lady, who is herself an inmate of an "Old Ladies' Home," wrote, that in sending ten dollars to the fund, she felt it a privilege; that she would send more, but all she has left is a sum to bear the expense of cremating her body when the spirit takes its flight.

Another aged friend, now ninety-four years old, who has a home with her relatives, sent us the only three dollars she had, saying she could put it to no better use than to have some poor medium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Sweet little Alice sent fifty cents for herself and "Precious," and wrote, "I sold my chicken for 23 cents, and put that in with the money." Surely these souls must be blessed with good thoughts and happy dreams, who have unselfishly done what they could; to one and all, we send our hearty thanks. Our contributing list stands as follows:

Friend in Old Ladies' Home, $10; Chas. Bolton, $10; Helen A. Haddox, $10; Thomas C. Smith, $15; J. R. Francis, $5; T. B. Wait, $5; Harmony Circle, South Buffalo, $5; Wm. Schroeder, $5; A Friend, Hamburgh, Iowa, $5; E. W. Brooks, $5; Geo. Seifert, $5; Mrs. P. E. M. Dunn, $5; S. A. George, $5; Samuel J. Day or Way, $5; Mrs. A. J. Mintun, $5; Mrs. M. B. Sprague, $3; Mrs. E. J. Woodward, $2; S. A. Tallmadge, $2; John H. Kramer, $2; Lucy W. Houghton, $1.50; Mrs. Nettie Johnson, $1.50; A Friend, $1; Julia Bunker, $1; August Kleine, $1; Chas. Holkirk, $1; Mrs. A. C. Headley, $1; Arthur Peiffer, $1; T. C. Millard, $1; Mrs. S. S. Rockhill, $1; E. Hughes, $1; A. J. Brooks, $1; Mrs. T. L. Schneitzer, $1; Mrs. C. H. J. Bowen, $1; Geo. L. Ralston, $1; David Frolick, $1; C. H. Phelps, $1; A Friend, Providence, R. I., $1; Abner Sisson, $1; John Lynch, $1; Alice and Precious, 50 cents; A Friend, 50 cents; Mrs. Speck, 25 cents; E. Bsorcious, 25 cents; Two Friends, 15 cents.

Mrs. Zoller and Mrs. Williams, two of our good mediums of Washington, with other talent, gave a public benefit for the Mediums' Fund, at Wonn's Hall, March 10, from which we realized the sum of $12.13; this sum added to the amount of foregoing contributions makes a total of $138.78.

We are greatly encouraged, and we feel that if all who can, will send according to their means, and if other mediums in different cities and towns, will also hold a benefit seance or meeting for this fund, that the required sum of one thousand dollars will be in our treasury by the last of May. Please, friends, do not delay, but send your contributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the mediums' Fund; the one noted is the first from him since the thousand-dollar collection was started.

Now concerning the recent statement of a law to drive mediums from Washington, our legitimate mediums are not molested, nor do they fear; they are pursuing their work as formerly, nor will they be troubled. The new law is to reach the sharpers whose doings are nefarious, and who are no part of Spiritualism and its works; one or two have been run out of town, and all decent people are glad that they have gone.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A Critical Analysis of the Present Situation.

Spiritualism and the Trickey Element It Has to Contend With.

James L. Dow, a prominent Spiritualist of Manhattan, Kansas, presents his views clearly and concisely in reference to a fraudulent element that has invaded Spiritualism, especially in all the large cities, and which is preying off the gullibles, and sometimes deceiving the very elect with bogus spirit manifestations. His lecture will be read with interest by those who have been victims of the barnacles who have fastened themselves on our Cause.

Mrs. President, Ladies and Gentlemen:—It is a source of sorrow to me, as it must be to every true Spiritualist, to note the decline in organized Spiritualism in the United States, and every one who feels the least interest in its progress must be anxious to know the cause. Undoubtedly every one has some theory in regard to it as well as myself, but it look so plain to me that I would like to advance my theory for it, for the candid consideration of those who are interested in the advancement of truth along the Spiritualistic line. The first and most important thing for any organization to do that wishes to perpetuate its existence is to establish the fact to the satisfaction of the better class of the community who are liable to patronize it, that the objects of the organization are good, and working in the best interests of the people. Secondly, they must establish the fact that they are honest. Thirdly, that the objects of the organization can be carried out. And, lastly, that the claims made for it can be substantiated beyond a reasonable doubt. When these things have been done the success of any organization is assured.

NOW SPIRITUALISM MUST HAVE FAILED IN SOME OF THESE REQUISITES OF A SUCCESSFUL ORGANIZATION, or it would not have declined; this is self-evident. Now let us see if we can find out wherein it has failed; if we can do this we have learn the cause of the decline.

In the first place, what are the objects of organized Spiritualism?

First, to teach and prove that mankind has an intelligent conscious existence after the change called death. Second, to teach and prove that those who have passed through that change called death, can and do communicate with those still in the flesh, in an intelligent and reliable manner, and that happiness comes only through good acts.

Now I take it for granted that there is no one who will dispute that these objects are good, therefore it is evident that it is not in the first count that it has failed.

Now let us look at the second: They must satisfy the inquiring people that they are honest. Have they done it? It seems to me there can be but one answer to this question, and that is NO. There are very few communities in this country that have not been VICTIMIZED BY FRAUDULENT AND UNPRINCIPLED MEDIUMS, AND SOME OF THE GROSSEST OUTRAGES HAVE BEEN COMMITTED BY THEM. I recall an instance where a physical medium was engaged by a spiritual society to lecture, and teach morals and propound the glorious doctrines of Spiritualism, that had to be ordered out of town by the mayor before he had finished his engagement, for obscene and outrageous conduct. Hundreds of fraudulent mediums all over the country have been exposed, who were receiving the patronage and moral support of Spiritualists, and I am sorry to say that most of them have been exposed by outsiders when it should have been the duty of organized Spiritualism to do it. While Spiritualists wait for honest investigators to expose the fraud they have been giving support, when it is their duty to warn investigators against it, and hold it up to public contempt, they may expect to see disgusted investigators and hundreds of good Spiritualists not identified with the movement, and get the name among the better class who are seeking for truth, of being dishonest.

Haven't we given them pretty good grounds for coming to that conclusion? If so, we have failed in the second count.

In regard to the third count: Can the objects of the organization be carried out? To this question I would say, we can never make the people to any great extent believe we can, while a large number of the mediums who are showing through the country under the auspices of the Spiritual societies at the different places where they hold their seances, are producing the phenomena by fraud. While investigators find so much fraud apparently supported by organized Spiritualism, it will be hard to make the best class of them believe that all is not a fraud. Therefore they are compelled to believe that we are not able to carry out the objects of the organization. And hence we fail on the third count.

And last of all, are the claims of the organization being established in the mind of a large number of the investigators beyond a reasonable doubt? To this I think you will be obliged to say no.

A large number of honest investigators can be found all over the country who have attended seances held to receive spirit communications, which were attended by Spiritualists, and given financial support by them, that were proven to be frauds. If honest investigators are invited to attend spiritual seances, by Spiritualists, and they prove to be frauds, the only reasonable conclusion that they can come to (in the absence of other evidence) is that the whole phenomena are fraudulent, and the result is bad for the cause. I know many Spiritualists will say they ought not to condemn all because one proves fraudulent, that you find black sheep in most flocks, that all religious organizations have frauds among them, but no one presumes to condemn them all on account of that one bad one. Why should it be different with Spiritualistic organizations?

Dishonest people can not always be detected, and may be received into good society, because they were supposed to be honest, but if they are proved otherwise, the whole society should not be condemned for the action of this one, for the society could not possibly have known his character at the time they received him. But with the phenomena of Spiritualism it is different; there is no sense nor excuse for Spiritualists upholding and supporting fraudulent mediums, and thereby bringing disgrace upon the whole cause. Spiritualists can and should rid themselves of this malignant tumor, which is eating the very life out of their organization. These fraudulent mediums have so disgraced the cause that at the present day Spiritualists have no social standing among the better classes. Thousands who believe in the fundamental principles of Spiritualism are found connected with the various Christian churches throughout the country, for the reason that they do not want to be socially ostracised by the better classes of the community. They desire for themselves and their families a social standing which can not be obtained as members of a Spiritual organization, therefore they join some church for the social advantages it affords them, while at the same time they know deep down in their better natures that Spiritualism is true, but they hold it concealed and unexpressed. If Spiritualism had as good a social standing as the various Christian churches, the crowd that would leave these churches and become identified with organized Spiritualism would surpass the expectations of the most enthusiastic Spiritualist.

Thousands would leave the church whose doctrines they do not believe and support organized Spiritualism with their money and their influence, and thousands who are not yet believers in the doctrine would follow them to keep in the social swim; these would soon become Spiritualists when placed in a position where they could investigate it.

Now it will be evident to every one who will investigate this subject that it is the low social standing of organized Spiritualism that keeps the great mass of believers from becoming identified with the movement. If Spiritualists had relied upon the common sense and reasonableness of its claims to establish it as a fact in the minds of the people, instead of the phenomena, there would have been thousands in their ranks where now there are hundreds. If Spiritualists could keep fraud out and have only genuine phenomena, then the phenomena of Spiritualism would be a power in their hands to build up organized Spiritualism, but while the country is being flooded with fraudulent mediums who are supported by Spiritualists, it is a hindrance and a damage to the cause.

Some may claim that organized Spiritualism has made as rapid progress in the last ten years as most new organizations, but this can hardly be substantiated. While it may be a fact that the number that believe in the fundamental principles of Spiritualism has been increased, we do not believe that the number who are identified with organized Spiritualism has. There is no question but what the slow progress made by Spiritualists can be rightfully attributed to the low moral and social standing of Spiritualism among the people.

This being the case, what has been the cause of Spiritualism getting this undesirable reputation? To my mind there can be but one rational answer, and that is DARK SEANCES AND FRAUD THAT HAS RECEIVED THE SUPPORT OF SPIRITUALISTS. Dark seances, together with that erroneous belief held by many Spiritualists, that any attempt to expose fraud in a seance would injure, if it did not kill the medium, has opened the door to the most flagrant and disgusting frauds that were ever perpetrated upon innocent and unsuspecting people. As organized Spiritualism has claimed many of these fraudulent mediums as their own, and given their performances moral and financial support, and made no organized attempt to expose them, they are rightfully deserving the social ostracism which they are getting. I do not claim that organized Spiritualism has wilfully and knowingly supported these frauds, but under the false impression that in an attempt to expose fraud they might hurt the medium, they have suffered the most outrageous frauds to go unpunished, and brought disgrace upon the cause. Why do Spiritualists uphold mediums in placing in the only place where fraud could be detected those who are interested, or those who are easily deceived, and barring those who are anxious to see Spiritualism purged of fraud and placed upon a high moral foundation?

Has there ever been a medium killed by an attempt to expose fraud?

Has there ever been a medium seriously hurt (except in their mind) by it?

Has not a large majority of the cases where an attempt has been made to see the phenomena produced in dark seances were fraudulent, or genuine, proven to be fraudulent? Has there been any, or many of these cases proven genuine?

IF A DESIRE TO EXPOSE THE FRAUD THAT IS HANGING ON TO SPIRITUALISM LIKE A LEECH, SUCKING THE LIFE BLOOD FROM IT, DISQUALIFIES ONE FOR PRODUCING GOOD CONDITIONS, THEN DOWN WITH THAT KIND OF A SEANCE. THEY ARE THE CAUSE OF OUR DISGRACE.

If Spiritualists ever expect to have any moral or social standing with the masses, they must be the ones who expose the fraud; they are the ones who should do the grabbing of those who are trying to personate spirits, for the purpose of deceiving those present, and lead them to the light, and hold them up to the contempt of all good Spiritualists, and not leave it for outsiders to do; then try to excuse the medium and call the one who exposes the fraud a contemptible fraud hunter.

It is better for the cause to break up a half dozen genuine seances than let one fraudulent medium go unexposed. There are two ways in which Spiritualism can gain a respectable social standing in community—one is to expose all fraud perpetrated in spiritual seances. This can only be done by turning on light when least expected by the medium. There need be no fears of hurting the medium if their manifestations are genuine; if not genuine you may hurt their feelings, but you will help the cause more than enough to compensate for that.

The other method and the one I would recommend (it being attended with less trouble and hard feelings), is for Spiritualists to refuse to attend any dark seance where an admittance fee is charged, and recommend no medium whose seances are not held under the strictest test conditions. It is the next thing to impossible to get strictly test conditions in a dark seance, therefore I would let the unbelievers attend the dark seances if they choose, but would advise Spiritualists to remain in the light.

The time perhaps was when dark seances were a necessity, but that day has passed and Spiritualists can well afford to dispense with them in order to shut out the fraud which they are supporting, to the disgrace of Spiritualism. One to be convinced of truth of Spiritualism in a dark seance of the ordinary kind, must be endowed with blind faith equal to that required to believe in the divine revelation of the Bible.

All physical phenomena that could possibly be produced in any other way than by departed spirits, should be relegated from the practice of mediums who are under the auspices of organized Spiritualism. When Spiritualists refuse to patronize dark seances or light ones not under strictly test conditions, and warn the public to look out for fraud in them, thousands of pretended mediums will be thrown out of employment, and will be found thereafter either in the kitchen or the coal mine, and Spiritualism will be elevated to the front ranks of the reasonable, rational and respected religions of the world.

It is the sacred duty of all good Spiritualists to expose fraud as far as lies in their power, and more especially when it is found in the ranks of Spiritualism, and whoever exposes a fraudulent medium confers a lasting benefit to the cause. The time has now arrived when organized Spiritualism should put forth every effort to purge itself of the frauds that have so disgraced it. It is to be hoped that the time is near at hand when no fraudulent mediums will be allowed to creep in under the protection of organized Spiritualism. It is better that all phenomena be dispensed with than to support fraud in any degree.

I hope all good Spiritualists will come to feel that it is their duty to rally around and protect only the honest and true, and lend their support to no fraudulent mediums. This course can only be pursued by requiring the most rigid test conditions of all mediums. You can not be too particular about it; be as careful as you may, you are liable to be deceived, for some of these frauds it seems are liable to deceive the very elect. Organized Spiritualism should be the embodiment of wisdom, honor, virtue and truth, with all the rubbish eliminated.

Will you help make it so?

JAMES L. DOW,
Manhattan, Kas.

KATE R. STILES.

An Account of Some Remarkable Phenomena.

Some sixteen or eighteen years ago I attended one of Mr. Cobb's notable meetings in Boston. It was made up of variety, both in attendance, talent, and mediumship; and I think did a good work and led many from darkness to light. Among the various mediums that illustrated their gifts, I was especially impressed with the clean-cut, definite, and evidently correct intelligence manifested by the medial agency of Kate R. Styles. Since that time I have frequently noted accounts of her good works and the first impression was always present in my consciousness to give added interest to what I read of her. Within the past eight years I have several times met her in a casual way, and at Buffalo last January, I had the pleasure of hearing her from the platform at the First Spiritual Church, at the meeting hed under the auspices of the New York State Association. This time it was not messages, or psychic readings; but a vigorous, inspired and inspiring speech—"short and sweet," and rich in soulful expression and spiritual vitality.

Such a speech of ten minutes is worth more than ten years of dawdling self-adulation, and pointless commonplaces without soul or sense, which frequently impose upon spiritual audiences. I like solid logic, enthused with a sincere love of truth and desire to do good to the people. But I can endure limping logic, better than soulless, selfish, indifference, seasoned with vanity and evident insincerity.

Early in February, 1904, while resting and waiting for blizzards to forget their evil designs upon the town, I was made decidedly comfortable and cordially welcome at the hospitable home of Chas. H. Swift, 150 Elizabeth street, Utica, N. Y., and then the good fates, or the stars, or the independent free will of an accident, alias a chance, brought Mrs. K. R. Stiles to the same house, and for several days she ministered to the spiritual needs of the house, and some seekers from without, who were attracted to her sphere, and gathered around the social and spiritual altar, and were fed with celestial manna, and blessed. There is such self-evident sincerity in Mrs. Stiles' manner, tangible in her atmosphere, such simplicity and evident truthfulness, that no one seems to question that what they receive is exactly as the medium understands it. There may be mistakes, and failures, but no one, I think, suspects any voluntary fraud on her part. Added to this the messages are often strikingly real and sometimes quite astonishing to skeptics and investigators.

I was much interested in her account of some rare experiences of a unique character. At a certain time and place, which was fitted for good spiritual work, she was directed to procure an autograph album of authors. She had never heard of them and was doubtful; but found one at a book store. She showed it to me. She was directed to leave it open on the bed or table. The room was unoccupied for an hour or so. On her return a fac-simile of the author's signature was clearly stamped on the blank page some two or three inches below the original. From time to time these experiments were repeated until she had the direct Spiritual signature of many—I think all—of the authors whose names were at the top of each page of the album. It would take an expert to copy so closely the signatures of Byron, Shakspeare, Poe, Bryant, and others, even with the best facilities for forgery. But these names are not in ink, or pencil, though plain and strong. They appear like some chemical stamp work or precipitation. Mrs. Stiles assured me that there was no chance for any trick or deception in the production of these signatures.

She was to remain in Utica through February, and I am sure she must make a good impression on all sincere seekers for truth. I believe she was booked for Elmira in April. I wish there were a thousand like her to feed the multitude with spiritual truth.

LYMAN C. HOWE.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

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MATERIALIZATION.

Some Interesting Experiences with Mrs. Pemberton.

The earth was materialized from invisible elements in space.

All the products of the earth, including man and his food and clothing, are materialized, mainly from invisible elements in the air. It requires a number of years to form the body of a full grown man, but his food and clothing are materialized in much less time. Our spirit friends understand the chemical laws that govern these things so well that they can, and under proper conditions do, return and build up temporary bodies of warm flesh and blood. This is one of the ways they take to prove to their earth friends that they yet live.

I have seen hundreds of such forms, and often seen the whole process, from a small quantity of vapory looking substance to a fully developed form. I have seen and embraced in my arms the form of my father who looked as natural as he did during the last years of his life, and talked with him. I have seen forms come up through the floor, talk awhile, and then sink back. I have seen spirit forms while being held in the arms of a friend go out like a flash of lightning. My spirit friends have come to me in materialized form many times, and at widely separated places. Their conversation at such times has been so intelligent and consistent that there could be no possibility of doubt of their identity.

On the 13th of March, 1890, at a private seance in San Francisco, the form of a beautiful young female materialized in the room right before me. She shook hands with me, told me who she was and that she was an ancient, having lived 2,000 years ago, and was my guide. Since then I have seen and talked with her, often in full materialized and etherealized form, and held communion with her through every phase known to Spiritualism. I am almost as well acquainted with her to-day as I am with my own family, though she lived in the age of Pericles in the city of Athens, Greece.

I have two fine spirit portraits of her now hanging in my seance room, both of which were taken by the Bangs Sisters. The first one was taken by their spirit artist, and shows her in her earth form. The last one, taken last August, was produced by my guide's own artist and shows her as a spirit among the clouds. This picture is four by six feet, and is a rare gem. These portraits were taken in my presence, in broad day light, and without the use of brush or pencil or aid of mortal hands.

I also obtained a fine spirit portrait of an illustrious American whose name is not necessary to mention, which also hangs in my seance room.

I have engaged Mrs. S. E. Pemberton, the trumpet medium, late of Bloomington, now of Peoria, Ill., to hold a seance once a month in my house. She is the best trumpet medium that I know. The results we get are simply sublime. My spirit friends come and talk through the trumpet in clear, loud and distinct voice. They tell me they will come in materialized form when I get a materializing medium, and that they could easily do so through Mrs. Pemberton, if she would allow herself to pass under control, which she will not do, preferring to confine herself strictly to her trumpet work. I built my seance room under the direction of my guide, especially the materializing cabinet. She and her distinguished friend talk through the trumpet freely about the room.

Only a week ago they both gave us fine talks. She floated about the room in etherealized form in magnificently illuminated raiment, and came and kissed me. The only person in the room were the medium, my son and daughter and myself.

My son Charles departed this life some six years ago. He was a lad of thirteen and played the French harp beautifully. His mother guards his old harp from the touch of other mortals, but places it on the table at our seances. Charles comes strong enough to pick up his harp and play old familiar tunes.

But I started to talk about materialization. Let me first explain something about the limit of the power of mediums. Some years ago I went to Fred Evans in San Francisco for a slate writing. He very frankly informed me that he was not sure of getting anything for me as the work was entirely beyond his control, but I received a splendid writing signed by the full names of my father and mother.

Some years later I went to Mr. Campbell, the spirit artist, in Chicago, for the purpose of getting a picture. He told me he would not guarantee anything; that sometimes he got fine results and sometimes he got nothing; that the power that did the work was entirely beyond his control. But I had seen my guide in materialized form the night before, and she then told me what she would give me, and I got it precisely as she had told, and under strict test conditions. Now, all honest mediums know that they cannot guarantee anything. If Mrs. Pemberton would guarantee the appearance of any particular spirit, I would at once say she was an ignorant impostor. No honest materializing medium can dare to attempt to produce certain results for pay, whether that pay is a thousand or a million of dollars.

How can mediums know to a certainty what they can produce? Such offers are an insult to the spirit forces.

YES, THERE ARE FRAUDS, AND PLENTY OF THEM, ESPECIALLY IN THE MATERIALIZING BUSINESS.

My spirit son Charles says if you have a counterfeit dollar, that is no reason why you should throw away all your good dollars. I say if you have a thousand counterfeit dollars and only one good dollar, you should save it and not call them all lead. I know that materialization is true. I know it by the same kind of evidence that I have a wife and children; but I have known materializing mediums who possessed wonderful power in that line, and at the same time have been guilty of fraud. And there is where the trouble comes in. Why resort to fraud? Simply because they fall under the control of evil spirits. These few cases come under the charge made by "The Great Psychological Crime." That charge includes all mediums, whereas only a very small number fall victims to evil spirits, and in those few cases the victim had a natural inclination that way.

S. H. WEST.

Leroy, Ill.

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HEAVEN.

Human Character Its True Meaning.

The Rev. Mr. Batten Declared That Boundaries of Hell Lay In Lives of Men—Work of Human Devils—Billiard Balls Represent Many Broken Homes—Heaven and Hell Have No Geographical Boundaries, but Are Included in Sum Total of All Human Experience.

"Heaven and hell are not matters of territorial boundaries," said the Rev. Samuel Zane Batten in his evening sermon at the First Baptist church, Lincoln, Neb. "They are present realities and human experiences. A man may still be in the land of the living but he may in reality be living in heaven or in hell."

The Rev. Mr. Batten was discussing the subject of "The Heavens and the Hells of This Earth." He took for his text, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."

Heaven is not a question of geography, and hell is not a matter of chronology," said the Rev. Batten. "Mark the tense of the words in the text."

He spoke in part as follows:

We have fallen into an unscriptural way of thinking and speaking. We often speak and pray as if eternal life were a future endowment. The scriptures teach that it is a present possession. Those who believe in Jesus Christ have passed out of death into life. Those who love sin are living in death and the wrath of God abides upon them. The great poet of the universe, Dante, has made this truth very plain and real. He writes in his deathless, unfathomable love "of hell, purgatory and paradise." But, as has been pointed out, the scenes which he points out are not future but present. He sees many souls in that world of woe who are yet living upon earth. He says: "Wicked men may be truly called dead." He wants to make us see that the soul of man is now passing through hell, purgatory or paradise. Down in the abode of darkness he sees a man. He still eats and drinks and puts on clothes. One day a scoffer asked a Christian: "Where is hell?" The Christian answered: "Anywhere that God is not."

Some years ago, spending Sunday in Chicago, I went to a Y. M. C. A. meeting in the early evening. A number of men there consecrated themselves to the Lord and when we left we felt that we had indeed been in a heavenly place. About 10 o'clock, with a friend, I took a walk through a region that was called the "Black Hole." There saloons were going in full blast. Brazen-faced women, lost to all sense of shame, walked the streets and leered into our faces. All around open doors to the pit were to be seen with brilliant lights and beckoning boards. Finally, sick at heart, we turned homeward. That night as I sat in my room I felt that I had seen a bit of heaven and a corner of hell.

BREAKING UP HOME.

Men, remember that if you are ever again attempted to chase the billiard ball—that ball represents the breaking up of a home. It is true that home may be a black man's home—but it is a home. Stanley, the great American explorer, has said that "each pound of ivory represents a life; each billiard ball the breaking up of a home; each hundred pounds of ivory means the destruction of a village." Livingstone in Africa met many sad sights. He came to villages of slave hunters by trade. He found that the people killed the infants and the aged, as it was too much trouble to care for them. Bands of warriors were out hunting for men and women, whom they yoked together and drove to the coast, where they were sold into slavery. Livingstone and Stanley both said again and again that what they saw was hell on earth. But we need not go outside our own life to find this heaven or this hell.

Not only are heaven and hell present conditions, but angels and demons are everywhere at work. The word "angel" you know means "messenger"—that is, a messenger of God, of light and of good. There are many such in this world and they are workers for heaven. In the pictures the angels wear wings and have seraphic faces. But many of the angels that we meet are plainly dressed and have no halo. Shall I show you some of these angels of God as they go about their work? Enter this home and see the mother as she lives for her children.

The little one is sick, but with sleepless eyes and uncomplaining heart she watches over it. See her as she gathers her little ones about her chair and tells them that old, old story of love and grace. The years pass, and one of the dear ones leaves the home of love to wander forth into sin, and that mother leaves her home and with sorrowing heart goes forth to seek her lost one. By and by she finds her—not the same dear, pure child as of old, but stained now by sin and shame. But the mother loves her own and pleads with her to leave the hell—come back to the heaven—and love prevails and God's good angel leads the wanderer home.

PITFALLS FOR GIRLS.

Shall I show you a picture of the opposite? Shall I show you a demon as he does his evil work? There are many of these demons and some of them are in this city. There are men—the true agents of the devil himself—who are going around from town to town in the country looking for pretty girls. One of these devils comes to a village and finds an attractive young woman. He gets a position in some store or office or saloon, and seeks an acquaintance. He flatters the silly girl and fills her head with silly notions. Perhaps he persuades her to elope with him on a promise of marriage.

She listens to his lies and runs away. But, alas, she awakens when too late, to find herself in an evil house. She is ruined now, he says; she cannot go home; stay here and have a gay and happy time, with fine clothes and plenty of money. And then this ghoul lives on the wage of that girl's sin, and goes forth to seek for other victims.

"What shall we call such a man as that? He is a devil. He is doing the work of the devil himself; and that man is a child of hell and shall dwell in hell! There are such men in this city, and I know what I am talking about. Ah, and there are the victims of such men in this city, too, and I know whereof I speak. Not all angels wear wings, and not all devils have horn and hoofs. Some of these devils are well dressed, and good looking men, but they are devils to the bottom of their lives, and hell is their native country. These men have no conscience and fire and brimstone are the only logical things for such folks. A heaven for such demons is a satire on all goodness and purity. Such men make hell logical and necessary.

And there are many men and women besides these who are doing the Lord's work and the devil's work. There are men and women who love the souls of men and are going out to seek and to bless others. And there are men here who are doing the devil's work in other ways. I have known saloonkeepers to sprinkle their pavements with liquors to tempt all passersby. There are saloonkeepers who are trying to create the appetite in young boys and I could tell of too many instances where they have succeeded.

HEAVEN MEANS CHARACTER.

I ask you to notice this fact: HEAVEN AND HELL ARE PRESENT CONDITIONS. THEY BEGIN HERE, BUT THEY DO NOT END THERE. "HEAVEN MEANS CHARACTER." WE SHALL ENJOY AS MUCH HEAVEN AS WE HAVE FITTED OURSELVES TO ENJOY. AND WE ARE STORING UP IN OUR LIVES FUEL FOR THE EVERLASTING BURNINGS. GOD SENDS NO MAN TO OUTER DARKNESS AND THE BOTTOMLESS PIT. And God compels no man to enter heaven and find life. He made us men with a mind and conscience. He loved us and sent his Son to save us from sin. We believe in his love; we put away our sins; we choose life and heaven as ours because we have chosen heaven and are living in heaven.

What are we doing to make heaven in the earth? Are we making it easier for others to do right? Are we helping by our example? Are we putting away the evil and seeking the good?

SOME INDEPENDENT SLATE-WRITING MESSAGES.

Having had a series of rather unique spiritual seances in our home circle this winter, it may be of interest to the readers of The Progressive Thinker if a few of the strangest experiences were related.

Our seances were composed of only three members: my father, Captain Zenas Vaughan, my husband, J. W. Grant, and myself. My father possesses very strong psychic power. Mr. Grant, although not a professional medium, indeed, rarely sitting, has, from a child, been able to produce independent slate-writing, and other independent phenomena. No amount of money would induce him or his guide to sit to satisfy trivial curiosity. For myself, I am something of a sensitive, and a good deal of a Spiritualist.

The manifestations of our first meetings consisted mostly in independent slate writings, although there was always a great variety of other phenomena accompanying them. For instance, articles were thrown through the air; the table at which we were sitting was often lifted high in the air and dropped; tunes were rapped out on a horn in another part of the room, and also by the table legs.

After an interesting meeting on the evening of November 25, 1903, we discovered on the following morning, much to our surprise, that the slates had disappeared from their frames during the night. It was impossible that human hands had removed them. Not a scar was visible on the frames; not a particle of slate was visible anywhere; they had gone silently, mysteriously, wafted away according to some wonderful law known to higher power.

We began to wonder why they were taken. At the next sitting, Mr. Grant's Indian control wrote through him, and explained that he took the slates, saying that a "bad chief" wrote on the slates while we were sleeping things of which he did not approve, and fearing that we would think it was he who wrote, he removed the slates. He promised to return them "all good some time."

We bought another pair of slates, but always kept the empty frames near, in case that our spirit friends wished to return the purloined slates.

For three months we continued our seances, receiving many delightful and important messages. Our friends came from across the border to talk with us; soldiers, whom father had last seen dying on the battle-field or in the prisonpens of the South, came back to tell him of the battlefield in spirit land, where they were fighting for spiritual truths and glory. Highly developed Indians came to us with their pretty, broken English tales of the Great Spirit, and how they guarded us and watched over us, whom they loved.

Both pairs of slates used by us were the common school slates, with the frames bound in flannel. During our sittings, the slates were placed upon a table in the cabinet in another part of the room from where we sat, and neither slate pencils or crumbs of pencils were placed between them. The writing was always exquisitely done, and finer than the finest of pen work; the lines were as straight as those upon ruled paper, and the style of penmanship was pretty and distinct. Every word revealed the unseen. My angel mother wrote one night a poem of four verses, of rare beauty both in expression and sentiment. At another time an Indian maiden came back to relate to us her experiences on entering the spirit world. For three days, she said, she stood in spirit beside her mother in the earth plane, and in terrible anguish, trying in vain to make her mother recognize her. She said Mr. Grant's mother (who has been many years in the world of spirit) found her, and took her to her spirit home, and helped her. "Me look for a personal God, and me no find him," she said plaintively. "Tell all the world," she adds, "that there is no personal God." She finishes with the words: "The spirit world is just splendid! Me so happy now!" There was a strange occurrence in connection with this message. I copied it carefully with a pencil upon a sheet of paper, and left it on the table at the foot of my bed when I retired. When I arose in the morning, I found the piece of paper, without a word of writing on it; there was not even a spot or dent in the paper to show where the writing had been. There could have been no mistake in the paper, as no other paper was near it.

Still our missing slates had not appeared, and we had almost given up expecting them. On the evening of February 28, at our last seance, Mr. Grant saw clairvoyantly an Indian chief, in full regalia, holding out something toward father. For several moments the object was held in his outstretched hand, and then it was thrown sharply upon the table around which we were gathered. I screamed in surprise, and the next minute looked eagerly to see what was thrown. Imagine our pleasure. Our slates were returned at last! The frames which a half hour ago lay empty upon the table before us, now contained two slates! The other pair of slates lay undisturbed upon the table shelf below. The returned slates were as warm as one's flesh to the touch, while the others were cold and chilly.

Father was to return to his home in Maine March 1st, and the message found upon the returned slates related to his journey. It was as follows:

"We all wish you a successful journey. This is from all members of your band (33). Ever and always the same, Wakagan, Chief."

ESTHER VAUGHAN GRANT.
355 Charlotte St., Norfolk, Va.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

MISSIONARIES' NOTICE.—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information inquire of Mr. Wm. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

E. R. Kidd writes: "I have the issues of The Progressive Thinker dating back seven or eight years, that I will donate to some society for distribution or to preserve, if the society will pay the express charges to destination. Address me in care of P. O. Box 305, Canton, Ohio."

The convention of the Indiana Spiritualists at Anderson resulted in what will soon be known as the state organization. This movement is becoming more widespread as time passes and the combined efforts of those who are at work, it is expected, will find the organization a thorough and complete one by the time summer arrives. The chief feature of the first work of the big organization will be to put missionaries in the field and work up the interest. The field of Indiana will be divided into districts, each of which will be covered by the missionaries, whose business it will be to handle the subject in a broad manner and to invite every one and to obtain from every advocate their co-operation in furthering the interests of the organization. It is believed this religion will reach a stage of interest in Indiana this year that has never before been attained.—Herald, Muncie, Ind.

Brought from Philadelphia to his home in South Pottstown, Pa., suffering from severe illness, which developed into diphtheria, Charles Urner lay for sixty hours in a death-like sleep, from which his physician and attendants could not arouse him. Suddenly he recovered consciousness and at once began to improve. Physicians here regard his case as a very remarkable one.

Prof. W. M. Lockwood, whose lectures have been enthusiastically received in the East, would like an engagement in Chicago during the month of April. His scientific Spiritualistic lectures, illustrated by costly apparatus, would prove a drawing card. In his special line of work he is without a peer.

G. H. Brooks writes from Buffalo, N. Y.: "I speak in Williamsport, Pa., Sunday, March 13, and Wednesday the 16th. I will remain there one week, then go on to Philadelphia, where I speak for Mr. Locke's society the last two Sundays of March."

That the mind controls the body to a very great degree no one can dispute. The normal state of religious belief may modify a diseased condition and hasten or retard recovery, but there are bodily diseases which the mind cannot control. They are not myths, but are stubborn facts that mar our hopes and destroy our happiness. The hectice flush upon the face of the consumptive is not a delusion.

Emily E. Philp writes about the Englewood society: "We still meet at Hopkins' Hall, 528 W. 63rd street. We have interesting meetings, and running under new management, no charge at the door, but depend on collections. We have a social and test circle at Mr. Speight's, 5636 Union avenue, Saturday, Mar. 12. We anticipate a very pleasant evening."

Harry J. Moore, of Chicago, was greeted with a large and appreciative audience Sunday both morning and evening. Mr. Moore lectured in the evening on the subject: "The Woman (commonly called the witch) of Endor, as a Medium and an Ideal Character." During his discourse he brought out many traits of character of this woman, whom ignorant people have reviled and grossly misrepresented. Chief among the points made was that the Woman of Endor by befriending Soul, had practiced the Golden Rule over one thousand years before Jesus was born. Mr. Moore also strongly inferred that inasmuch as Jesus was a Jew and the fact of the Woman of Endor befriending King Saul was a matter of Hebrew history that it was quite probable that Jesus as a result of reading of this incident in Hebrew literature became inspired to give expression to the Golden Rule the grandest and noblest sentiment that ever emanated from his lips. In Mr. Moore's peroration he declared that there was not an act in all history from the first man down to the last birth that can be favorably compared to that of the Woman of Endor returning good for evil not even that of the Good Samaritan.—Review, Alliance, Ohio.

J. H. Haines writes: "The Spiritual Unity Society held its second grand entertainment and dance Saturday night, March 5, at Heuser's Hall, 576 Larrabee street, North Side. There was a large crowd in attendance. The musical programme could not be excelled, each person being an artist in his or her line. Prof. Ray presided at the piano and the audience realized he was the right man in the right place. Mrs. Jennie DeLong, H. Hill, Baby Hilmers (the child wonder), Master Robert Ray, Miss Katherine Rea, Paul Hilmers, Chas. Hogan and Miss Josephine, Mr. and Mrs. W. J. Elmo, the leading south side mediums, gave several tests and spirit messages, all recognized and highly appreciated. Mrs. Jennie De Long, the West Side favorite medium, also gave several spirit messages and test descriptions which were readily recognized. Last but not least on the list came Prof. R. S. Ray, everybody's choice, giving spirit messages and tests. His tests were short but to the point, as they always are. The chairs were then removed from the centre of the hall and the enthusiastic crowd danced until 1.30 a. m., to the music of Meyers Orchestra. The occasion will be remembered as an enjoyable event."

Mrs. A. Sexsmith writes: "The Rising Sun Spiritualist Mission will hold its first grand annual prize masquerade ball on Saturday evening, March 19, at Star Lodge Hall, 378 So. Western avenue. This will be the event of the season as there will be 50 prizes awarded. A splendid entertainment has also been provided for those who do not dance. A number of talented artists have been engaged, as well as some of the best speakers and mediums of Spiritualist societies. Special services will be held by the Rising Sun Spiritualist Mission, on Sunday, March 20, at 7:30 p. m. Mr. Thos S. Warner, after his inspirational lecture, will be ordained by Dr. Geo. B. Warne, president of the Illinois State Spiritualists Association."

Rolla Stubbs writes: "We have all your premium books that go with The Progressive Thinker. They are very interesting."

The twelve-year-old daughter of William Blackburn, the colored barber of Ann Arbor, Mich., was seriously injured while coasting on Broadway Saturday and the family are firmly of the opinion that they had been forewarned of the accident. The household boasts of a lad of ten years and for the past several days he has begged his parents not to let his sister go coasting. "She will be killed, mamma," said the little fellow every time that his sister went out on the hill. At first the parents paid no attention to the lad, but finally they became alarmed, and on Saturday forbade the little girl indulging in any more coasting. The child was very anxious to go and brought several companions with her to plead her cause. "I don't want to let you go," said the mother at last, "but you may if you will promise to stay only one hour." The child promised, but within 45 minutes she had been brought back seriously injured.—The Argus.

S. H. Ewell writes from Michigan: "I was born in 1819, Jan. 3; became a Spiritualist in 1849; have taken a spiritual paper ever since the first one was published; have read lots of spiritual books and attended untold seances. It was uphill business for 15 years. I send you a few of my effusions, just for curiosity. I have a small printing press and type to do my own printing."

Thomas H. Hildon writes from Allegheny, Pa.: "Mrs. Emma Foster is conducting meetings in Grand Army Hall, Allegheny, Pa. It was my good fortune to attend her meeting last Sunday evening. An enthusiastic audience paid the closest attention to her lecture. Mrs. Foster gave several remarkable messages from spirit loved ones. Her presence alone impresses one, and since she has been in Allegheny many of the backsliders have been occupying the front seats, and many new Spiritualists have joined our ranks."

Rev. Harry J. Moore will be with the Englewood Spiritual Union for the months of April, May, June and September.

Cora F. Morse writes from San Francisco, Cal.: "My object in writing is to call attention to an inspired speaker whom all Spiritualists in all lands should know and will know as they learn the full import of his message and recognize the power behind the throne. Many of our people here assembled in my parlors last Wednesday night to listen to this really great man, Mr. J. Stitt Wilson, who dealt with the moral and spiritual aspects of the new industrial freedom. He held his hearers spellbound with his wonderful interpretation of the social, religious and political situation. It needed no psychic to understand that he is in close touch to the realms of the real. Many said as they left his presence that never since the days of Wendell Phillips and Lloyd Garrison had a truer inspirer championed the cause of humanity. The managers of every camp-meeting this coming summer should see to it that Mr. Wilson is booked for several lectures. His address is Berkeley, California. I feel that calling attention to him and his message to the world is equivalent to offering meat, bread and drink to those spiritually ahungered and athirst. Ere long I hope to place some of his literature before my Spiritualistic brethren and sisters."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. J. Lindsey writes from Grand Rapids, Mich.: "I have been working in the home interest most of the winter. Our society at present is employing only home talent. Our workers are all in deep earnest, and work for the good of the hearers. Sunday at 2:30 conference; at five we have a public circle, and it is well attended. I take charge of it. At 7:30 we have a lecture by some one of our bright home talent, much good is being done. I am contemplating going to Chicago in early Spring, and shall be glad to fill engagements with societies or camps. Address me at No. 279 Seventh street, Grand Rapids, Mich."

Lucy Carroll writes from Washington, Pa.: "Our meetngs are creating a great interest among the people here. G. W. Way of Wheeling, W. Va., serves us for Thursday afternoon and evening. By his lectures and tests he has converted a great number to this great truth, that there is no death, only an open doorway to a higher and better condition in life. Mrs. M. E. Gillard serves us for Sunday afternoon and evening. Mrs. Gillard is an earnest worker. We are all so glad to welcome her. The seed that is being sown here now will in time bring about a bountiful harvest. Good phenomenal mediums would do well here; must come well recommended, and they will be well patronized. A good materializing medium is in great demand."

Correspondent writes: "The Rev. Flora Heckman addressed the First Spiritualist Society of Spokane, Sunday evening, March 6, on Mediumship, Is It Dangerous? The intelligences who cooperate with her in her work from the spirit side proved conclusively that mediumship instead of being dangerous, was a blessing to the world, in that it had emancipated humanity from mental slavery, and given proof positive of immortality and the equal personal possibility of advancement of the whole human race. Mrs. Heckman is filling a three months' engagement for this society and will leave April 1. She would be pleased to hear from other societies in need of a lecturer. She can be addressed, Metropole Block, Room K, Spokane, Washington."

Mrs. Isa A. Cross writes: "The rostrum of the Hyde Park Occult Society will be occupied by Prof. P. C. Marsh on the evening of the 20th of March; hall at 323 East 55th street; services at 7:45 p. m. Come early so as not to disturb the speaker by coming after services have begun. Psychic demonstrations by Mrs. E. Kline. We will also hold a strawberry social on Tuesday evening, March 22, at the same number. A musical and literary programme will fill up the early part of the evening, and the mediums present will give greetings from our loved ones on the other side. Nice refreshments are in order. 25 cents pays for all. We want a good social time for all, independent of the programme. Come early. Mediums welcome."

Prof. Lockwood, the scientist and lecturer, writes from Conneaut, Ohio: "Although we had a rainy day yesterday, we had two good audiences and the friends seem to be enthusiastic over the general character of our work. They have a fine society here, harmonious and fraternal, although representing wide diversity of thought upon the spiritual philosophy and its relation to modern religious thought. I find here also one of the most active lyceums that I have met in many a day. It includes adults as well as children. My lecture in the afternoon was upon 'Visible and Invisible Nature and Its Phenomenal Aspects.' In the evening, 'Why Spiritualism Has Not Been Accepted by the Popular Mind.' In this lecture I demonstrated that all nature is infinitely related by psychic or invisible modes of motion, which fact as the basis of spiritual communication had been entirely overlooked by our opponents."

Wm. Robertson writes from Dallas, Texas.: "The First Spiritualist Church, Truth Seekers of Dallas, Texas, on last Sunday night closed their third month with Mrs. Alice Baker as pastor. She is giving general satisfaction, being an earnest and conscientious worker; a fine speaker and splendid message medium. Our attendance is steadily increasing and new people are associating themseelves with us. Master Milton Baker, the boy psychic, gave an interesting and entertaining lecture on the night of Feb. 28. The young man, though only 14 years of age, ranks with the best speakers and psychic readers now on the Spiritualist rostrum. Both Mrs. Baker and her son are open for engagements in Texas cities, and can be addressed at 213 Bryan street, Dallas, Texas."

Correspondent writes: "The Metropolitan Spiritualist Society holds its regular services every Sunday evening. The last month fine speakers have been presented from its rostrum that have given the people a good deal of food for thought; among them Mr. Axel Gustaveson, Dr. McWilliams, Mrs. Daniel, Mrs. Cochnore. Sunday, March 13, Walter DeVoe will deliver the address, and Sunday the 27th, Mr. Marsh will deliver the anniversary address. Every lecture is followed by spirit messages by the pastor, Mrs. Maggie Waite. The Progressive Thinker is always in demand at the door."

Agnes L. Cressler writes from Sturgis, Mich.: "The members of the Harmonial Society of Sturgis, Mich., had the pleasure of listening to several able and instructive discourses given by Mr. and Mrs. E. W. Sprague, last month. While our society has not the privilege of frequent meetings, yet there seems to be a general interest manifested. While we thoroughly enjoyed Mr. Sprague's lecture we greatly missed our worthy president, Mr. Thomas Collar, who we regret to say was taken seriously ill previous to our services, and was unable to attend; but I am happy to state that he is speedily recovering. Through the earnest influences of Mr. and Mrs. Sprague our society decided to take out a state charter, which we sincerely trust will benefit us in the future."

Wisdom out of the mouths of babes enlightened yesterday afternoon, at Odd Fellows' hall, the midwinter massmeeting of the State Spiritual Association. The children's lyceum brought small girls and boys upon the platform to tell of those who have 'passed over.' After Georgie Whitwell had outlined "The Benefits of the Lyceum," Joseph Whitwell, another child, discoursed upon "The Power of Thought." "The Value of the Circle" was made clear by Eddie Hottinger. Ollie Crooks a tiny girl, emphasized "The Benefits of Mediumship;" Carrie Judson sketched the general subject "Spiritualism;" Mamie Peasé talked of "Music in a Spiritual way," and 7-year-old Annie Whitwell delighted the large audience with her explanation of "Spirit Return," to-wit, the manner in which souls revisit the material world.—St. Paul (Minn.) Globe.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

C. J. Van Alstine writes from Long Beach, Cal.: "Mrs. E. E. Hammond of Los Angeles, formerly of Topeka, Kansas, has been speaking Sundays for the First Spiritual Society. The result was a crowded hall, standing room only. She is an honest woman, and any society would do well to have her lecture. The society is not quite five months old, and so far not an inharmonious word or action, owing to the earnest work of the officers who have the good of humanity in their hearts."

W. N. Slocum writes: "The Light Among the Hills came to a sudden end, much to my regret. I had become acquainted with, and greatly interested in, the characters when they dematerialized. Can't the author write a sequel? It would make a valuable book. 'From the Spirit Realms' will add a halo to the 'Light Among the Hills.'"

F. E. Gabel writes from Onarga, Ill.: "The Onarga Spiritualist Investigating Society has enjoyed a rich treat the past few days. Mrs. S. E. Pemberton, a fine trumpet medium of Peoria, Ill., has been the guest of Mr. and Mrs. W. L. Skeels, our leading members, and during her visit she has held several test seances which were well attended, and proved a source of delight to some and of wonder and amazement to others. She has been engaged to return again in the near future."

B. F. Sliter, of Alameda, Cal., writes: "On March 4, at about 4 o'clock a. m., being then in bed with my wife, but wide awake, I heard these words: 'Land will advance in price for about forty years, during the railroad period, which will then be superseded by aerial navigation.' Who spoke these words, I am unable to say. Let me say, however, that I was not thinking of landed values or aerial navigation, nor had been for weeks. The words proceeded from the darkness above the bed occupied by my wife and self, and were articulated with unusual distinctness. These words were not heard clairaudiently, but by the normal physical ear. Were they a prophecy or what; who can explain? No one in mortal flesh uttered them."

Harry J. Moore's engagement with the First Spiritualists Church of Alliance, Ohio, has proven so successful during the month of February and the first two Sundays of March, that the society there has decided to continue his services covering the last two Sundays of the month of March. Mr. Moore is engaged to serve the Englewood Spiritual Union (Chicago) for four months beginning with the first Sunday of April and closing with the last Sunday of September. Mr. Moore devotes the months of July and August to camp work and he has the first four Sundays of July (there being five Sundays in the month of July) and the last Sunday of August open for engagements with camp associations. Address him at 322 W. Main street, Alliance, Ohio, until further notice.

Mrs. A. E. Sheets, prominent as a lecturer, writes to Dr. G. B. Warne: "Your letter of invitation reached me this morning. It cheered me somewhat to know I had not entirely passed out of the memory of the friends of our cause, that a desire to have me participate in your mass-meeting, was felt by you and others. I deeply regret the fact that I am not yet able to engage in public work to any extent. I shall doubtless leave the hospital at Battle Creek about May 1. I am hopeful that the start given me here may be followed up by a steady improvement, and that I shall later feel myself justified in re-entering the field of activity. When that time comes it will give me great pleasure to meet with our friends and render assistance to you in some of your conventions in Chicago. Permit me to thank you for the courteous invitation extended and to wish you every success."

Elizabeth Schauss writes from Toledo, Ohio: "The missionary work of the Ohio Spiritualists' Association under leadership of its able president, Mrs. C. F. Curran, is waking up more people to the truth in our state than has heretofore been done. The month of March will be the banner month of the year in our state, the missionary force having been strengthened by our honored and loved national president, H. D. Barrett, who under the auspices of the O. S. A., is conducting mass-meetings in various portions of the state, and will, we know, incite more life into all of us. The Ashtabula Psychic Research Society is looking with great anticipation to the coming of Brother Barrett, and are making preparations for a lasting revival during his sojourn with them, March 29, 30; that public interest is being aroused can be seen in an editorial in the Ashtabula Beacon Record of March 7, as follows: 'The inclement weather did not prevent the attendance of enough people to fill the G. A. R. hall on Sunday evening, for the meeting of the Spiritualistic society, when an address was given by Mrs. Elizabeth Schauss of Toledo. The speaker had the earnestness and enthusiasm which proceed from faith in the message brought, and consequently held the attention of the audience. The speaker referred to the common saying, 'We live to die,' and declared that Spiritualism teaches that we die to live. She argued that too much time is devoted to the material man, the mere husk, and urged as more important the study of the soul that lives forever. She denied that Spiritualists have no interest in the Bible or no belief in God or Jesus Christ, and then paid a tribute to the Bible as the Book of books, spoke at length of God, and described Jesus as the world's greatest medium.' Our cause is gaining, the labor is sometimes accompanied by bitterness, but the fruit thereof is sweet."

Dr. Georjean Miller writes: "In your issue of Feb. 27, is a clipping headed, 'Jesus a Colored Man.' Quite likely the Roman Catholic Jesus was a man with a dark complexion. The name Jesus is an Italian or Spanish name, but there never was a Messiah by the name of Jesus. The story as recorded in the New Testament is a fabrication, a falsehood cut from whole cloth. The New Testament, very much like the Old, is a contemptible piece of perfidy. Such men as Jesus, Solomon and Moses never had an existence except in the brains of an abominable priestcraft. Any folly or fabrication can be proven by the Bible. No Liberal will deny this. There have been five Messiahs, none of whom are now known to the people of the planet, neither are their teachings in vogue; in fact, that which they taught is unknown among the children of women. So far as the Catholic and Protestant priests are concerned, they know not anything about any of the Messiahs. They are simply playing with fire. The lies of the Romish priests are accepted by the priests of Protestantism. Hence the Old and New Testament stories are called sacred by the different creeds. Creeds are but the offal of a stupendous fabrication. Religion, like the devil fish, is a one-headed beast with many creeds, all of which can be likened to the tentacles of that devil fish. Every creed helps to feed and keep alive the monster demon religion; the one headed octopus that has filled the earth with misery, crime and materiality."

A. F. Ross writes from Tacoma, Wash.: "Our very eloquent and highly esteemed pastor, Mrs. Lole F. Prior, who has been with us since last September has been the means of increasing our membership and enlarging our congregation to such an extent that the seating capacity in our spacious hall is nearly always filled to its fullest extent. Many who have never given Spiritualism a thought before are now giving their utmost attention to its beautiful teachings, and now we can boast of the largest and most energetic society in the Northwest. Our lyceum is doing well, and great interest is manifested by the children, for Mrs. Prior has taken entire charge of its management, wherein she stands second to none in the work she is doing in their behalf. The Ladies' Auxiliary is also doing excellent work, another feature of the good done that we have to give due credit to our pastor, Mrs. Prior, and if the time ever comes when we have to part with her to take up other fields, it will be a sad blow for the Spiritualists of our beautiful metropolis. Our state president, Mrs. Sheldon, from Tacoma, made us a visit last Sunday, wherein she presented us with some views of our state encampment grounds, showing up the beautiful grounds with its tents of the last season; also the lovely little spring lake on the shores of which we have the pleasure of calling our own, containing ten acres, and we trust that many who are intending to take an outing the coming season will take advantage of these beautiful camping grounds for they will surely be greatly benefited both physically and spiritually. Now, in behalf of The Progressive Thinker I must say a word for your benefit; you are certainly doing a grand work, and the truths presented from week to week are like manna to the hungry soul; it is bearing fruit and like bread cast upon the waters will return after many days. The masses are reading, and reading sets them thinking and bye and bye will the results be seen as it deserves."

E. E. McCarthy writes: "I came to Houston, Texas, four months ago to fill an engagement of six months with the Houston Spiritual Society. My motive at the time of engagement was not so much to work for the cause, but rather to secure change and active work for health's sake. I have been a speaker and teacher on all progressive lines in Denver, Colo. I find this field productive and ready for good workers. The society was nearly disbanded by inharmonious teachers, yet held intact by a few noble members who paid expenses from their own income. The hall is now filled every Sunday and the society is again on its feet. We wish to make arrangements during the summer. I can give the best reference as speaker and platform test medium. I am clairvoyant, clairaudient, and also psychometric; also give life reading from name, palm or photo. I teach the philosophy and explain the phenomena. Address me at No. 1517 Preston avenue, Houston, Texas."

Report comes that about five miles east of Grandview, Ind., back from the Ohio river on a small mound that overlooks a lonesome valley, stands an old house, once the home of one of the wealthiest families of Spencer county, which, it is believed, is habited by ghosts and spirits. Through death the family dwindled away until only one daughter remained and through adversity they were compelled to give up the old homestead. The only remaining child, an old maid, moved to a small cabin in a lonely dell, where she died recently. During her latter years she said many times that the family who owned the house would never enjoy residing there. Shortly after her death whisperings of ghostly occurrences in and about the homestead began to circulate about the neighborhood. Mysterious voices were heard at the house, it is claimed, forms were seen gliding through the hallways, doors slammed and windows rattled in an unaccountable manner. Travelers along the road declare that they have seen the form of the old daughter before them on the road as she came from her old cabin home. She would disappear generally as soon as she was seen. A strange disease has attacked the stock of the farm and they die without apparent cause. The family living in the old residence at present are unable to sleep at night because of the weird and frightful noises. Investigation has failed to reveal the cause, and the mystery is still unraveled.

Smiley Lewis writes from Dennison, Texas: "During the past week it has been our good fortune to listen to the solos and two fine lectures on the Spiritualistic philosophy, delivered by Mrs. Laura B. Payne, of Topeka, Kansas, who for the past year has served the San Antonio (Tex.) society as pastor, as well as doing outside work in advancement of the cause of Spiritualism. At the first lecture, as was expected, the audience was small; at the second there was a generous increase in number present, notwithstanding the cold wave and sand storm prevailing. On both evenings quite a number of prominent members of orthodox churches, and others were present, who for the first time heard a lecture on our beautiful philosophy, and who listened in breathless silence to the words of wisdom as they fell from the lips of the speaker. On Sunday morning Sister Payne left us to fill an engagement for an afternoon lecture at Dallas. Now, the question is asked, when will she come again? Truly, there is a good field, and a wide expanse for work in Northern Texas, not touched by the N. S. A. missionaries, to whom was allotted the field of Texas to work up. The harvest is ripe, but where are the reapers? We need phenomena to arouse the latent minds to thinking, from thinking to investigation, and the philosophy to diffuse the light, and lead the way to organization for practical work. Who is to have the honor of doing it? Denison has a fine school system, and churches galore; the same may be said of a half-dozen other good towns within a radius of thirty miles, all connected with convenient railroad facilities, in a good agricultural district, populated with average intellectuality, but who still, seemingly, are contented with the husks of past-age theology, or the more modern materialism. 'Let there be light.'"

MARRIED:—In Jackson, Mich., on Feb. 20, Louisa L. Kirby and Albert H. Bevier, of Battle Creek, Mich. The Rev. Julia M. Walton, state missionary of the Michigan Spiritualist Association, performed the marriage service.

H. F. Coates writes: "Sunday evening, March 6th, Dr. J. H. Randall occupied the platform at Kenwood Hall, 4308 Cottage Grove avenue. The Doctor is a very progressive speaker, and his lecture was well received. Mr. T. W. Sherk will lecture for us, March 20, in the evening. His subject will be 'Life in the Spirit World.' I trust that a large audience will be present on this occasion. Food for thought will be given to all. We have services at 3 and 8 p. m. each Sunday. All are welcome."

Mrs. M. E. Coleman writes from California: "Your paper came into our home like a ray of sunshine, and we have found it a present help; a paper filled with truths, dealing with all subjects in a most kindly way, yet strong in the right. May you ever be prospered."

J. A. Toren writes: "The Hon. R. Gilray will lecture at Wilcox Hall, corner of Champlain avenue and 43rd street, for the Society of the Psychic Forces. Mrs. Isabella Cleveland, trance test medium, will follow the lecture with her clear-cut messages from the spirit side of life. We extend a hearty welcome to all."

Dr. H. E. Ballard writes: "Many were denied the pleasure of attending the Church of Higher Forces last Sunday evening through the inclemency of the weather. Those, however, who braved the storm were well repaid by hearing the lecture delivered by Prof. P. C. Marsh on Light of Spiritual Development, a subject handed up by a gentleman from the audience. The appreciation of the masterly manner in which Prof. Marsh pointed out how spiritual development could be unfolded through a knowledge of the law that nature surrounds us with, was demonstrated by a scintillation of spiritual approbation that flitted across the faces of those present. The Church of Higher Forces will exert its influence towards inculcating a desire for a knowledge that will supply the investigator with a key to spiritual progression. Douglas Hall, in which we hold our meeting, corner of 35th street and Indiana avenue, is centrally located, cars pass the corner from all directions. The children's progressive lyceum being the nucleus to the building of a successful spiritual organization, a united effort is most earnestly solicited on the part of all those in our district towards making our lyceum a success. A success means in inducing the parents in sending their children to a Sunday-school where they will be taught to learn something of nature. When they have learned what nature is, we need have no fear for their future. Spiritualism is growing, but not as rapidly as it would if more of an effort was made to gather the young in its folds. As they mature into manhood and womanhood, they develop their influence, and this influence will become lasting because it is part of our inheritance. Children's lyceum meets at 2; conference at 3; evening service at 8. J. W. Caldwell and his charming daughters, Florence, Lizzie and Jennie, supply the vocal and instrumental music for our services."

The veteran worker, Will C. Hodge, writes from San Diego, Cal.: "We send herewith an account of the dedication of our new temple [Will appear next week]. We have now a fine home of our own, worth at least seven thousand dollars, and our total indebtedness is only two thousand, and part of this is already arranged for. Interest on the borrowed money is no more than we have been paying in rent for a dingy old hall which the sunshine never entered, even in this land of sunshine. You may be sure that yesterday was a glorious day for the friends of Spiritualism in San Diego, and everybody was happy."

Arthur F. Milton writes: "Article on the difference between Soul and Mind Mediumship in The Progressive Thinker of March 12, should be carefully considered by those who are sensitive to impressions, and many mistakes will be prevented, both in the matter of information and guidance. But to be receptive to soul impression, it may be noted, that, as mental mediumship is inherited through mental activity (study and observation), soul mediumship is inherited through soul activity (charity, benevolence and sympathy); and then term the first inspiration, and the latter intuition to avoid error in classification."

Mrs. M. Henry writes: "The Ladies' Auxiliary connected with the Universal Occult Society held its second social under their state charter, at the residence of the president, Mrs. Davenport, 3138 Rhodes avenue. The social was opened by a few very appropriate remarks by our pastor, the Hon. R. Gilray. We had some instrumental music by Mrs. Hulser; then from Mrs. Karcher a beautiful poetic improvisation. About seventy-five were present. We were entertained by messages and tests from Mrs. Burland, Mrs. Hansen, Mrs. McMenamin and Cora Dixon, the child wonder, also from Mr. Hillis, Mr. Phillips and others. The prominent co-workers present: Mrs. Bliss Green, Mrs. Maggie Waite, Prof Marsh (of Boston), Mr. Beverly, Mr. Lynn and Mr. Cleveland. Mrs. Hulser, who is a fine singer, favored us with some coon songs. Mrs. Wagstaff and your correspondent dressed in gypsy costumes, gave palm readings, and all seemed to enjoy them very much. Sandwiches, cake and coffee served by the ladies. Everyone seemed to enjoy the evening, and the ladies hope to have the pleasure of welcoming them all at their next social to be held on March 19, at Mrs. Devenport's."

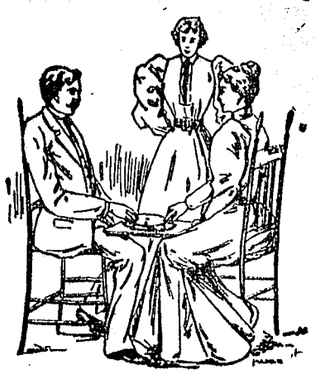
Grace Cortland writes from Detroit, Mich.: "The authorities here are making a raid on clairvoyants, and mediums in general, but the work will go on and live just the same."

Will C. Hodge writes from San Diego, "B. Fay Mills is here again, and is attracting large audiences. Things are coming our way in spite of any kind of a Great Psychological Crime."

Mrs. J. A. Murtha writes: "I am serving the First Spiritualist Church of Buffalo, N. Y., for the month of March. The church is under excellent management, and good work is being done by many earnest workers here for the upbuilding of the cause so dear to us all. I will serve the society at Watertown, N. Y., for the month of April. I have the months of May and June open, also some camp dates. I would be pleased to hear from societies needing my services during this months. Address me, Niagara Hotel, Buffalo, N. Y. Home address, 402 Troy street, Toledo, Ohio."

D. E. Lunsford writes: "I certainly enjoy the weekly visit of The Progressive Thinker, and admire the broad guage principle on which it is conducted. I wish I could impress upon my brother Spiritualists the importance of doing missionary work for our papers. It is astonishing how few of the many professed believers who are subscribers to any paper. Lately I have been taking an active interest in looking up those who are interested and am putting out my spare copies after I have read them, and I do not intend to miss an opportunity of speaking a good word for the paper and trying to induce people to subscribe. I have several promised and will take good care that they do not forget."

Moses Hull writes: "Rev. J. F. Carney, of Martinsville, Ind., long an eloquent and able Universalist minister, has long had leanings toward Spiritualism. Now he has got so far along that he calls himself a full-fledged Spiritualist, and, though he still preaches everything good there is in Universalism, he is ready at any time when he can be spared from other duties to go out into the by-ways and hedges, and tell the people why he is a Spiritualist. Bro. Carney does not see fit to leave the Universalist church, for in their differences from other denominations he is still a Universalist, and the Universalists are, with a very few exceptions, liberal enough to accept his services even though they know he knows of Spiritualism. Spiritualists wishing Brother Carney's services for funerals, weddings or lectures on Spiritualism should write him at Martinsville, Ind. Having known Mr. Carney for ten years I have no hesitation in recommending him to Spiritualists within his reach. His charges will always be moderate, and he will do good work. I wish the Spiritualists would try to keep all such men busy."



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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

C. B.: Q. Can you inform me of reliability of a party advertising to cure nervous troubles, obsession and insanity? He makes no charges but lets his patients pay when cured what they think it is worth.

A. We know nothing personal of the person mentioned, but on general principles, will affirm that no one can do what this prospectus promises. The assurance that there will be no charges until cure is effected, is a delusive catch, and you will find that pay enough will be exacted.

If you have a case of "obsession" it is quite sure to be "nervous disorder," and for that there must be a cause which must first be removed. I have met with many cases of so-called "obsession," and although it may not be agreeable to say, the fact remains, that I have yet to meet the first instance which could not be directly referable to perverted or disordered passion, by which the nerve force is depleted and what may be called sexual insanity dominant. It may be a palliative, and a welcome excuse to make a scapegoat of "obsessing spirits," and thus escape responsibility, but the responsibility remains nevertheless, and the cure must be applied by self-control and cannot be furnished ready-made by self-lauded schemes of others.

M. D. Stacy: Q. What is the weight of a million gold dollars?

The United States gold dollar weighs 25.8 troy grains, or a million dollars in avoirdupois weight 3,685.8 pounds. The contrast with silver is great, for a million dollars of the latter would weigh 58,929.9 pounds avoirdupois. A ton of silver has 37,704.84 dollars. A ton of gold 602,799.21 dollars. A cubic foot of gold weighs 1203 pounds, 10 ounces. A cubic foot of silver, 625 pounds, 13 ounces.

E. L. Ray: Q. Should I ask a friend to come death to deliver a message to some friend, after his death, could he deliver the same?

A. Such a message would be faithfully carried, but it is possible that the spirit to whom it was to be delivered might not be easily found. If you should say to a friend starting on a journey to England, take this message to a certain friend you have there, without a direction as to town or city where that friend might be found, you would impose a duty which might be impossible to perform. In the vastness of the spirit world, unless the spirit to whom the message was sent, at times came into your personal sphere, there would be great difficulty in finding a given individual. If the spirit does at times come near you, then you can by earnest thought give the message yourself. The spirit will receive it though you may be unconscious of its so doing.

A. C. Lantz: Q. Will the Socialist movement be in possession of the powers of the government of the United States in the year 1908?

A. The student of the history of political parties becomes aware of the great difficulties attending the inception of a new organization, and will scarcely be ready to grant that it would be possible to bring such a radical change in four years. Not only to organize a party, but on such grounds of public policy that it would be acceptable to the majority of eighty millions of people, is a task for a generation. If a socialistic party were thoroughly organized and in the field, the coming presidential contest, with a socialistic condidate, it is not within the bounds of probability that he would receive a single electoral vote. This is not saying that Socialism as understood by the best informed of its advocates is not true, or the best policy, but it is saying that the people at large do not understand it, and are not educated out of the old ruts in which government lifts run. Is it possible that in four years a radical change can be made in the minds of the people? If this is to be brought about, then socialism must first be relieved of the obloquy brought on it by its ill-advised and ranting exponents, who make it synonymous with nihilism and anarchy. The newspapers now published in its interest must give more space to instructing their readers in what socialism is and is not, than to berating the government with treasonable froth. The unions will have to stand with all citizens on the platform of law and not on force, to which they now so readily resort, and socialism will have to put better men to its front, than have made themselves so conspicuous.

And now as we are in the prophetic business, let us say further that the lawless element of the unions do not understand the temper of the American people, when they resort to force. The existence of government depends on the laws being obeyed, and the consensus of public opinion is that they must and shall be obeyed. You may modify or change the laws, that is the right of every citizen to assist in this by petition and vote, but no organization has a right to defy the law as it exists. Sometime the unions will go too far, and force will call out force, and the socialistic movement will be retarded for many a year. What should be gained by evolution—growth—is attempted by revolution.

All the gains of socialism must be by steady, onward growth. Can socialism offer anything better than the postoffice, which takes a letter to the furtherest limits of Alaska for two cents, and is extending itself by rural delivery and by growth becoming everything the people can ask for?

Can it offer anything better than the public schools, paid for by all the people, and giving the best of education, an education such as was never in the history of the world furnished absolutely free?

Can it offer any better way of keeping up the public highways, bridges, etc., than is now pursued by the united people?

Socialism will be victorious if it seizes the opportunity and cultivates this growth in the right direction.

M. A. J.: Q. I am a Spiritualist, yet a member of the Baptist church, and take an active part in the Ladies' Aid Society. I feel the presence of my lost ones, and cannot give them up, yet of late there is a feeling coming over me when I go to church or Aid, that I am doing what I ought not to do. I want to do the Master's will. Do I weaken the power which enables my spirit friends to approach me by this course?

A. It is a hard struggle to break away from the belief, associations and friendships of early life, and unless a principle is involved, it is not a duty to make the sacrifice. If one grows out of these beliefs, and fully understands how erroneous and misleading they are, he may reach a point where all the attachments and associations of the past will be as nothing to the consciousness of freedom, and the glorious prospect from the heights gained, and the lifted horizon. Perhaps by continuing to work with the sisters of the church, for a time at least, thoughts may be thrown out at appropriate occasions that will lead them to new views of the purposes of life and consequences of death. Such service may not be done in any other manner.

But when one reaches this state of self-questioning, the new ideas quicken the conscience, and demand open expression and to be lived by, it is difficult to go on in the old path and give tacit support to that which is felt to be wrong. We have no doubt that this correspondent will find that the members of her church are more favorable to the teachings of Spiritualism than she now thinks they are. It is the name that in most cases frightens away. Thoughts and ideas need not be labeled. Policy and discussion are good allies in establishing the truth. To lock horns with everyone whom we think in error destroys our influence and power to lead. The gentle suggestion is more powerful to convince than stern command. The "Master" always leads to the truth, by the truth, and for the truth, and his voice is the voice of the innermost conscience. When this speaks the soul can find no rest until it fashions the conduct of life to its dictates.

A Strange Dream.

What are called prophetic dreams occur to me only when I am about to awaken from a long night's sleep. Sometimes they come for instruction, sometimes as a warning against danger and sometimes to convince me of an error and show me the inconsistency of my course, or, perhaps, as an exhortation to amend my conduct or to check unprofitable thought and desires.

For instance, if for some days previously I had allowed myself to desire some selfish advantage, such as wealth, public applause or fame, I would dream that my hands were soiled by contact with ordure, and I would awaken with horror and disgust. Indeed, I know pretty well now what is intended by the symbols; various as they are I recognize the significance of each, and thus am greatly profited by instruction coming through dreams.

Those dreams which are intended to point out emphatically how wrong my judgment or conduct is, are sometimes terribly alarming and shock me by their intense condemnation of my thought or course, and from them I learn how important it is (in view of the soul's truth, duty and responsibility) to walk circumspectly and never violate "conscience."

I have long since learned that the way from error to truth is not an easy one to travel, and that much discipline must be endured before we become fit to mingle with "just men and women made more perfect" in another and better world.

The life of the man of Nazareth is a symbol of the life of man and woman of all time, of every nation and every temperament; the variations of individual cases do not alter the rule. The journeyings of the children of Israel from slavery to Pharaoh, to the passage through the sea and the worship of idols in the wilderness, are all shadows of the life of man. Belief in the letter killeth the spirituality of the churches, but the spirit would give them life. But "great is Diana," and still greater the "golden calf." The advance of truth is blocked by the pride of religion, some people worship self and call it God.

The following is not a very remarkable dream, but it was to me very vivid and left a strong impression. It will be noticed that it does not condemn those who believe in law or nature; it merely illustrates.

October 29, just before awaking I had a strange dream. I thought an angel or spirit stood before me. She wore a long robe the color of which resembled brown, and it was literally covered with geometrical figures. She spoke to me:

"I shall come for you soon," she said, "and I thought I would call on you to let you know."

"How soon will you come for me?" I asked.

"In about ten days," she replied.

"I thank you," said I. "I am ready to go at any time."

As we were about to separate a thought struck me:

"I beg your pardon, madame. Allow me to ask, do you believe in God?"

"Oh, no," she replied. "I believe in natural law, like Mrs. A. and Mr. B.," and she named several persons whom I knew to be good citizens.

"Ah, then, madame," said I, "you need not come for me. We would not be congenial. I believe in God, and therefore could not go with you; but I thank you for the interest you have taken in me."

Then we parted.

Sturgis, Mich. THOS. HARDING.

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SPIRIT MATERIALIZATION

A Notable Instance Occure in Boston, Mass.

Reading the various accounts of spirit manifestations and spirit materializations as reported by others in The Progressive Thinker, leads me to feel as though I desired to say something as to what is occurring in the so-called Hub.

The city of Boston has not been behind in the abundance of evidence of spirit power and presence as portrayed through the chosen instruments of the spirit world, and for many years has been abundantly blessed with the manifestations thereof; and it has been my fortunate privilege for many years past to attend many of the seances that have been held by various mediums to convey to humanity the blessed knowledge of spirit materialization, where the world is made aware not only of "the gates ajar," but that the glorious portals thereof are thrown wide open, and the two stages of existence—mortal and spirit—mingle freely with each other in a blessed reunion.

As in the days of Jesus in the past the world was blest with a wave of pentecostal power of the spirit, so are we even now living amid the times of another Pentecostal Era of Spirit Power; and as the former days of pentecostal power were in connection with the presence of Jesus, so is the present pentecostal power and outpouring of the power of the spirit also in connection with Jesus, and is indicative of the second coming of Jesus in power and with great glory, as the fulfillment of his promise that he would return again; and I would suggest, let not humanity remain blind to the signs and tokens with which the world is pregnant today.

Modern Spiritualism is the second coming of Jesus; moreover, it is the closing period of the cyclic messianic era of which Jesus was the Messiah; and is also the opening period of another cyclic messianic era that will have its representative Messiah on earth, who will become more and more recognized as such as time rolls on. Such, at least, is the testimony of those in spirit life who are wise and far advanced in spiritual truth, and can foresee and foretell events of the future as well as possessing a knowledge of the past.

But, Brother Francis, how a person will sometimes wander far away from what they start in to write about. Now, I will return to my original intention.

During recent years I have attended numerous seances of Mrs. H. S. Stansbury, and also Mrs. A. Spaulding, in Boston; both of whom are true and sincere mediums, and at whose seances it is no unusual occurrence for two, three or even four materialized spirits to be outside of the cabinet at the same time conversing with their mortal friends; they also go through the process of materializing their forms outside of the cabinet in various parts of the seance room; even two at a time side by side, in plain view of all to perceive; also dematerializing in plain view, gradually diminishing in size until completely dissolved from view into the very atmosphere itself, from whence they had originally emerged in the process of materialization.

During the few minutes they remain with their mortal friends, they not only reveal their identity by giving their names, but in their conversation such truths and information are imparted as carries conviction that they are just who they represent themselves to be.

I recently attended a seance at Mrs. A. Spaulding's, 51 Rutland street, Boston, and desire to refer to one incident in particular that occurred there, and will relate it under this heading, viz.:

An Illuminated Ancient Atlantian.

During the seance, a spirit of majestic stature and commanding presence issued from the cabinet, dressed in black, and a loose flowing robe adorning him that had a golden illuminated border all around it, while the entire robe was dotted with illuminated spots, and as he would wave the robe with his hands the spots would change in size, form and brightness until they finally became brilliantly illuminated stars.

Then extending his right arm horizontally from his side, he waved it up and down two or three times, and as he did so an illuminated aura issued from his hand like rays of light and formed an illuminated space of, I should judge, about five feet square, and this square space was perfectly alive, so to speak, with rays of light darting here and there with indescribable rapidity, yet commingling harmoniously with each other. Imagine if you can a hundred shafts of lightning darting with lightning-like rapidity over the entire surface of this five-feet-square space until every inch of it was a mass of living, darting light in motion, and you will see it as near as I can describe it; then, instantaneously, this beautiful space of darting light resolved itself into the form of a materialized lady spirit arrayed in robes from which radiated this supernal light, and remaining standing thus a few moments she advanced to the side of the other spirit; and thus they stood, man and woman, and in a few moments retired to the cabinet.

After the seance, I was informed that they were Atlantian spirits of the long-lost continent of Atlantis, who had but recently came to Mrs. Spaulding's spirit band and announced themselves as Yarma (or Yermah) and Mona, but that they are very reticent as to why they have come or what may be their intended mission. Such revelations are awaited with interest.

Persons who witness the spirit materializations of the present time, can easily realize the truthfulness of the ancient manifestations of a similar nature as related in biblical historical records; and not only spirit materialization, but all of the varied manifestations of the "gifts of the spirit" that are recorded in ancient history, are now being duplicated and reproduced throughout the world in as great if not greater power than in ancient biblical times in the time of Jesus; in fact it is recorded of Jesus that he gave utterance to the statement that "greater things than I do shall ye also do."

JOHN WESLEY HOWLETT.

Mansfield, Mass.

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FARMER RILEY IN CHICAGO.

Some Excellent Manifestations Through His Mediumship.

Farmer Riley, the materializing medium, is in Chicago again and has been giving a series of seances at the homes of different friends in the city. An interesting one was held at the Rembrandt Studio last Tuesday, a number of the company being witnesses of his phenomena for the first time. The forms that appeared were strong, perfectly developed in figure and feature, differing widely one from the other, in size, build, dress and general appearance. Seven of the forms dematerialized in view of the circle at the curtain.

At intervals, vigorous writing was heard on slates left in the small, dark room used as a cabinet. They were handed out by a spirit to the one in the circle for whom they were intended. The messages, on being compared, showed a variety of hand-writing and gave something of personal interest to the person addressed.

Mr. Riley prefaces his materialization with what he calls a dark-room seance, which is of particular interest to those unfamiliar with this class of phenomena.

The company sat about a table in a darkened room, with hands touching upon the top of the table. Almost instantly touches were felt from spirit hands, sometimes gently and caressingly; again with considerable force, jerking coat collars, plucking the ladies' sleeves and pulling out hair-combs and ornamental bows, sometimes carrying them about touching the hands or faces of the members of the circle before returning them to their original place or depositing them upon the table.

A fur collar worn by one lady was taken from her shoulders, touching the faces of all in the circle, and deposited on the head of one of the gentlemen. A fancy pillow was carried about in the same way, as was also a bunch of violets taken from the dress of a lady and passed rapidly under the noses of all present so they could be felt and smelled.

The writer received a fine magnetic treatment in answer to a request. She plainly felt two hands move up and down the spine several times, then pass in front over the lungs, imparting a strength and glowing warmth that was restful and sustaining, and different from the touch of any mortal hand. The table was lifted to a considerable height from our midst and a chair drawn from under one of the ladies and replaced as deftly as possible.

Meanwhile any number of raps were heard on the table, questions answered by them and lights floated about. A trumpet lying in the centre of the table was lifted, carried around the circle, tapping different ones on the head, hands or breast. Numerous raps were heard upon it and the vibrations in it were so plainly felt that it seemed to be a living creature.

Riley sat as one of the circle, his hands being held by those sitting on either side, but there was no shadow of doubt in the minds of those present that the work could be that of any but the invisible but powerful spirit intelligences of his band. What has been told, and more, occupied no more than from fifteen to twenty minutes, and it would have taken many pairs of hands to accomplish what they did simultaneously.

If Robert Hale could witness such exhibitions of power and intelligence as are given in these circles and the full-form materializations that follow, there should be no shadow of doubt left in his, or any reasonable mind, as to the possibility of producing genuine phenomena.

When asked why he did not try for the $1,000 offered, Mr. Riley said he did not like the principle of betting or making a wager on the gifts of the spirit. He had made it a rule during his fifteen years of successful mediumship never to sit for anyone who had made a wager, however small, upon the results to be obtained. He added, "If Mr. Hale wishes to be convinced there are good mediums in the west who can give him genuine materialization, if he wishes to see mine, he can come where I am at much less cost than the amount offered. Should I go there and succeed in convincing him, there would still be the great world of skeptics outside who would be just as incredulous as ever. They would not take his word for what he saw any more than he is now ready to take the testimony of thousands of just as intelligent people as himself, who are thoroughly convinced that genuine spirit forms can be and are being materialized in many seance rooms over the broad land. THERE IS NOT THE LEAST QUESTION THAT MUCH COUNTERFEITING HAS BEEN AND IS NOW BEING DONE AS A MEANS OF REVENUE, but a counterfeit always suggests a genuine somewhere. He can find it for much less than $1,000 if he will seek it conscientiously and with a mind open for truth." AGNES PERRY.

Chicago, Ill.

OVER AND OVER.

"Just the same thing over and over!"
But that is the way of the world, my dear;
Over and over, over and over,
Old things repeated from year to year!

Hear what the sun saith: "Patient still,
The vaulted heavens I climb and climb,
Over and over with tireless will,
Day after day till the end of time!

"Never a pause and never a rest;
Yet every morning the earth is new,
And ever the clouds in the golden west
Have a fresh glory shining through."

Hear what the grass saith: "Up the hills
And through the orchards I creep and creep,
Over the meadows and where the rills
Laugh in the shadows cool and deep.

"Every spring it is just the same!
And because it is, I am sure to see
The oriole's flash of vivid flame
In the pink-white bloom of the apple tree."

Hear what dear Love saith: "Oh, I hear
The same old story over and over;
Mother and maiden year by year
Whisper it still to child and lover!

"But sweeter it grows from age to age,
The song begotten so long ago,
When first man came to his heritage,
And walked with God in the even glow."

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LAKE HELEN, FLA.

Notes From Southern Cassadaga Camp.

It is almost impossible to keep up with the arrivals as so many come only for a day or two and are off again. Those who visit Florida for the sake of visiting places of interest are placing our winter camp upon the list, and some declare their intention of spending the season here another year.

Prof. Peck gave his last lecture for the season on Tuesday. Subject, "The casting out of the unclean spirit and the coming of seven others more unclean than the first. The lesson to be learned was the emptiness of life and the necessity of something to take the place in every swept and garnished soul. Do not tear down without rebuilding. Prof Peck stayed over a day to take charge of another entertainment for the benefit of the association, and although there was but little time for practice, the Wednesday evening entertainment was a very enjoyable affair. Prof. Peck has been ably seconded in all his efforts for the betterment of the camp, and some who have never stood before the footlights before deserve praise for courage and helpfulness.

Mrs. Coffman gave the seance on Wednesday afternoon for the Ladies' Auxiliary, and Thursday spoke from the subject, "Give ye what ye have," and spoke especially of sympathy and inspiration. She followed her address with tests; she has several phases, but the blindfolded ballot test seances seem to be the favorite although the writer feels her little Indian guide gets very near the hearts of those who are fortunate enough to secure a message from her.

W. J. Colville was gladly welcomed upon his return from Jacksonville and Saturday afternoon gave a most instructive lecture from the subject: What has Spiritualism to offer in the place of other beliefs? What does it demand of us? and what is its future?" His address fully answered the queries, and was clothed in the most beautiful language and abounded in good common sense.

Sunday morning Mrs. Coffman spoke upon the Spiritual Manifestations of the Past and Present, and declared that present phenomena gave us faith in the history of the past, and because these things do occur now they are only repetition of what has been, for the law is always the same.

Sunday afternoon Mr. Colville sang with great power, "Rocked in the Cradle of the Deep," and followed the song with an address upon the following subject: What is the essential difference between Spiritualism and Christianity; another, Between Spiritualism and Buddhism; another, Between Spiritualism and Theosophy? He said the different subjects might be blended into one universal religion. He spoke of the inconsistency of any religion that would shut up all its good spirits in some far-away heaven, and leave the doors of hell wide open for devils to swarm at pleasure and psychologize the sensitives of earth, he felt the doctrine pernicious that would give such power to evil and limit the divine in the human. Mrs. Coffman followed his lecture with a seance.

The masquerade ball on Tuesday eve would do credit to a city gathering; although crowded, all was orderly and a very enjoyable evening was spent. The beautiful silk quilt was drawn by Mrs. C. C. Bacon, of Lake Brady, Ohio, and all rejoiced that our honored friend received it; while the writer was very glad to be the possessor of a very beautiful pillow made and donated to the society by Mrs. Haviland, of Marshalltown, Iowa.

Mr. Colville's classes begin Monday morning at 10 o'clock; and continue every week day until the close of the camp.

Two very enjoyable evenings (Saturday and Sunday) have been spent in the dedication of the cottages of President Bond and Vice-president Hilligoss.

Saturday evening, although it had rained all day, found the Bond cottage full, even the porches being occupied. People came from DeLand and Lake Helen and contributions of flowers and fruits were many and most artistically arranged by Mrs. Bond and her daughter, Mrs. Maynard Bond. Dr. Hilligoss was chairman of the evening, and after the song "America," introduced the following friends who voiced words of appreciation for their honored host and hostess and congratulations that in their Southern home they had not only the respect and love of those by whom they were surrounded, but were fortunate enough to have their children near them, as three boys (or men) are here and Eva, their arisen daughter is their watcher and helper. The speakers were Mrs. Coffman, Mrs. Twing, Mrs. Wheeler, Mrs. McDonald, Mr. Conant and Dr. Joseph Sherman. Mr. Colville then gave a most beautiful address and ended in poetic language by naming the cottage Rainbow Villa.

Delicious refreshments were served, and then all repaired to the Pavilion where a band from DeLand awaited them, and those who desired spent some time in the merry dance. President Bond and wife and most of the elderly people joining in.

Sunday evening a large number gathered at the cottage of Dr. Hilligoss and wife when a like service was observed, barring out the last part. Their cottage is very beautifully finished and furnished, and roomy, and was packed with friends who wished to do honor to them. President Bond presided and introduced Mrs. Twing, and read regrets from Mrs. Coffman at her inability to be there, and congratulations for the occasion; then Mrs. Wheeler, Mrs. Conant, Mr. Hopkins, Mrs. McDonald and as the evening before, Mr. Colville spoke, and named the cottage "Spruce Pine Villa." Vice-president Hilligoss responded most feelingly, as did President Bond upon the previous eve.

Mr. and Mrs. Horace Kellogg have the sympathy of all; they have received news of their son Burt passing away suddenly at his Grandfather Kellogg's, in Cleveland, Ohio, March 4. Owing to Mr. Kellogg's poor health they will remain here until it is a little warmer north. CARRIE E. S. TWING.

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IMPORTANT REFLECTIONS.

In Reverence to Spirit Life and the Destiny of Man.

For the sake of witnessing to that which to me is realized truth, I will lay aside feelings that would hinder me from making known personal experiences of the most sacred character, and I will express what the spirit world has taught me relative to reincarnation.

Desiring truth for its own sake, I gave up, some ten years ago, the pursuits of earthly pleasures, and by living a life of spiritual devotion I strove to lift myself above the passionate and selfish elements of mortal existence in order to become attuned to the higher realms of spirit life, and in order to live in close communion with mighty souls of wisdom and love who live beyond the confines of falsehood and error. I felt that the spiritual nature must be attuned to universal love and to purity of thought and affection, like that of the more developed souls, if it would seek to know the companionship of beings living on the higher planes. After five years of devotion to my ideal of spiritual development I began to be conscious of the spirit side of life. While my body slept I would function consciously as a spirit in the spirit world. The wonders and glories of the spiritual world began to unfold more and more, as I learned its laws and worked to heal and uplift spirits coming from earth life. I became acquainted with angelic beings of great power and wisdom, called Masters in the spirit world, who I learned had been drawing me toward the higher life and who were helping me to awaken and develop my soul powers.

Then I realized that I as a soul had known and been associated with those beings for ages; that the consciousness of my personality was but a very small part of the consciousness possessed by the soul; that during a period of 2,500 years my soul had entered into birth as a mortal personality six times, for the sake of bringing truth to humanity, and in each one of these incarnations had the aid and co-operation of these Masters; that by so doing the soul, which is a germ of Divinity, has been developing its spiritual muscles and bringing into expression on the lowest plane powers of will and love that will ultimately give it the degree of Mastery as an archangel of God, an executor of the will of the eternal Father. Oh, the glories of this blending of mortal with immortal nature no pen of mortal can describe; my spirit is never clouded by the spirit of earth, because the light of the Father-Mother God fills my soul and mind with ineffable joy.

Now for five years I have been living this double existence of spirit and mortal, healing and teaching on both planes, and during this time I have found the motive of these Masters to be so noble and so pure, and their insight into the mighty workings of the spirit of God so profound, and their advice and guidance so valuable on all planes that I place their teachings in a very exalted position, and when I find another teaching that contradicts what they have taught me and demonstrated to me while I have been in the spirit state, I naturally begin to question in order that I may see if there are any defects in the doctrine as it has been revealed to me, because truth only is valuable. An error, no matter how beautiful it may appear, is useless to humanity.

There are so great a number of ways of development of individual spirits and so many different temperaments and needs on the part of progressing spirits, that we cannot lay down a rule which shall be the way every spirit shall progress. Souls have free will and according to their will and desire will they seek to progress. The spirit of God is liberty to all souls and allows each and every one to seek his own method of expression, thus giving birth to infinite variety. If a soul seeks to incarnate once or a dozen times, that is his privilege, for through what he desires to do will his own natural progression take place. Freedom is a mighty principle in all planes of existence. But because one soul finds growth and power by reincarnating does not prove that all shall be under the necessity of reincarnating. The ancient Hindus saw the truth of reincarnation in a narrow way, and then turned their metaphysical minds to evolving a theory based on isolated cases, and from their mortal concept came the dogma of reincarnation; from their belief in the need of an avenging justice, they evolved the doctrine of Karma.

It has been stated by an opponent of reincarnation that "the life, which is (not) the soul, exists within the germ previous to its entering the egg; that the mother has nothing at all to do with creating the life principle; she merely sustains and cherishes a life or soul while it is developing enough to enter the outer world; that life which is the soul or the germ of a soul lived and existed within the blood of the male parent, and the male parent breathed it in from the ethereal atmosphere." This approximates the truth as it has been shown to me, except that I would use the word personality for soul, and state that the female egg fertilized by the male germ has as much influence in the making of a personality as the male principle; that the male and female mental attributes are blended into the creation of a new personality. And the mother has an incalculable influence over the forming personality during the period of gestation.

Again I quote: "After development and growth, also after birth, the germ can no more go back and become a germ again than a chick can go back into its shell. Nothing goes backward. All things go forward, and thus, reincarnation is an utter impossibility."

It is not stated, so far as I know, that the personalty evolved from the germ goes back into a germ again. The process as it has been shown to me by the Masters is like this: The personality created by the parents is in the image and likeness of the mortal parents, partaking of their mental powers and attributes, and if there were no additional power given to the personality it would never transcend the limitations of its parents' mind. But this personal mind draws to itself an evolved soul from the spiritual world, which becomes attached to the forming personality at the time of quickening, and according to its evolved power, whether strong or weak, musical or mechanical, refined or material, determines in a large measure in what direction the personality shall be different from its parents. It is limited in many respects by the laws of mortal heredity, unless its personality learns of the spiritual potencies within its own being and develops them to the overcoming of the mortal limitations. This evolved entity that reincarnates holds within itself the potencies of the highest state that it has polarized from, within it is the image and likeness of Divinity, and in its upward progression this golden germ of God-power will eventually gain the ascendency over all the attributes accumulated from mortal experience, and subordinate them to its wise purpose.

For the sake of clearness I will use a personal illustration: My personality is not a reincarnation; it came from mortal parents. I as a personality did not exist previous to my physical conception; and the personality and soul that reincarnated in this form did not become limited in consciousness to the limitations of my personal mind. He, my higher self, holds in his consciousness all the knowledge he has gained through a long past of mortal and spiritual experience, and when I am free at night from the limitations of this mortal brain my consciousness is blended with his (my soul) and we are one. And if after years in the spirit world should again desire to take up a physical body as an instrument for physical expression, I would not lose my present consciousness thereby, but I would be bound to remain in connection with that body during its life time, and as far as physical expression goes, I would be limited by the thoughts and feelings of that personality; but my own consciousness could still communicate with the angelic world, and in a large degree retain connection with its light and wisdom, and this accumulated wisdom would be the voice of intuition to my personality.

Those who would ridicule the truth of reincarnation hold before us the idea of an intelligent spirit going back into a Hottentot, an Esquimaux, an African or an animal in order to show the absurdity of the doctrine of reincarnation. Their ridicule is all very well, if directed against the old Hindu theories of reincarnation and karma which have been galvanized into life by the spiritual wave of the present time. It is not taught from the spiritual world at the present time that man re-enters the animal form or even seeks reincarnation in a form below his last incarnation. It would be contrary to reason and spiritual attraction for an intelligent spirit to even associate with the lower races of humanity, much less incarnate among them, unless he felt led to become a savior to them and could find no other way.

My teachers are all Hindus, but they do not teach truth as it is taught among the Hindus on the earth plane; to them the ancient teachings of transmigration, karma and asceticism are but grotesque images of truth evolved from mortal ignorance.

But this subject is too large for one article. I shall contribute more of my experience in a future article if it is acceptable to the editor of this paper.

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Lincoln and Washington Send Messages of Good Will.

My good friends, with joy do I greet you once more. I wish to say to you, that my spirit message, which was so well received by my earth friends, the publication of which made many hearts rejoice in both worlds, for the opening wide of this door between the seen and the unseen, allowing the easy passage of the denizens of the spirit world to their friends upon the earth plane, is much appreciated and enjoyed. And when you find a psychic, whose unfoldment is capable of sensing our near presence, and of giving utterance to our thoughts, it is both a blessed joy and privilege to return to earth, and to enter the presence of such a gifted soul.

My few words of address to night are for two reasons: First, to express my gratitude and appreciation of this delightful method to control, and, second, to introduce to you my friend, the noble spirit of my friend and co-worker, George Washington, who accompanied me here to-night. He will try to say a few words to you, and if your time is not too limited, he may succeed in giving a message to the world. I desire greatly to repeat the pleasure of my former attempt, when you can spare me for that purpose, some of your valuable time and vitality. The good old song of "Auld Lang Syne," my dear lady, you played at the request of my friend, George Washington, and you had many spirit listeners to your sweet music. Ah! you live very near the spirit world and have many unseen visitors every day in your quiet home. Now I will withdraw, and give place to my friend.

ABRAHAM LINCOLN.

A Communication from George Washington.

This is indeed a great pleasure, and a wonderful privilege to return once more to this little planet, called earth, where I once resided in a fleshly form, and lived my allotted time, till my life-work was complete. I repeat, my friends, these words, the privilege is great, and the pleasure is keen, to return once more to earth, and to voice my thoughts through the receptive brain of this psychic, with whose organism I can come in close rapport. Not a ripple mars the perfect harmony which I find in the peaceful atmosphere of this quiet seance room, every thought-wave whose vibrations I sense is full of peace and love for all humanity. Now that I have gained such perfect control, may I be allowed to still further tax the time and vitality of this sensitive, and send a message forth to the children of earth, replete with the ripened experience of my many years of progressive life in the spirit land? With many thanks for the courtesy, I will now address the general public through your organism.

A Message to Earth, from the Arisen Spirit of George Washington.

Though many long years have passed upon the earth plane since I enjoyed a residence among you all, think not for one moment, ye dwellers in the terrestrial world, that I have ceased to regard with interest, your plane of material existence. Deem it not impossible or extraordinary that I have been an active and useful guardian and protector of all the interests of Humanity and helped to guide and direct the many important phases of your spiritual growth and unfoldment. From this side, the realm of causes, the true Home of the Soul, I have given my aid in the formation, development and progression of the laws of the many material forces needed for the enlightenment of humanity. The honor given me by the children of earth since my departure to the higher life, the appellation, "Father of His Country," I truly appreciate and endeavor now to truly deserve that beautiful tribute by my earnest, active work here in the spirit spheres, in the protecting love and watchful care I am constantly sending back to the children of earth. Ah! how clearly from my home above, do I see the need of earth people for the protection of a father's loving care! The Infinite Father of all the Universe doth choose from his loving family of progressive, aspiring souls in these higher spirit spheres, certain fitting, developed spirits, as instruments of His Power, to guide and influence the loving children on the earth plane.

Many inspired teachers, the poets, philosophers, sages, and those who, in their humble walks of life, live the pure Christ life, are the chosen ones of the Infinite Father, as they do their appointed work nobly, and live the true, unselfish life of the Spirit, they unconsciously shed a radiance over the undeveloped portion of humanity, and bless and purify all souls who recognize their true worth and useful lives.

There are those upon earth who truly live the Christ life, and they are the chosen teachers to whom the wonderful medium, Christ himself, from his high place in the heavens above, sends down to them loving waves of thought force, which purify and strengthen them for their chosen work. With what different views I now regard religion upon earth. My broader vision, my enlarged field of labor enables my spirit eyes to pierce the deep mists of superstition and ignorance, which have so long enveloped the world in darkness. Some of the grandest truths are the simplest, and easiest understood. "Except ye be as little children, ye cannot enter the kingdom of heaven." The simplicity of life is one of its greatest charms, when rightly understood. There are many souls upon the earth plane who are living truly the life of the spirit, and who have reached to the heart of things, and found the pearl of great price. Religion, to all such souls, is in daily living a pure, unselfish life, in "doing unto others as you would have others do unto you." Their daily lives are earnest prayers, whose incense ascends to heaven above, and adds constantly to the glorious beauty of the spirit land. In the world of politics, when true religion shall sweeten and purify the lives of those who actively engage in its engrossing pursuits, when treachery will give place to honest dealings with one's fellow-men, when ambition will give place to the highest, noblest aspiration, when honor will be given to the truest and noblest men who are endowed by nature with the best gifts, which make them the right men for the right place, the men best fitted to fill the presidential chair, and the same rigid rule be applied to others who seek high offices, then your country will be ruled aright.

Improvement is needed everywhere, in everything concerning the interests of earth. Better men, better laws, purer motives, nobler zeal, and active, unflagging work in every direction is necessary for the uplifting and betterment of humanity.

But the spirit world both sees and understands the needs of humanity. Our annual spiritual convention forms the laws, guides the affairs, and superintends generally, all the important affairs on the earth plane.

But I hear you say, "Why, then, are they so faulty? Why this discord, this seemingly backward road of retrogression? Why so much warfare, and such a general disturbance over the whole globe?"

Ah! my many earnest inquirers, your earth vision is necessarily limited and narrow, which causes you to ask such a question. It is good and necessary for humanity to pass through these eras of conflict.

Without a struggle, there could be no growth. Without these dissensions and conflictions in human life, there would be nothing gained, no victory won. Otherwise, all would be stagnation, death. In your manly, heroic efforts to gain freedom, liberty, the world is growing stronger, better, more spiritual, and you are fast nearing a new dispensation, when the light of a true and broader religion will so brighten with its radiance the whole world, when warfare will cease, and peace will reign, for spiritualized man will have climbed to the glorious heights of unselfish love and purity, and the "New Kingdom" will be received with acclamations of joy by the children of earth, who will then realize more fully the perfect love and goodness of the Infinite Father of all.

Millions of arisen spirits are eagerly watching with joyful pride, the spiritual unfoldment and purification of humanity. The two worlds are so closely blended that it is as one, and daily, hourly, are they coming nearer and nearer together, so closely entwined that the thoughts from either side will be heard as clear as our audible tones at present. The day will come yet upon the earthplane, when spirits will become visible to the mortal eyes as a daily, common occurrence. Oh! ye denizens of earth, receive and accept my message as a prophetic utterance, from the ripened spirit of the "Father of His Country."

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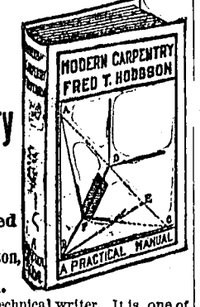
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Judge not, lest ye be judged, means judge not at all.

Read by the spirit and not by the letter, applies equally to the learned and the unlearned, the old and the young, the wise and the foolish.

Do unto others as you would have others do unto you, constitutes you the judge of the wants of all the others, compels you to treat the sensible and fanciful, grave and gay, preacher and player alike, because you are free to indulge your wants separately and singly, without regard to age, sex or condition. You not only ignore others' feelings, but it forces you to do so. If your wants are the opposite of the wants of others, no matter.

There are circumstances where the Golden Rule is beautifully applied. In cases of distress, and help is given, it is noble; but the Rule Golden is unqualified, is without limitations or boundaries, is expressed in the broadest sense. Under it, little children have the right to do anything to you that they would have you do to them. The foolish, ditto. How often we hear the expression, "He is his own worst enemy." He is still free to offend and insult others because he is only doing what he wants them to do to him.

"There are natural prejudices or strong emotions and passions of mind, which forcibly pervert the intellectual views."

Brother N. B. Freeland, in No. 738, The Progressive Thinker, says: "If a criminal, being tried before a jury, was shown to be of exceptionally bloody cruelty, and beastly heartlessness, the Golden Rule would compel every juror to acquit him, because every juror would wish the defendant to do the same to him, regardless of the question of guilt or innocence. It would compel the acquittal of every criminal placed on trial." There will still be those that "have eyes to see and see not."

Brother J. Rigdon, in No. 737, The Progressive Thinker, intimates that I lack spiritual mindedness. The Pope is superlatively spiritual minded. The Jesuits fall next into line. Those of least sense use the term most flippantly. The term is vague at the best. If the term is used in the sense of fineness, one may have a fine mind and lack both good sense and sound reason.

Dr. J. H. Randall, in No. 739, The Progressive Thinker, says he "believes sound argument can be adduced showing Mr. Baldwin's position untenable, and that he is in error." Then follows an extended address, without a word taking up my reasoning and trying to prove it erroneous. Forty-nine-fiftieths of the address is what I do not deny. Had he named the address, Progress of Evolution and Developing Socialism, instead of the Golden Rule, it would be masterly and profound. I will extend my reasoning. Formerly the Doctor was a medium and an enthusiastic Spiritualist. Then he urged others to investigate Spiritualism. He is changed now. He has organized a "Church of the Golden Rule," with the motto, "One world at a time." To be consistent and practice the Golden Rule, he will advise all the Spiritualists to wash their hands of it; advise the heathen to give it a wide berth, and advise everybody to shun the Spiritualist papers as they would so much poison.

In the same issue of The Progressive Thinker, Brother Wm. H. Rogers says: I am "wanting in those qualities which are found in the man living the true godly life." As he fails to explain that I may know what he means by a godly life, I cannot deny the charge. I have worked for open Spiritualism. He hides behind a closed door order, with a Christian name. If that is godliness, I yield the holy palm to him. He says 'He organized and helped to carry into practical operation the Order of the Golden Rule at Madison, Wisconsin.' It is a secret one, after the manner of the Masons, only very much milder. A mild initiation is required. Without such initiation not a man of the great outside public can have a ray of its light. On page 4 of the constitution it reads: "We believe Spiritualism is true; that there is no death, and to promulgate the doctrine of Spiritualism do adopt the following constitution." On page 12, the By-Laws say: "Any person shall be eligible to active membership into the order who shall signify his or her belief in the doctrine of the Golden Rule, and who shall evince an earnest desire to carry out the principles for which this order is formed." As has been seen, the order is formed to promulgate Spiritualism. Before a stranger to Spiritualism has the least chance to investigate it, he must swear to promulgate it. It is a psychological crime against nearly all of the mortal world, and the entire spirit world. No one that reads the constitution critically, before joining, and who is not already a Spiritualist, could think for a moment of going in. I think Bro. R. would not now be a Spiritualist had there been no other avenue to Spiritualism than through the mystic portals of his order.

Ostensibly Brother Rogers' "Order of the Golden Rule" is to promote Spiritualism. Really it is an obstacle to its expansion. He is a truly godly man.

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A Prominent Spiritualist Passed to Spirit Life.

On the 8th of February, 1904, Gilbert Sherman passed from his cozy home in Coldwater, Mich., to the life beyond. He came to this world April 15, 1814, in Wayne county, New York, and at the time of his death had nearly reached his 90th birthday.

Born in the cabin of the pioneer, his young life environed by wind, wave and stately forest, he grew to early and vigorous manhood. At 20 years of age he emigrated to Michigan, then a territory, and began the battle of life in the wilderness. His untiring industry, frugal habits, large moral and intellectual endowment, brought to him rapid success. He later emigrated to Indiana, and then to Missouri, where he carried forward extensive business operations and held many offices of public trust, which he discharged with the utmost fidelity. His first wife having died in 1869, he married Miss Mary C. Disler, and moved from Missouri back to Coldwater, Mich., where they lived to the date of his death.

Gilbert Sherman was a strong and commanding figure, intelligent, honest, temperate and industrious. His creed in all the daily walks of life was absolute justice to all; his religion, to be good and to do good. Men trusted him and believed in him because he was honest and sincere in his conviction.

He was an ardent Spiritualist. Death to him was simply transition to a higher life. Long and patiently did he wait for the hour of his deliverance. His passing takes from this world a strong character who lived to work and mold the best part of the last century, and witness the birth of the new.

His funeral services were conducted by the Odd Fellows of which order he was a member, and Hon. A. A. Milines delivered an eloquest and touching address.

XXX.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

Your Contribution

To the Mediums' Fund in the N. S. A. Treasury, be it large or small, will

do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker, and in fact every man and woman who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause is worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.



☞ It ought to be a pleasant duty to care for those whose lives have been sacrificed upon the altar of a truth as palpable as is that of the eternal truth of Spiritualism. It is a shame to have to acknowledge the neglect of this duty by begging for their support when afflicted.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

Church of the Spirit Communion, Kenwood Hall, 3308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aicken, will give spirit messages. Come and learn the truth.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

At Pennville, Ind., on the morning of Feb. 26, 1904, the silent messenger came as a blessed angel of release to Charles H. Rose, aged 55 years. For the past year he had been a sufferer of several paralytic strokes. He leaves a wife and three little girls. He was a kind husband and father, and a firm believer in Spiritualism. Funeral services held at the late residence, conducted by Mrs. Elmira Jones.

A FRIEND.

Beulah Marie, the infant daughter of Mr. George Newcomer and wife, passed to spirit life, Feb. 29, 1904. The services were conducted by Rev. L. M. Oles, of the Psychic Research Society of Allegheny, Pa. L. M. OLES, JR.

Passed to spirit life, Mrs. L. A. Barr, Lyon Sta., Pa., on Sunday, Feb. 28. This estimable woman was greatly afflicted with bodily suffering. Her freedom from pain and entering into the bliss of spirit life, life forever with the waiting dear ones, was an occasion of more joy than sorrow to the ones left on this earth sphere. Mrs. Barr repeatedly said her last years were her happiest. She attributed the cause to her knowledge and acceptance of Spiritualism. Circumstances did not permit her knowledge of the phenomena, but in its philosophy she was very happy. Her friends here and there rejoice with her. MRS. KATE WEAVER.

Mrs. Margaret Vickers Murray entered spirit life, March 1, 1904, from her home near Calamine, Wisconsin. She was was a confirmed Spiritualist of over forty years, being one of the pioneer Spiritualists of Southwestern Wisconsin. She was a lovely type of womanhood, broadly liberal. She was mediumistic and ever willing to teach those desiring a better knowledge of the philosophy she loved so well. Services were conducted at her home, Botany Cottage, and at Union Grove Cemetery, March 3, 1904, by the Rev. T. H. Gilbert, curate of the Episcopal church.

CORA R. MURRAY.

Sunday morning, March 6, Mrs. Jennie Norris Taft, of Ashtabula, passed peacefully to the higher life, at her home in Saybrook, a suburb of Ashtabula. The funeral services were conducted on March 8, by Rev. Elizabeth Schauss, of Toledo, Ohio, and the remains were placed in the family burying plot at Saybrook. Sister Taft previous to her becoming a Spiritualist had for many years been a faithful church-worker, but when the moment of trial came the old belief could not stand the test; it had no consolation to offer that could give enduring comfort, and so it was that she was led into the investigation of Spiritualism, and had for many years enjoyed the unspeakable peace and comfort that comes from the understanding of its beautiful truths.

ELIZABETH SCHAUSS.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of help. I purpose. Proce 35 cents each. us." By Elizabeth Towne. Valuable for health. Price 25 cents.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections

The Progressive Thinker.

SPIRITUALISM--The Bright Star of Hope That Stands Eternal in The Heavens. Such Being the Case, Every Spiritualist should Contribute Something to Sustain Those Mediums who have worn themselves out in behalf of our cause. Common humanity, common decency, the angel world, and the ordinary sense of duty demand that our aged and infirm workers should be cared for. Read Mrs. Longley's appeal on the second page, and let it touch the strings of your purse as well as of your heart. Do not wait to do good by your will. Do it right now.

VOL. 29. CHICAGO, ILL., MARCH 26, 1904. NO. 748

INTRICATE DESTINY.

The Wonder Puzzle of Existence.

The unanswered puzzle of existence is the culmination of all human thought. The fearless thinker will inquire: from whence? to where? He would question the imperial stars that fleck the dome of heaven and glow silent through the night; then returning to himself, with awe realize how impervious is the shadow that surrounds the question of destiny. Man came because he could not help coming. But that is no argument. The same can be said of a dog or a horse. All are creatures of circumstance. All are here not because of any previous individual desire to be, but in consequence of the propelling drift of correlated events. They are helpless to come as they are to go. Each entity comes out of the depths with conscious surprise at its own presence, and recognizing its helplessness to shape its course or choose its being. It lives in a fortuitous relation to the time and events into which it has been projected—a wondering and dazed personality, unable to fathom the beginning of its course or penetrate the vail that conceals the mystery of future time.

Paine, from the other life, recently said to Mr. Burr, "I know that I am here and that I exist. I am not certain that I shall always do so." Faraday says in one of his communicated pamphlets, "there are here persons who left the earth life thousands of years ago. Nor can we ascertain that any soul has ever become extinct. But this is speaking for a very narrow margin. Thousands of years is not for ever. But from analogy we can believe that if in time the soul should wear out, its extinction will not be by any sudden collapse. The factors that combined to raise it into an independent existence required millions of years of transmutation and active construction to produce that result, and the effect from dead matter is so confirmed and prodigious that the waning to unconscious nothingness will be by slow and very prolonged decline. We need not dread or mourn over it, for if it is to be so it will be as inevitable as that our jet locks turn white with age."

Nowhere does nature halt and make a final rest. The order of the universe is change. Some vaunting soul may aver progression. But we have not seen enough to know if that boast can hold fact. Our knowledge would have to be omniscient to maintain that view. But change is constant and everywhere endures. Slow or swift, broad or deep, it permeates all things, everywhere operates, and reigns supreme. It is illogical to believe that it will not affect the soul after it has thrown off its material covering. We cannot conceive of thought as unassociated with motion and motion involves change. What the nature of the discarnate changes may be ultimately, we cannot conjecture..

If the soul had its origin in fortuitous relations, it is none the less precious on that account. That it has always existed as some theorists recently declare, is to me an unthinkable proposition. They further assert, that if this be not the case, if it had a beginning, it must necessarily have an end, and because of such reasoning they assert it had no beginning but always existed. There is no reasonable basis for such a belief; for no one knows by speculation if this necessarily follows. No one knows by what law a decarnated soul survives one hour. We know by frequent demonstration that a soul does maintain a continued intelligent personality, but the requirements of prolonged existence we are ignorant of. But if such life can be maintained for years, why not for an indefinite period longer? To begin with, we have no evidence whatever that we had an existence through all the past. If it were so we do not in any manner realize it, which is equivalent to not being at all; and that of which we have no knowledge whatever, has no existence for us. Every soul has a birth or starting point; every life in fact from fish to man, or from bug to bird. For every living thing is the culmination of desire and love. The commingling of the electric pulse of sex marks a new era in the universe; for it is the birth of a new individuality; a consummation that nature glories in. C. H. M.

Elkhart, Ind.

IDEAL AND REAL.

Comparisons Between the Ideal Life, and the Real.

It is a grand thing to have an ideal, a vision of possible attainments; to realize that there is something superior to the present condition of life, and that it is possible to attain unto that advanced state. Without the incentive that comes from catching a glimpse of that idealistic life, existence would hardly be desirable. As we move along life's journey the gradual unfoldment of that superior state is an encouragement to advance; there is not enough revealed to dazzle and bewilder us with its glories, for that would nullify if not actually destroy the inspiration that is needed for advancement.

But after all in our efforts to solve the intricate and perplexing problems of life we have to come back to the solid ground of reality and deal with them as they actually exist. The parent or teacher, however anxious they may be to have their child or pupil receive instruction and become a proficient scholar in the higher branches, knows that while its mental development is only adapted to kindergarten instruction, it would be folly to undertake it on more advanced lines.

Life has not developed up to its present state by a few convulsive efforts, but through the slow and many times painful process of evolutionary growth. The hardened crust of old conditions was not easily burst asunder, giving the soul a greater freedom than it formerly enjoyed, but energy was needed, and of that kind which intelligently understood what was needed, and realized the strength of the forces that were arrayed in opposition to the ideal which was to be attained.

In the political, social and religious struggles that were needed to lift humanity out of its lower levels, on to a higher plane of life, this fact had to be kept in mind, that while the vision was idealistic, to be successful in attaining unto that state, human society must be ready to deal with the actual, according to its present state of development.

When our Revolutionary forefathers, inspired by the high ideal that was presented to them in their announcing the truth that all are created equal as far as the right to life, liberty and happiness, knowing that that announcement was in antagonism to the established systems, and in the face of the arrogance and assumption of special privileges by the British government, would it have been doing justice to the cause of human liberty and right, according to the highest conception of the moral law, if they in their anxiety for peace had submitted to the aggressive tyranny of the British government? That it would not have been right will be apparent to every one who intelligently studies the law of cause and effect. However high their ideal, there was the actual, and the problem had to be solved; and sentimental ideas of what mankind should be in their dealings with each other could not bring the needed solution. It had to be solved according to the present development of life.

The ideal in time becomes the reality, and moving on before as a pillar of light it is leading life upward to higher planes of existence. It must always be something superior to the real or it ceases to become idealistic. It is not the idealists that are the dreamers; they are the most practical and potent forces in the advancement of life. The dreamer is lacking the inspiration of idealism, and contented with the antiquated systems, has no desire to change, supposing that perfection has been attained; but not so, when one height has been scaled there appears others in advance. This is eternal progression, to realize the fact that we never will arive at that spot where life will cease to unfold to us greater beauty and glory.

Human history is replete with instances where individuals have felt the inspiration of a great ideal, and under the leadership of those souls who were dominated by those advanced thoughts, human life in its political, social and religious phases was lifted up to a higher level. They were the explorers whose mission it was to open up what to the vast majority of human life was a misty shadowland, and was not to be explored. The possible is steadily encroaching on the impossible, a broadening of the boundary lines of human understanding and power, and placing human life where it rightfully belongs, where it can have more perfect dominion over the forces of nature to which it is now subject.

HAMILTON DEGRAW.

Shakers, N. Y.

THE PILGRIM.

Dr. J. M. Peebles Scintillates at San Diego, California.

DR PEEBLES' DEDICATION ADDRESS AT THE OPENING OF THE SPIRITUALIST TEMPLE.

"How amiable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is this new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God—dedicated to the mental, moral and religious unfoldment of the soul—dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourners' tears, seeks to hasten the coming of the Kingdom of Heaven and breathes the spirit of peace on earth and good will towards men.

Spiritualism is the direct antithesis of materialism. The materialist strives to account for this magnificent universe through the interaction of matter and force—nothing more. The Spiritualist accounts for this living throbbing universe of life, love, and order, with its thronging intelligences through spirit, essential, immutable, infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

"PNEUMA HO THEOS"—"Spirit is God," said Jesus, and they that worship him in spirit and in truth, God being spirit, and man being made evolved in the image of God (which image is consciousness, life and intelligence) he is necessarily a spiritual being.

And it is just as natural for spiritual beings in all worlds, visible and invisible, to sympathize and consciously respond soul to soul, as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of Spiritualism, centering, you see, in God, and by reflection the moral constitution of man. Its phenomena are the scaffoldings useful in the building of the temple, useful to convince such materialists as Prof. Haso, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence; useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without Bibles, angel ministries, and spiritual marvels as witnesses to a future existence. Our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his love have changed, why should not these manifestations occur now? Did not Jesus say, "These signs shall follow them that believe," and "greater works than these shall ye do."

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc, from Joan of Arc to the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y.). These ministries called "Modern Spiritualism," are not new. Dr. Adam Clarke, the great Methodist Commentator, in commenting upon Saul and Samuel, said: "I believe there is a supernatural and a spiritual world in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals."

The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir Wm. Crookes of London, Leon Favre, the Consul General of France, Victor Hugo and others illustrious in science and literature.

THERE IS A COUNTERFEIT—A VULGAR AUTHENTIC SPIRITISM—AKIN TO OLD TESTAMENT NECROMANCY THAT DIVINES FOR GUINEAS, HUNTS FOR COAL MINES AND SCHEMES FOR PELF AND OCCULT POWER TO COMPASS SELFISH ENDS. WITH THIS I HAVE NO SYMPATHY. IT IS THE OPEN GATE TO OBSESSIONS AND DEMONIAC INFLUENCES.

True Spiritualism rightly and religiously interpreted—I speak for myself only—is in perfect consonance with the Christianity of Christ. It is in spirit catholic rather than iconoclastic—constructive rather than destructive. It seeks to build up no new and narrow sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Calvinistic; it would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious connections. These are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater, according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. Research, evolution, growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies and pronounced over fifty years, a "nine days' wonder," is steadily, rapidly merging into energetic and substantial manhood. It is in this and in foreign lands putting on a rational, religious and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encoffined, awaiting burial, and yet around those shattered vases mosses hang and odors of some lilies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable in the line of cause and effect for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our own hells. The good man ever carries the kingdom of Heaven within him. Christ, the illuminating principle of Jesus, the spirit descending dove, is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut to your guilt. "To your tents then, O Israel." Seance-rooms, O Spiritualists, make the weekly home circle an altar of religious devotion. Let the voice of prayer be there heard. Angels and archangels pray; demons in hades ridicule prayer. Prayer is aspiration, an uplifting of the soul to the good, the true and the Infinite Oversoul, whom the inspired John said is Love.

We are living in exciting, trying times. Wars are raging in the East. Great crises are approaching us, Are we ready? The tares must be burned. The times demand consecrated temples like this we are now dedicating, demand consecrated men and women, consecrated hearts, consecrated wealth, consecrated energies, more and better educated speakers, larger society libraries, more missionary enthusiasm, and more beautiful temples like this over whose doors I would see inscribed in letters of love, **"COME IN"** Come all ye that labor and are heavy laden! Come ye who are sad and broken-hearted! Come, mourners, and hear messages from the loved that have left the fireside home! Come all ye disheartened and disconsolate and here lay your burdens down! Come, O ye young, while the red is upon the lip, and come, O ye aged, whose white hairs are already silvery with the celestial light of immortality! Come all ye that seek sweet rest and the baptism of the new life! Come! for these temple doors swing outward and swing inward free to all.

Standing half entranced this moment upon the Mount of Vision, adown the ages I see doubt giving place to faith, and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth; vice to virtues; bigotry to tolerance, and grating discords to divinest harmonies. I see rising before me a new heaven and a new earth. I see waxing harvests and the gathering in of golden sheaves. I see consecrated temples like this, in all lands, crowned with the luminous words, **UNIVERSAL BROTHERHOOD AND ETERNAL PROGRESSION**, and what is a thousand times more glorious, I see walking in this renewed Eden of peace the living Christ, the Christ of the ages, and I hear the words, "SEEING THE TRAVAIL OF MY SOUL, I AM SATISFIED."

"The golden age lies onward, not behind,
The pathway through the past has led us up.
The pathway through the future will lead on
And higher. We are rising from the beast
Unto the Christ, and human brotherhood."

EVERY DAY.

Every day hath its dawn,
Its soft and silent eve,
Its noontide hours of bliss or bale;
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wind?

Each turning round a small sweet face
As beautiful as near;
Because it is so small a face
We will not see it clear.

We will not clasp it as it flies,
And kiss its lips and brow;
We will not bathe our wearied souls
In its delicious Now.

And so it turns from us and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

Yet, every day has its dawn,
Its noontide and its eve;
Live while we live, giving God thanks;
He will not let us grieve.

—Dinah Mulock Cralk.

The only effective criticism of a poor religion is the creation of a better one. I cannot accept the idea of the Bible that is taught by the Catholic church, I cannot accept the idea of the Bible that is taught by the orthodox Protestant church, because I cannot find any adequate reason for accepting the beliefs about it of either.—M. J. Savage.

A NEW GOD.

Errors of Theism—Superiority of Egyptian Deity—Woman Coming to the Front.

Theism in all its ramifications is the greatest impediment to human progression. Its adherents are blinded by creedal errors of idolatrous faith, paralyzed by old-time customs and prejudices, so ingrained in their nature. The religious bigot's idea of religious liberty for religious people, but not for Infidels and Atheists, whose solid facts and sound arguments the myrmidons of error cannot meet and refute.

What can theological teachers know or teach on a subject they admit is unknown and incomprehensible? The wisest god-believers confess this, yet they descant on the subject with vast assumption of knowledge, and make claims that rest upon their own assertions. Their arguments amount to nothing more than wild speculations and conjectures, of imaginary fabrication and the chewing of old theological husks, all in defiance of reason. They talk and write on God's laws, God's will, love, wrath, mercy, omnipresence, omnipotence, etc.—all of which are assumptions and unproven assertions. The human mind is lost in bewilderment and confusion in contemplation of this mass of incomprehensibility, and so it is not surprising that Theism produces insanity.

Theists are divided and sub-divided into hundreds of distinct orders and sects—some believe in one god, some in two and some in three gods, making a unity or duality or trinity, according to their several conceptions of a deity. Others believe in many gods, each possessing distinctive attributes, while another order of Theists teach that god is all things.

The Pantheistic god is the biggest one ever invented—so big that he includes and absorbs all other gods and all things, animate and inanimate, on the face of the earth. This is the highest attainable degree of folly and absurdity in theistic beliefs; yet people believe anything in the name of religion if you tell them they will be damned if they don't.

The Egyptian god, Osiris, Isis and Horus, representing father, mother and child, symbolized by the triangle, is a trinity that approaches some degree of consistency—natural, practical and within the limit of comprehensibility. The Christians in constructing their theology pretended to imitate this trinity with three male persons, "Father, Son and Holy Ghost," which made of it a pitiful farce. The intent was to rule out the woman, for that did not agree with their ideas of a deity. It is true they believe in and recognize "The Mother of God," but she does not belong to "The Holy Trinity." That would spoil it. We are truly glad that the modern woman is getting her eyes opened to see how the christian religion has degraded and enslaved her.

Now, it would be a new idea and enterprising project if a new sect of Theists should spring up to outrival and surpass the three-headed god theory of the trinitarians, by dividing God into four equal parts for a quadruple deity; and call it a quartet, or a quadruped, or a quadruplicate. They they would be prepared to do things on the square; and this would be no more out of order than other things, even more absurd, done in the name of religion.

The question as to whether the new God be male or female or a mixture of the two, could be settled by a Grand Council. They might compete successfully with all the old religious dogmas by putting a woman in it.

Woman is coming to the front admirably in these modern times, and when she gets to the front completely the old vagaries of religion will finally disappear. And this will be a fairer and far better world to live in when she shall freely exercise her natural moral powers for the redemption and salvation of humanity from error, ignorance, superstition.

We have observed that some modern god-believers recognize a wonderful god—noncommittal as to which god it is, yet it is either male or female, or both, or neither to suit the occasion. They show devotion to their ideal deity by retaining all its good qualities, while they reject all its bad attributes, thus making a new god out of the old one. We do not know by what authority or arbitrary rule they thus change the face of Theism, nevertheless, this is a hopeful, encouraging sign of progression.

Theists have no proof of a god, but seek to carry their point by assumption and vehement assertion, working upon the awe, fear, credulity of humanity by threats of dire disaster, punishments and curses for disbelief; and have charged opponents with infidelity, blasphemy, sacrilege.

The rudest fetishism has its fables, and no nearer the truth is the more pretentious. The Christian God is an enlargement of the savage's ideas, the ideal of man from a subjective thought made a personal being. Labored explanations are incomprehensible to man. These views originated when man was a savage—being conclusions from erroneous understanding of nature, matured into dogmas which fetter and pervert the reason.

The god question, in the mystery of its insolvability, has sharpened the sword of antagonism, and what the reason failed to maintain has been contested on the field of battle. The modern mind has, to some extent, broken the shackles of its theology and is free.

A. H. NICHOLAS.

Summerland, Cal.

I recognize the importance of the revolt from the awful dogma of predestined happiness for the few and damnation for the many. Slowly but surely the dreadful barrier of this old belief is being lifted from the heart of humanity. —Whittier.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

THE PHILOSOPHY OF MODERN THOUGHT.

"The cuckoo of philosophy has successfully laid her egg in the nest of theology." This statement by a modern writer is suggestive. It presupposes the presence of the principle of life and where a seed is deposited there is the possibility of an unlimited expansion. If I might first be allowed to bow to the clergy so as to bring in the conditions of toleration I would add to the statement by saying, when the young cuckoo grows up there will be no room in the nest for the other broods.

Pointed prophecies with pricks that pierce do more to hinder than hasten promising events. The wise man therefore watches with a keen eye the turn in the wheel of evolution and whatever of prediction is found in his declarations, if rightly understood, will mean help rather than hinderance to those even who are the most conservative and faithful in their worship of the antiquated.

A complete or entire egg means a seed-principle. A seed is enveloped in shade; where there is a shadow there is a substance. Substance is but the phenomena of an inner working principle or power; that power is everywhere. IT HAS BEEN STATED THAT IF A TREE SHOULD FALL IN THE FOREST AND THERE WAS NO EAR TO HEAR, THE FALLING OF THE TREE WOULD MAKE NO NOISE OR SOUND.

In the abstract the statement is true, must be true, because noise or sound is the vibration of air on the drum of the ear.

Then again it might be stated that the tree in the forest did not exist, if there was no eye to see it. If it were possible to remove the eye, the tree would still exist as the phenomena of life principle, but as that life is everywhere and cannot be annihilated and is the origin of all eyes and ears as well as trees, there is no power in the universe to destroy either the one or the other.

There is no existing power to destroy life or to remove it from a given point. The principle of life fills all space. A certain form of phenomena which manifests life may be removed, but only to give place to another form. The lower is subject to the higher. The higher cannot be displaced but by the still higher. This must be so. Thought can not conceive of a thing which has no existence expelling the everywhere present principle of life. The strong man armed who keepeth his palace is not only expelled by a stronger than he.

I have said that substance is but the phenomena of an inner-working power, and that power is everywhere present. Nature abhors a vacuum, and therefore never makes one—more correctly speaking never permits one.

To help the ordinary reader to a clear conception of important fundamental principles, let us turn to the word vacuum in Webster. There may be found the noun pointing to the word supra. Turn then to the word supra, the Latin preposition signifying above, over or beyond, continue to follow the line of the adjective until you come to the word Superlapsarian, from the Latin supre, above, lapsus, fall. Then read the full definition—"One of that class of Calvanists who believe that God's decree of election determined that man should fall, in order that the opportunity might be furnished of securing the redemption of a part of the race. The decree of salvation being conceived of as former, before or beyond, and not after or following the lapse or fall."

Opinions such as that expressed in said quotation could only be formed in the absence of knowledge of natural law, which governs the universal principle of life and is an eternal principle behind all phenomena.

The idea of an arbitrary and vindictive power creating an individual out of a grain of sand or a particle of matter and breathing into the same the breath of life that the individuals thus created without any choice of their own might be destroyed or subjected to eternal suffering, is too gross and crude to bear thoughtful investigation for a moment without the idea tumbling to atoms.

There can be nothing more contrary to natural law than the thought of the infinite principle of life destroying or planing for the suffering of part of itself.

It is a well established fact in science that all life is one, and that the infinite principle of life fills all space.

It takes infinite space to hold infinite spirit.

If a portion of life could be destroyed the remaining could no longer be the Infinite. This is conclusive evidence that nature not only abhors a vacuum, but cannot permit one.

There are certain things that God the Infinite spirit cannot do. God cannot lie, and as an old farmer very thoughtfully said, God cannot make a two-year-old colt in a minute.

Neither can God destroy life. God is life, God is law, God is love. These are principles eternal and indestructible. These principles can never suffer. They can never die. The spirit of life in the mortal body is in the first stage of individual existence. The child in the first grade at school is not sufficiently advanced in knowledge to understand the why and wherefore of problems being grasped in higher grades nor the far-reaching purpose of the discipline of the school. Those who witnessed the late fire in the Chicago theater where six hundred, or over, human beings were subjected to conditions resulting in the change called death, were horrified at what they believed to be a dreadful destruction of life. There was no destruction of life. Life is indestructible. There has never been a single individual life lost since the world was first inhabited.

For the development of the race it was necessary that a shroud of darkness should be wrapped around each individual with just enough light for development. It is thus with every form of life with,

"Here and there a glint or gleam
To moderate the gloom."

All life is thus developed.

The negative conditions are absolutely necessary for the development of the life principle.

The knowledge of natural law now being attained to by the race is lifting the gloom by unwrapping the shroud. The continuity and indestructibility of life are now understood as fixed facts.

There are no accidents in life. Accident presupposes something unforeseen and unprovided for; such cannot be under a perfect law behind which stands Infinite wisdom, power and love.

The unforeseen and unprovided for can be found only in the budgets of finite governments.

If there are no accidents the reader may raise the question, where does the human responsibility point cease and the divine law begin? The divine law is expressed without beginning or end, it is infinite and therefore includes all things. But what about the neglect, oversight or wilful act of the individual? What of the man who plans for the destruction of the steamboat or passenger train?

Infinite provision covers everything. It cannot be that Infinite Intelligence was unaware of the coming event of the Chicago theater fire. Now, if it was a disaster in our acceptation of the term and Infinite Intelligence knew of its approach and failed to give warning so as to obviate the same, then God or goodness is to blame for the disaster.

This cannot be so.

Infinite goodness cannot be to blame for anything.

If through a deliberate act on the part of some individual the fire occurred, that individual must suffer according to the measure of his violation of law. Where there is no law broken there can be no suffering. When we say the innocent suffer with the guilty we make a statement which has no basis in sound philosophy. Such a statement may appear true, but can only so appear to the mind that has not yet discovered the even poise of divine government.

When such a discovery is made men will not be punished as our human laws now punish, but will be educated so as to assist them to a higher plane and will be left to learn obedience through the chastisement of divine law in the remorse of their own spirits. This is the only natural retribution and is according to the divine plan.

The logical mind apprehending sound philosophy must ever discriminate between the suffering which results in deformity of spirit through personal disobedience to divine law and the trials which come through the disobedience of another. The former suffers as the evil-doer, the latter is the Christ suffering. They are distinct, yet both tend to ultimate good.

Knowing all things and making provision for all so that all things work together for the good of all is the principle of the divine law behind which stands Infinite wisdom, power and love.

WM. STRONG.

Hamilton, Canada.

THE LAW OF NATURE.

The sweet birds sing their songs of love
To the birdlings in their nest;
They sing to them the love of God,
Within their feathered breast.

The birdlings hear and soon repeat
Their melodies of glee;
They love the God of nature
In that dear old sheltering tree.

They build their nest a model home
From nature's bounteous store,
Possessing now, material
They never owned before.

All nature to their needs responds,
They gather with delight;
They know no God or peasantry
Their happiness to blight.

Now step across the border-line
And view the creature man;
Made in God's own image,
Christened ruler of his plan.

Instead of love's sweet melodies,
You hear the wail for rest;
The famished mother's darling babe
Lies starving at her breast.

Oh, Nature! Sweet abiding grace,
Why have we from thee strayed;
And brought about this sad unrest,
When all thy laws are staid?

We see thy bounties everywhere,
In every land and clime,
Extended to thy creatures free,
For all thy wants sublime.

The laws of nature never change,
In any time or age;
Her offer to the last born babe,
She offered to the sage.

So learn the lesson she doth teach;
Her rules are strict but true;
You must conform to nature's laws,
She cannot come to you.

THOMAS H. FARMER

Braddock, Pa.

IF WE KNEW.

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy crowded street;
If we knew, our pace would slacken—
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we could fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell—
That some word we've lightly spoken
Pained and wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely
Smiles of sympathy so sweet.

—Frank L. Stanton.

The man who resists a tendency will not have to regret a habit.

MISSIONARY.

Monthly Report of Mr. and Mrs. E. W. Sprague.

During the month of February we visited four local societies, served the Michigan State Association at its mid-winter meeting held at Jackson, Mich., did the preliminary work of the Indiana State Convention, and helped to complete the organization.

The Michigan mid-winter meeting was a very successful one in point of numbers in attendance and in the presentation of the philosophy and phenomena of Spiritualism. The work of the mediums and speakers present was of the highest order and of the most convincing character. Much good for our cause and the cause of organization was accomplished.

We visited Sturgis where we held four meetings. We succeeded in chartering this society with the Michigan State Association. This society owns the oldest Spiritualist church in the world. Hitherto this society has held aloof from the state and national organization; but now that they come to see the great good that is being done by these organizations they have gladly swung into line and taken a charter with the Michigan State Association. One by one societies as well as individuals who have not favored organization are coming to see the mighty importance of organized co-operative work for Spiritualism.

At Flint, Ind., we found the little society that we organized three years ago, still active; it has only a dozen members, yet it has held regular meetings once in two weeks ever since it was organized, besides holding an occasional meeting in a public hall whenever they have been able to secure a public worker.

This little society has paid its dues and taken up a collection once each year for the benefit of the N. S. A. It has never deemed it a hardship, but a privilege to thus help the good cause along. It has lost one or two of its most active members by their passing to the higher life but they have never become discouraged in the good work. The members will see to it that no one of their society is buried by an orthodox minister, but when one shall pass to the higher life a Spiritualist funeral with a competent Spiritualist minister will be in attendance to comfort the friends and carry out the wishes of the arisen one. Some other societies might profit by emulating its methods.

The Lafayette (Ind.) society that we organized recently, is doing nicely. It has leased the Universalist church of that place for one year, and when we were there they were having it re-papered and refitted. The members are working hard to place Spiritualism on its proper plane and to lift it out of the disrepute into which the "fortune-teller" fakirs have dragged it. The cause is safe in the hands of this society and will be vindicated and defended, while its teachings will be properly presented to the public through the efforts of its members.

We stopped at Elwood, Ind., and held a seance on our way to Anderson, Ind., meeting with some of the good friends there, and then went on to the State Convention.

The Indiana State Convention which was held at Anderson, Ind., Feb 26 to 28, inclusive, was a grand gathering of the representative Spiritualists of the state. It was a very harmonious convention and most excellent work was done. Among other things the following by-law was adopted:

Art. 11 of the By-Laws of the Indiana State Spiritualist Association—Sec. 1. The president shall appoint one superintendent for each congressional district in the state. Said appointment to be approved by the board of trustees.

Each superintendent shall have the supervision of his own district under the authority and direction of the said board of trustees and shall co-operate with the president in missionary work, and, together shall devise ways and means by which missionaries may be employed in his territory.

Sec. 2. The superintendents are authorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries.

Sec. 4. Superintendents shall make quarterly reports to the secretary of the state board of trustees of the financial and spiritual condition of the societies under their respective charges.

Sec. 5. The superintendents shall report to the president the presence of any person or persons in their respective districts known to them to be unworthy of confidence, or impostors doing or attempting to do business as physical or mental mediums or both, or teaching or attempting to teach the religion of Spiritualism.

Sec. 6. It shall be the duty of the president upon the receipt of such information to forward to all of the superintendents a copy of the same, together with instructions to the superintendents to make copies of the same and to forward them to the secretaries of the societies under their charge, to the end that the public as well as the Spiritualists and our genuine mediums may be protected.

With this provision of the by-laws properly carried out, societies may be kept alive and made stronger, new ones will spring into existence.

Quarterly meetings in which the societies of a district may participate will be inaugurated, mass-meetings and conventions held, circuits arranged with good speakers and mediums placed upon them, and many other good things may be done to carry the work into every part of the state.

The appointing of superintendents, as this by-law provides, will be a great help in driving out unscrupulous persons who disgrace our beloved cause, as provisions are made by which they may be published to every society in the state. This may be carried to every part of the United States and our cause freed from them and the innocent people protected.

We are receiving letters from different parts of the country telling of the awful havoc these fakirs are creating in our ranks. Some of them have the "gall" to announce themselves as N. S. A. missionaries, which according to law, makes them candidates for the penitentiary.

Here is an extract from one of these letters. "This city has been overrun with frauds and self-styled mediums. Last fall Dr. ——— (giving his name) came; sent, so he said, to organize. He had a fine hall three nights. He was 'full' each night and then had 'jimjams'; called it 'obsession'; then left the city. There is a Dr. ——— now on trial, brought on requisition (from another state) for swindling, who was here posing as a clairvoyant and trance medium. He got sums ranging from $100 to $500 from several parties here whom he made believe he could tell them where large sums of money were buried. And so of some of the phenomenal mediums who have been here; they have been detected at fraud, or drunk. This has given Spiritualism a bad odor, and made the more intelligent people very skeptical."

The above is a fair sample of these letters, though some of them tell the story in detail, causing tears to fill one's eyes while reading them. Societies are ruined, people robbed, cheated and deceived by these land pirates and all in the name of our beautiful Spiritualism.

Let the Spiritualists of every state association appoint superintendents to look after their interests in their allotted districts, and thus help to free ourselves from this condition which threatens the ruin of the good work of Spiritualism in many localities.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

A Great Astronomer.

He Illuminates Our Columns With Scintillating Thought.

MIND RAISED UP FROM MATTER.

By Professor Edgar L. Larkin.

And now comes good Brother Geo. W. Lewis, A. M., hailing from San Francisco, with a two-column article in The Progressive Thinker, for Feb. 27, in an endeavor to shake up the solid Echo Mountain, and the Lowe Observatory. And Brother Francis, up at 40 Loomis street, Chicago, goes on dreadfully, saying that it is a trenchant, well-reasoned criticism." The trouble came because, just an astronomer committed the unpardonable "Great Psychological Crime" of writing in the "psychic way." And this is a mystery—why psychologists do not like astronomers to write about mind. One would think that explorers of the siderial universe would be the very ones able to "cut mind out of space," and bring it to the earth all ready for use. Mr. Lewis opens up by writing, "Had the article been written by a layman, it would have received the ridicule of the general public." This never struck me, for the one universal testimony of the history of man is that every discovery, without a noted exception, has not only met ridicule from the "general public" but intense ridicule, invective and scorn, from those who displayed A. M., LL. D., B. S., etc., in several prominent cases. Thus Benjamin Franklin's original paper on lightning rods was excluded from the Philosophical Transactions, and fierce denunciation was hurled at his devoted head.

Young's proofs of the undulatory theory of light was abused by the Edinburg Review as follows: "It contains more fancies, more blunders, more unfounded hypotheses, more gratuitous fictions, all upon the same field, and from the fertile, yet fruitless brain of the same eternal Dr. Young."

Thomas Gray, by the same scientific journal, was declared insane because he said railroads could be built and operated, and suggested that he be thrust into an insane asylum. Scientific men testified that no locomotive could exceed twelve miles per hour; and ocean steamers were declared impossible. Even the Academy of France hurled ridicule at the great astronomer, Arago, for saying there could be an electric telegraph. Fossils of animals in solid stone, millions of years old, were declared to be special creations, all at once. Chloroform, hypnotism, all reforms in medicine, met with withering calumny; and the list may be extended. The theory advanced that mind is a phase of matter is not new, it is as old as Hindu philosophy.

Mr. Lewis writes: "For while the assertions in support of his propositions are numerous, his evidence is most conspicuous by its total absence." True, for none living among men know what mind is, and therefore all proof is impossible. By far the ablest psychologists that ever lived on earth were the mighty philosophers of India; they reveled for thousands of years in the most critical analysis of mind, and failed utterly to find what it is. One theory put forth by them was that mind is unutterably refined tenuous matter. No trace of proof was offered. The atom of hydrogen is so minute, that if the minds of men should become perhaps one thousand times more acute, they, then, would be unable to begin to think of its smallness. But J. J. Thomson has indicated that there are bodies of only the one-thousandth of the mass of the hydrogen atom. He gave the name—corpuscle—to these bodies, and the entire world of science adopted it. The most refined speculations of the Hindu sages, did not ascend to this division of matter. They are beyond the infinitesimals of any mathematical order. They are now known to be electricity itself, pure and simple, or to be filled with it to saturation.

Again, Mr. Lewis says: "But he fails to intimate, even, how matter, though divided into infinitesimal particles, can be transmuted —'raised up'—into mind." The reason for this omission is, I do not know what mind or matter is. Yet, I now believe and have believed from my boyhood, that mind is inconceivably refined matter.

He asks, "Is there any evidence in support of his proposition?" Not that I am aware of; still my belief that mind is matter is now stronger than it was fifteen minutes ago, when I began writing this note. No shadow even, of proof has ever been given to me that I have a soul, still, I persistently and obstinately believe that I possess one. With ever-increasing obduracy, I now believe that this soul is made of matter. Back of this belief, I have forty centuries of the most profound, occult, esoteric, arcane, and refined literature and philosophy of the Golden Age of India, in its antiquity.

Countless millions of human beings have lived and died in the belief that mind, soul, spirit, thought, ego, all are composed of matter. Literature teems with the term, "spiritual body," the word "body" meaning an object made of matter. Else the words "body" and "object" could not be used. However this belief of vanished millions does not make the doctrine true. No combination of microscopes mentioned by Mr. Lewis, will ever be able to see a corpuscle, but, they are known to exist. If the metal in a one-grain pharmacist's weight be expanded so that its particles should fill an ordinary room, the rarity would be far beyond human comprehension, but let it be divided so that its corpuscles will fill sixty-six cubic miles of space, then all concepts formed in the brain of man concerning the tenuity are utterly useless. Yet, this was the state of matter now in the sun and planets when expanded to distance, half-way to our nearest neighbor.

Mr. Lewis is in a worse condition than I am, for he comes right out and quotes Oliver Lodge thus: "Again, speaking of the ether, he says: 'Substance it may be, matter it is not.'" Here is an assertion wilder than any that has appeared in history before. The words read "substance is not matter." No trace of proof is offered, no distinction is given between the words, and no hint is given that proof exists. The literature of the occult world in all ages, presents repeated accounts of mind moving gross matter. Statements have been made under oath that weights, furniture, and human bodies, have been lifted into the air by mind. Whole books are now appearing here and in Europe on "thought power." Electricity is defined as "power," "force," energy," "mode of motion," "activity," and the like, but it is also known to be matter, for its ultimate Thomsonian corpuscles, are matter for they have inertia, the inherent property of matter.

Entire millions of human beings for centuries, believed that mind existed before matter; and at this point I could go on writing ten hours per day for a year, searching the labyrinths and mazes of Vedanta, Samkhya, Yogi, Nyaya, Mimamsa, Vaisesshika and other primeval Aryan philosophies in their explorations of thought, human mentality and soul, and then be no nearer the origin of mind than in the beginning. Nor matter. Which began first, or whether both came to a beginning simultaneously, or whether either ever had a beginning; or whether mind was made out of matter, or matter out of mind, are questions unknowable in the present state of the human mind.

Here are a few archaic Hindu speculations: "The covered germ burst forth from mental heat. The ray shot across them." "The existent sprang from that which existed not." Grand Hymn of Creation Rig Veda X. 72.

Here in the infancy of man, it was thought that made the germ of the universe burst forth. How the "covered germ" came to be is not mentioned, and no allusion is made to proof.

Here is the venerable Aryan Hindu law-giver Manu's account of the beginning. Nothing is done in universe building until Deity makes himself visible to mind. Thus, "He, whom the mind alone can conceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the Soul of all Beings, shone forth in person." "From the Supreme Soul, He drew forth mind, existing substantially, though unperceived by sense; immaterial, and before mind or the reasoning power, He produced consciousness, the internal monitor." From Aryan, Hindu, the Laws of Manu.

Literature does not present anything to compare with this. It was committed to writing at least 1,500 B. C., and Max Muller shows that the text was memorized for centuries before the invention of writing, and after being considered too sacred to be written. Thus Deity produced consciousness before reason. And this: "Before them both, he produced Soul, or the first expansion of the Divine Idea." Laws of Manu Book I. Not a verse in the fifty-four Bibles of mankind ever mention the word proof, and no religion ancient or modern contains an intimation of proof. And strange to relate, since Mr. Lewis replied to me, I have looked over great books on psychology, making intricate research into every known ramification of mind, and in no book, was the slightest notice given of proof. Therefore, when my critic asks for any hint of proof that "Mind is raised up from matter," I at once collapse. Were he to ask me for proofs of any religious belief whatever, I would swoon again. Thus no proof has ever been found for any historic religion; yet the millinos keep on believing, and always will. I believe many things without a shadow of proof. The vast works of Kant, Spinoza, Hegel, Dugald Stewart, Sir William Hamilton, Herbert Spencer, McCosh and all other psychologists, and logicians rear their colossal fabrics, not on proof, at all, but on "Intuitions of the Mind."

In my ignorance of the nature of mind or its cause, I always when taking up a book on psychology, fall to theorizing, striving to invent hypotheses that will account for the facts noted. In these imaginings, I found it easier to **think** that mind was made of matter, than that matter **was** manufactured from mind. Many wise Aryan psychologists thought for centuries that the latter is the simplest. Mathematicians do not think they have proof unless they can get the clutch of mathematics on the case. A lodge, stock company, society or club, has laws and by-laws, little minor rules. Now mathematicians revel in the fact that the law of gravity of Newton and the three laws of Kepler, are rock-hewn mathematical laws of Nature. But some stupendous discovery may be made, besides which these majestic laws will dwindle to mere by-laws. The entire universe of what may be termed finer forces, or finer matter, awaits exploration. Some deny its existence, while others of finer minds, already see its ineffable majesty approaching, like a ship out of mist. Beware of calling for proof, it is immense, for all that has happened on this planet under the heads of metaphysics, religion, psychology, theosophy, philosophy, logic, and hypotheses in general, have no trace even, of proof.

We live in a universe so inconceivably large, and whose works require such vast periods of time for their consummation, that the entire existence of man affords a mere glimpse. He gazes a moment on the stupendous scene and dies. How would a microbe that lives but one hour, be able to write a history of the world? All that we know or think we know may be so insignificant, that it should not be brought forward in any case as proof. Proof in this world is scarcer than radium and hard to get. When secured it is seen to be immense. I will be glad to fall in with anybody in person or by mail who has knowledge based on absolute proof.

I wrote: "Alcoholic and other poisons acting on brain cells can disturb, distort and finally destroy the mind." Mr. Lewis quotes this and adds one of the most remarkable sentences ever printed: "This assertion is simply gratuitous." Now I hereby assert that I have seen human minds destroyed by alcohol.

Mr. Lewis refers to the experiments of Professor Bose in the University of Calcutta where he poisoned a human nerve and an iron wire with alcohol, cocaine, oxalic acid, etc., and the nerve refused to convey sensation, and so did the iron—that is, it refused to carry electricity when poisoned.

Mr. Lewis says: "These experiments amount to this and nothing more. Streams of electricity course along the nerves of the human body, and in like manner electricity flows over the bars of iron, so also, cocaine, chloroform and poisons have the same effect upon the electric current, whether its circuit be over a human nerve or a bar of iron." In reply, I will say, I know it.

The article, "Mind Raised Up From Matter," was published in the hope that somebody would be induced to begin the study of that wonder of all ages, the occult philosophy of the ancient Hindus. Its study is now spreading throughout the earth with great rapidity. I only wished to hurry it along. But how ridiculous to call for proof of anything under the heads of mind, religion, philosophy or metaphysics of any kind.

EDGAR L. LARKIN.

Lowe Observatory, Echo Mountain, Cal.

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Remember, you get it absolutely free by sending a postal to Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

The great men of the earth are but marking-stones on the road of humanity; they are priests of its religion.—Mazzini.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Dobell.

Justice is the constant desire and effort to render every man his due.—Justinian.

TEMPLE DEDICATION.

A Gala Day for the Spiritualists of San Diego, Cal.

Sunday, March 6, was truly a gala day for the Spiritualists of San Diego, as it was the occasion of the dedication of our new Spiritual Temple. The day was beautiful and the audience not only taxed the capacity of the auditorium, but it was estimated that fully two hundred were turned away.

That it was a joyous occasion was plainly evidenced by the smiling faces of the officers and members of the society, for it was the materialization of long-cherished hopes and plans.

The exercises opened with a violin solo by Master Bernhard Lydick, accompanied by Miss Clark, our regular organist, after which, invocation was offered by Mrs. Morrill.

Mrs. Mattie A. Fay, president of the Busy Bees, in a felicitous manner and in behalf of that auxiliary, presented the furnishings of the auditorium to the society, which was responded to by C. A. Buss, our worthy president.

A beautiful symbol in shape of a floral key, composed of white carnations, was presented to the guiding spirit intelligences having charge of the First Society, which was responded to through the organism of Mrs. Lilly M. Thiebaud. In addition to the music of the regular choir, which was really excellent, several solos were rendered by Miss Russell, one of San Diego's sweet singers, and a fine mandolin duet by the Misses Beck, who are expert performers on these instruments, their lovely music adding greatly to the enjoyment of the occasion.

The opening address, catholic and conciliatory in tone and spirit, was delivered by Dr. J. M. Peebles, who always finds something to admire and commend in all forms of faith and religion, and following the usual custom, he dedicated the new temple to all holy uses and to God.

He was followed by Will C. Hodge, who was more inclined on his part to dedicate the temple solely to the uses and needs of humanity instead of the Gods, as in his estimation God had already buildings enough.

Col. J. L. Dryden, who made one of the best speeches of the day, emphasized the fact that Spiritualism and Spiritualists were unalterably opposed to the shedding of blood, and hence were enemies to all war, and it was his earnest conviction that above all things else we should dedicate our temple to Peace.

Mrs. Jane Mullen, a faithful medium and old-time worker of National City, expressed her satisfaction with the culmination of our plans, and rejoiced that she had so far recovered from a late severe illness as to be able to join in the thanksgiving and festivities of the day.

The closing speech was made by the well-known medium and all-around worker, Mrs. Mary P. Morrill, of Chula Vista, who briefly outlined the teachings of Spiritualism.

During the exercises President Buss very feelingly referred to Capt. Fellows, who has passed to the spiritual expression of life, and whose generous donations, including the ground on which the temple stands, founded the nucleus of a house or temple of our own. To this, response was made by the Captain, through the organism of Mrs. Thiebaud. On more than one occasion has he expressed his satisfaction that while in the physical form he was led to do something for the cause which was dear to him, and he assured the friends on this occasion that he had lost none of his interest in the upbuilding of the cause in this sunny land, and declared that all his hopes and promises would yet be fulfilled.

As an auxiliary society, too much praise can not be bestowed upon the "Busy Bees." True to their name, they have labored faithfully and incessantly to secure the furnishings of the new temple auditorium as well as temple hall.

The building is 40 by 60 feet in size, is centrally located and has a seating capacity for 350, has large sunny windows and is lighted throughout by electricity. The auditorium is seated with very comfortable opera chairs, the floor gradually rising from the rostrum to the rear, the floor containing the last row of seats being the same height of the rostrum, affording unobstructed view of the speaker. The lower room which is designated as temple hall, has dressing-rooms on either side of the rostrum, while in the rear are closets, kitchen and a library of more than four hundred volumes, while a stairway from one of the dressing-rooms connects with the auditorium above.

A lyceum is constantly maintained which is now under the supervision of Herbert R. Fay, as conductor, and a Young People's Society, promising good results has lately been formed under the leadership of William Thurber. This is auxiliary to the regular society and meets in temple hall one hour previous to the regular lecture.

A pleasing episode of the dedication was the receipt of a telegram of congratulation from J. Shaw Gillespie, president of the state association.

The present officers and board of directors are as follows: C. A. Buss, president; Mrs. C. A. Dodge, vice-president; T. J. McFeron, secretary; M. D. Thiebaud, treasurer; Mrs. Clara A. Beck and P. F. Olds completing the list. Every member of the board is a worker and all are harmonious in devising ways and means to increase the usefulness of the society and in extending the glorious principles of the only philosophy which ever pretends to demonstrate the continuity of life.

Many sacrifices have been made and much hard work performed by the friends in their determination to own a home of their own, and while all have willingly performed their part according to their ability, and while it is true that no general can succeed in winning battles without the co-operation of the rank and file, it is but just that great credit be given to President C. A. Buss, for his faithfulness and untiring energy in bringing our plans to a successful consummation.

Notwithstanding the dedicatory services which were an addition to the regular program, a good-sized audience assembled in the evening to listen to Mrs. Thiebaud, who will occupy the rostrum for the month of March, while your scribe will attempt to hold the fort with the National Avenue Society.

Verily, Spiritualism is in the ascendancy in San Diego.

WILL C. HODGE.

The Willard.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.—Fuller.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

As soon as we have discovered the need for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

LAKE HELEN, FLA.

Notes From Southern Cassadaga Camp.

The days and the week at Lake Helen, Florida, have been all too short to compass the work we wished to accomplish. The services upon Thursday and Saturday were well attended and the work divided between Mrs. Coffman and Mr. Colville. Mr. Colville's wonderful power of inspiration is bringing out many to hear him from the surrounding country, as well as the excursionists who make this one of their stopping places, and his gift of song is also a great addition to the meetings, and our own singers, Miss Whitney and Miss Salinas, whether they are needed in concerts or to assist in plays, they are always ready and most willingly accede to all requests. We were very fortunate to have their assistance in the absence of the one engaged.

Mrs. Coffman is making many friends, and in both public and private work is giving help to those who need it. She is very versatile, being used by her guides for different manifestations, and has entertained and instructed many by her mediumship, both on the platform and among those who surround her. Mr. Colville received a letter from abroad not long since and handed it to her to psychometrize before he opened it, and she at once brought out the main ideas contained in the letter without hesitation. Upon opening the letter the statements were verified by its contents.

On Tuesday the service took the form of a funeral service at the same time that Burt Kellogg's funeral service was being held in Cleveland, Ohio. We gave notice last week of his passing out and it comforted his father and mother to listen to consoling words here when their heart's desire was to have been where they could once more see the "garment of flesh" that had become so dear to them, although we felt sure his spirit was with us. They were very brave, and all were thankful that they knew the veil was very thin between their boy and them.

Among the amusements of the week has been the old folks gathering. They were the honored guests of the Ladies' Auxiliary. Mr. Wheeler, of Massachusetts, and Mrs. Cole, of Michigan, dressed in the style of "ye olden time," declaring themselves over a hundred years old, shaking hands with Washington's only remaining "body servant" and declaring he was "most a boy side of them." The very old people, like children of to-day, kept things lively. They wanted to dance "money musk" and "French four," and put some ginger into it and aided by the other costumed friends they put in plenty of steps, just as folks used to when they were young, and what was the surprise of the officers of the Ladies' organization after "the woman in white" had discoursed upon "Ghost Land" from whence she came to have the old people who were sitting beside the improvised fire place with a stand near them, upon which a lighted tallow candle gave out its dim light, call out in no feeble tones, asking, "if they were not going to have something to eat." The ladies were fortunate enough to have anticipated the request, and at once served old-fashioned twisted fried cakes, cheese and coffee. It was no easy matter, for the crowd was large, but all entered into the spirit of the occasion with a zest that would have put to shame the dainty appetites and desire for sweets and salads of the present day. Our mediums, Mrs. Coffman, Mr. Colville, Mrs. Witter, Mrs. Stephens and Mrs. Bartholomew, gave readings and earned quite a nice sum for the society.

The president of the Ladies' Auxiliary made a plea for funds and over $40 was raised in money and enough subscribed for our new dancing pavilion, to swell the sum to over a hundred dollars.

It was the first public plea made for money at Southern Cassadaga this year. Whatever has come into our hands has come for amusements and benefits received, and an equivalent has been received every time.

Another pleasant affair of recent date was the celebration of the birthday of the three Marys, at Hotel Cassadaga—Mrs. Stephens, of Washington, Mrs. Brown, of Philadelphia, and Mrs. Baker, of Kansas City. The writer was made chairwoman of the affair, and calls for speeches were responded to in a most pleasing manner. Prof. Peck, Dr. Hilligoss, Mrs. Coffman, Mrs. McDougal, Mrs. Wheeler, Mrs. Buchanan, Mr. Wheeler, Mr. Birkhauser, Mr. Hopkins and others responded in a very happy way, and then the three Marys made their speeches. Mary of Washington, spoke of her desire for increased usefulness and a willingness to use her gift for the betterment of humanity. Mary of Philadelphia, one whose life is devoted to the best there is in Spiritualism and expressed thanks that in a place so far from home that day of days should be remembered, and we who knew thought she was longing for the sound of a child's voice from Philadelphia, who would say, "Let me kiss you, grandma." And the queenly Mary of Kansas City, with head snow-crowned, spoke but little, only words of thanks, but we knew the author of Ruby Dane and other books and poems blessed the friends, who thought and spoke so kindly of her, while her husband who came here looking for a healing power, has found it in the resinous air and balmy breezes of our beautiful South land. Ice cream, lemonade and cake were served, and willing hands assisted Mrs. Sage to make all delightful and joyous for the "Three Marys."

On Wednesday, under the management of H. A. Budington, one of the most enjoyable occasions of the season occurred. It was an old folks' concert. The costumes did credit to the ingenuity of the performers, and every part was a credit to the participators. It netted the association a nice sum of money.

Mr. Colville spoke on Sunday morning and the the writer in the afternoon, and was followed by Mrs. Coffman with tests.

CARRIE E. S. TWING.

And when one sees that all religions and all ethics, even the oldest known, have, like all language and all science and all philosophy and all existing species of animals and plants, been slowly evolved from lower and ruder forms; and when one learns that there have been many Christs, and that the evidence of the life of Jesus is very slight, and that all the acts and words of Jesus had been anticipated by other teachers long before the Christian era, then it is borne in upon one's mind that the historic basis of Christianity is very frail. And when one realizes that the Christian theology, besides being borrowed from older religions, is manifestly opposed to reason and to facts, then one reaches a state of mind which entitles the orthodox Christian to call one an infidel, and to make it unpleasant for one, to the glory of God. That is the position in which I stand at present.—Robert Blatchford.

Stock gambling is the curse of the age.—Andrew Carnegie.

PERSONAL MAGNETISM

How Prominent Men Develop This Power and Use It to Influence Others—Women, Too, Adepts in This Mysterious Art.

A Reporter Makes Astounding Discoveries—Secret Methods Which Charm and Fascinate the Human Mind.

High Priests of the Occult Reveal Jealously Guarded Secrets of Years—A Wonderful New Book by Prominent New York Men.

A wonderful new book entitled "Success and How to Win It and The Secret of Power," has just been issued at an expense of over $5,000 by one of the leading colleges of the City of New York. This book is from the pens of the ablest specialists of modern times. The author gave away the copyright on condition that 10,000 copies should be distributed to the public free of charge. The Columbia Scientific Academy is now complying with this contract, and until the edition of 10,000 copies is exhausted you can get a copy of this book absolutely free. This book is profusely illustrated with the most expensive half-tone engravings. It is full of wonderful secrets and startling surprises, and it thoroughly explains the real source of the power of personal influence. It fully and completely reveals the fundamental principles of success and influence in every walk of life. The hidden mysteries of personal magnetism, will-power and scientific character-reading are explained in an intensely interesting manner. Two secret methods of personal influence are described, which positively enables any intelligent person to exercise a marvelous influence and control over anyone whom he may wish. These methods are entirely new and have never before been made public. A reporter has tried them personally and can vouch for their wonderful power.

This book also describes absolutely certain methods by which you can read the character, secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the secret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On account of the mighty power and influence placed in one's hands by this book the legislature of the State of New York debated whether or not the state ought to permit its promiscuous circulation; but it was finally decided the good it would accomplish would greatly overbalance the ill and its distribution was not interfered with.

Not long ago John D. Rockefeller, the richest man in America, said in talking to a Sunday-school class that he attributed his success in life largely to his ability to influence others. Lincoln, Lee, Napoleon and Alexander the Great all won fame and renown by their wonderful power of personal influence. Jay Gould piled up millions by the same power. J. P. Morgan organized the Billion-Dollar Steel Trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with twice the brains and education of Mr. Morgan who are practically paupers. They had the ability to organize a trust, but they had not sufficient power of personal influence. Personal influence, will power, stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

This strange mysterious influence is inherent to every human being. By the late methods explained by the New York specialist in human culture any intelligent person can develop a wonderfully magnetic personality and learn how to read the character, secrets and the lives of others in a few days' study at his own home. You can use this marvelous power without the knowledge of your most intimate friends and associates. You can use it to obtain lucrative employment, to secure an advance in salary, to win the friendship and influence of others, to obtain a greater share of happiness from life. You can be respected, honored and become a leader in your community.

If you are not satisfied with your present condition and circumstances; if you long for greater success and more money; if you are not able to influence others to the extent you desire, the reporter would advise you to write at once for a free copy of the great work now being given away by the Columbia Scientific Academy.

Mrs. R. C. Young, of 31 Indiana St., Lawrence, Kan., recently sent for a copy of the book. After carefully examining it and testing the methods of personal influence on her friends and associates she makes the following statement in a letter to her friend: "The instructions given by the Columbia Scientific Academy have been worth to me more than all the previous reading of my life. I wish every woman in this country could read their grand book."

Fred Perkins, of South Haven, Mich. says: "I have been in great demand since I have read the work of the Columbia Scientific Academy. People are amazed and mystified at the things I do. I believe I could make $25 a day reading character alone if I was to charge for my services. If any one would have told me I would receive so much information I would have thought him crazy."

Mrs. M. Effie Watson of Martinsville, Ind. says: "Could I have had access to such information in past years I could have avoided many misfortunes. The work of the Columbia Scientific Academy shall be my guiding star the remaining days of my life."

If you will send your name and address to the Columbia Scientific Academy, Dept. 242D, 1941 Broadway, N. Y. the above book will be sent to you absolutely free, postage prepaid. On account of the great expense involved in preparing this book the Columbia Scientific Academy requests that only people who are especially interested write for a free copy—only those who really desire to achieve greater success and better their condition in life.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself.—Buddha.

Debt causes much failure; make it a rule to spend no dollar until you have earned it. Bishop Fitzgerald.

Never in the history of the world were there so many grand opportunities for success as now.—Mary A. Liven more.

No failure can come to the righteous man.—A. Z.

To succeed one must work.—Bishop Samuel Fallows.

I have no genius; it is only patient concentrated toil that gives me success.—Sir Isaac Newton.

POPESS JOAN.

A Very Instructive and Scholarly Presentation of an Important and Remarkable Matter Pertaining to Catholic Church History.

To the Editor: The existence of this female pope has been denied by some and doubted by others; but it is a remarkable fact that of the scores of writers who admit that she was duly elected and performed all the functions of a pope for two and a half years, not one is an enemy of Rome, and quite a few of them are numbered among her most faithful adherents. Moreover, there is positive evidence to sustain Dr. Hofer that a belief in her existence "prevailed in the Christian world from the 9th century to the Renaissance."

Joan was a learned English woman, and fell in love with a monk of the Monastery of Fuld. To be near him, she assumed male attire and joined the Order. The lovers finally fled to France, returned to Germany and at last opened a school in Athens. Here the monk died, and Joan went to Rome, still attired as a man, and opened a school, which was patronized by the nobility. When Leo IV. died, in 852, so great was her reputation for learning that she was elected to succeed him.

It must be remembered that in those days, and for 200 years thereafter, popes were elected by the combined clergy and people, as we now elect our public officers; and also, the fact of a person not being a priest did not debar him from the position, as many popes and bishops were simply deacons or even laymen, when elected, and were consecrated priests after their election.

There is a peculiar circumstance about this election of Joan. In all the early records Leo IV. is stated to have reigned from 847 to 852; then there is a hiatus of two and a half years, when Benedict III. is elected in 855. This hiatus never has been explained, and in the 17th century, for the first time, the reign of Leo IV. is extended to 855. It was during this hiatus that Joan reigned.

There is still another peculiar and unplained circumstance. Up to the 13th century there had been 20 popes (including Joan) bearing the name of John, and only 19, provided she never reigned. When Pedro Juliani was elected in 1276, he assumed the name of John XXI., and all the early records so style him. He reigned only one year, and three years after his death, it was changed to John XX. Then it was changed back to the old number, and the other Johns, from number 9 to 20, were put back one number. This left number 20 without a pope, so they entered an anti-pope to fill the hiatus. There must have been some reason for all this, and I intend to find it out.

The story goes on to say that Joan fell in love with one of her cardinals, with the usual result, and one day while on her way to say mass in the Church of St. Clement, she was seized with labor pains and delivered of a male child in the street. The populace stoned mother and child to death, and a chapel was built on the spot with the following inscription: "Papa Peter Patrum Peperit Papissa Papellum." Thereafter, though this street was the most direct leading to the church, all religious processions avoided it and took a roundabout way, through a narrow, uncleanly street to reach the church of St. Clement, at that time the principal church in Rome, named after one of the first popes. A statue of a woman holding a child, was also erected there; it bore the inscription "John VIII., an Englishwoman," and there is abundant testimony to prove that it remained till Sixtus V. (1585-90), owing to the scandal having reached foreign lands through the pilgrims, had the street closed and the statue removed to the church, where it now poses as the Virgin and child.

This is the story handed down by papal writers. If it be true, and from the accumulated testimony of these writers there seems to be no room for reasonable doubt, then Rome's claim to Apostolic Succession is broken and the missing link is Joan. Carinal Von Dollinger practically admits this, for he quotes from Hase & Kist that in 855 an edict was issued from Rome as follows: "Let no one presume to say a word about the fact of a female pope." But, about 1280 the restriction was removed, and this is the time when the number of John XXI. was changed just as I have pointed out.

The corroborative testimony is voluminous, but space limits will confine me to a few. Anastasius, librarian of Adrian II (867), whose work is said to be "the most ancient collection known of biographies of the popes," places Joan in the list as successor of Leo IV. Surely, this historian should know, as he was living in Rome at the time, Joan was pope. As he compiled the list for the use of Adrian, is it fair to presume that he would give Joan such a position unless she had occupied it? And what object could Adrian have in allowing such a fraud, if it be a fraud? Many popes were scoundrels; not one of them was a fool.

Marianus Scotus, about 1060, gives her history and says: "To Leo IV. succeeded Joan, a woman, who held the See 2 years, 5 months and 4 days." Rather explicit. Bishop Otto of Freysingen (1158) mentions her in his list of popes as "John VIII., a woman," and in the edition of 1513, the name is still retained. The Dominican monk, Stephen, Chaplain to Alexander IV. (1254), says he wrote his book, "Seven Gifts of the Holy Ghost," at the express command of the pope. It is "A history of the popes and emperors in the form of a dry, mechanical, and utterly uncritical collection of biographical notes." He mentions her as "John VIII. an Englishwoman."

Martinus Polonus, Archbishop of Cosenza (1278), who is called "The Exclusive Historical Instructor of the Catholic World," recognizes Joan as "true pope." As he was papal chaplain and penitentiary, his work is official. In their quarrel with Boniface VIII. (1294), the Dominicans boldly quoted Joan to the pope, and he not only did not deny the fact, but bowed to the Order, fearing an investigation which might deprive him of his powers. Moreover, many writers of that day speak of her, and in one instance, at least, she is represented as hanging, with her cardinal lover, at the entrance of hell, in punishment for having desecrated St. Peter's chair.

At the Council of Constance (1415) that deposed John XXIII., Huss in defending himself, claimed, that as the church had been ruled by a woman it "had no real pope;" that the chain was broken, and no pope was needed. At the same Council, the Franciscan, De Rocha read a treatise on the same subject, and Gerson, Chancellor of the University of Paris, the dominant figure at the Council, quoted the papacy of Joan to prove that the church could err in matters of fact.

Martin le Franc, secretary to Nicholas V. (1447), mentions Joan as pope; as does Platina in his history, about 1460; and also Ricobaldo in his "History of the Popes," dedicated to Sixtus IV. (1474). So does Father Stella in his history (1507), and as late as 1550 the story was recited in the Mirabilia Urbis Romae, a guide to the City of Rome for Pilgrims; and the very spot where the tragedy took place was pointed out. Adrian VI. (1522, interwove the story in a theological treatise, in which, while admitting Joan to be "true pope," he argues that it was a trial, sent by God, to test the church. As late as 1575, the Franciscan, Rioche, speaks of Joan, and if I had space, I could quote about 30 other papal writers to the same effect.

It is an historical fact that the bust of Joan was in the Cathedral of Siena with the busts of other popes, and it was placed alongside of the bust of Leo IV., as his immediate successor. Theodoric of Neim, papal secretary, testifies that he saw it there in 1413, with the inscription, "John VIII., an Englishwoman." Pius II., 1458, who was a native of Siena, gives the same testimony. In one of his amorous letters written while he was secretary of the Council of Basle, that elected Felix V., he comments on the escapade of Joan with the Cardinal in language that is unfit for publication.

Though Siena gave three popes to the church in the 15th and 16th centuries, the bust was still exhibited till the time of Clement VIII., (1592), when, owing to the sneers of the Reformers, the inscription was removed and the name of Zachary, who was suposed to have been pope in 741, was substituted. This change caused comment, for it was the only bust of a pope, on exhibition, prior to the 11th century, so Alexander VII. (1655), who, also, was a native of Siena, had it removed and broken.

The papal historian, Father Pagi, says he went to Siena in 1677 to inquire about this transaction. None of his Order, the Minorites, would give him any information, for fear of threatened excommunication. Finally, an old Sacristan of the Cathedral, pointed out where the bust used to stand, and told him of its change to Zachary and final destruction.

The explanation and excuses offered by papal writers, are as important links as the above direct testimony. St. Antoninus (about 1460) says that "during this woman's pontificate, Christ was the head of the Church. Cardinals Baronius and Torrecremata agree that it proves the "divine institution" of the papacy, else it would not have survived the disgrace. Jesuit Cardinal Bellarmine argues that as the church survived a woman pope, it would survive an heretical pope. Cardinal Domenico Jacobazzi consoles himself by claiming that because Joan acted as pope for over two years, had ordained bishops, administered sacraments and performed all the duties of the papal office, and everything she did was valid, it was a visible manifestation of the care God had for his church, because, says he, "She (Joan) was, most certainly an emissary of the Evil One."

Some papal writers attempt to explain matters by making damaging admissions. They say the story originated in the election of John IX. by the courtezan Theodora; or of John XII., by another prostitute. They are willing to admit that Joan was the mistress of Leo, or that she was his wife and at his death, acted as pope for two and a half years, pending the election of his successor. Or that during his absence from Rome, she had acted for him the same as Lucretia Borgia did for her father, Alexander VI., but none of them deny that she was enrolled among the popes, as the immediate successor of Leo IV., just as I have quoted from the early writers.

Well, notwithstanding the great care Go dtakes of the church, it was resolved that the thing should not happen again if human ingenuity could prevent it, and the ordeal of the "pierced seat" wa sintroduced. Two large stones were prepared, one hollow and the other solid. On his coronation day the pope —to be—was first seated on the hollow one, and two priests, especially selected, advanced, and having examined him, gave a preconcerted signal. Then the pope moved to the solid stone, where he was presented with his regalia. This is absolutely historically correct.

The Dominican, Robert D'Usez, assures us, as an eye-witness, that this ceremony was performed at the consecration of Nicholas IV. (1288). Jacobo D'Angolo describes it at the consecration of Gregory XII. (1406). He says that the two priests, after the examination, cried out, "Testiculos habet," and the clergy and people answered, "Deo Gratias." William Brevin says the same about Sixtus IV. (1471); Bernadino Corio tells us the same about Alexander VI. (1492). So, the examination must have been imperative, otherwise in this last case, it would seem a work of supererogation.

Archbishop Giampetro Valeriano Bolzani, member of the court of Leo X. (1513), at express command of the pope, published a work in which he gives the most minute details of the ceremony. He says it took place openly in the gallery of the Lateran Church, before the assembled people. The result was declared aloud by the examiners and then entered in a register. This work was published in Rome, with papal privileges and was dedicated to Cardinal de Medici. Consequently, it is official. The latest trace of this ceremony, that I have met, is the testimony of Lawrence Bauck, who affirms that it was performed at the consecration of Innocent X. (1644).

So it is evident that such a ceremony was performed, and as all my quoted authorities are papists, I cannot conceive of any reason why they should falsely testify to the degradation of their church. I submit that they form a chain of evidence that will require more than a simple negation to break, and also, that whether Jesus be a myth or not, has nothing to do with the subject. We are confronting a condition that no mere theory can upset, not even that of the numismatist quoted by Mr. Burr.

Even the theory of Jesuit Hardouin, that the monks of the Middle Ages forged much church literature, and the works of the Pagan poets and philosophers, does not and cannot disprove the existence of this female pope. To put it in a nutshell, the papal church claims primacy and jurisdiction, based on Apostolic succession, and I have attempted to prove by her own testimony that her claims are fictitious.

CHAS. McARTHUR,
1341 Bedford ave.
Brooklyn, N. Y.

It is wit to pick a lock and steal a horse, but wisdom to let it alone.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number Two—Interview With Franz Liszt.

My eyes soon fastened on the man I had come to see. There he stood on a raised dais, directing, guiding, and beating out the time and rhythm of the music; and I recognized much of it as being of his own composing, the very music of his own soul.

"Grand old man" my soul exclaimed. "I will soon join you at that business. Once more we will be united, my dear old Liszt." My father's eyes met his. A look of recognition passed between them. He glanced at me. My soul leaped up, and his eyes flashed, and, shortly thereafter, he called another to take his place, and came down toward us. He grasped my hand.

Ah, ha!" he exclaimed. "At length you have come. How glad I am to see you, my dear old boy! When did you leave the earth? What brought you here? Why, really, you should not have come so soon," he went on. "Why did you not live out your days there, as I did? I did not expect to see you here for years to come. But you shall play—you shall play to your heart's content. That's what you want, I know; and you shall play right here in this, my own grand orchestra; that's what you would like, would not you?"

I was so overwhelmed by my emotions that I had not been able to speak, but had stood wringing and shaking his hand.

"That is just what I should like, my dear old friend," I replied; "but I am a little weak, just now. Cannot we go to your own private home and play and talk as we used to do?"

"We surely can, and will," he answered. "Come! There stands my little home," and he pointed it out to me. It looked like a quiet restful place indeed, and we were soon inside its doors.

It must be borne in mind by the reader, that all my conversation with Franz Liszt was in the German language, and that in writing this, I translate it into English, as I am not writing particularly for the German nor Hungarian nations, but for the American public. My father said that he would leave us now, for awhile, as he was needed elsewhere, but would return for me as soon as I should again require his services.

I found Liszt's spiritual home a quiet bower of beauty, and here but one musical instrument, and that one a grand piano, finer than any I had ever yet seen on earth, but I will not now describe it.

"Your fingers are itching for that keyboard, I know," said Liszt, with a smile. "Come, let us hear you play."

I hesitated. Could I play? I had not been able to play for two or three months before leaving my material body, and an awful horror and despair had seized me when I found that I could not. I looked at my hands and then at the piano, and lastly, at Liszt.

"Do you think I can play?" I asked.

"Try it," he said laconically.

"What shall I play?"

"What was the last piece you ever played on earth?" he asked.

"Chopin's Impromptu, No. Two," I replied. "My wife would not let me play, fearing it would hurt me in my weak and half paralyzed condition, but I stole away into the parlor, when she was not looking, like a bad boy, and played the Impromptu. It was short and I finished it before my wife had time to come in and stop me. That was the last time my earthly fingers ever touched the keyboard, and that Impromptu the last I ever played. This was late in the afternoon, I remember, and I was in this life before morning."

"Well, let us hear that Impromptu. If you ended your earthly career with it, you might as well commence your spiritual musical career with it."

And so I seated myself and played it.

"All right," said Liszt. "You find that you can play here as well as there?"

I turned and said: "How well I remember when I came out from the parlor, feeling a little guilty, like a disobedient boy, asking my wife if I had played it well? and how her reply now rings through my soul: 'Why, Carlyle,' she said, 'I think it sounded as well as I ever heard you play.' This pleased me and I forgot my disobedience in her commendatory smiles. Poor darling! It was the last she ever heard me play on earth. Oh, that her spiritual ears were opened, that she might hear me play, here in this bright world."

"Well, never mind your wife," said Liszt. "Play more—play more! It takes me back in memory, to your early days on earth—to those days when you played for me when my earthly life was fast ebbing away. Play! play!" he commanded, and I played; commencing with his rhapsodies and, at last, playing Lucia De Lammermoor.

"Bravo! Bravo!" he exclaimed. "Why, you do better now than half I have in my spiritual orchestra."

"Will you not play for me?" I asked.

"I will improvise," he answered. "I play very little cut and dried music. I leave that to my pupils, now."

He played, and I sat enraptured. I will not attempt to describe it. Earthly language fails.

"There," he said, as he finished; "that may be called Earthly Memories. You recognized it as such, did you not?"

"I did, and you worked the theme out and up, pathetically, brilliantly and grand. You are Franz Liszt still, I perceive, for your former works run through your playing, as the works of a boy can still be perceived running through those of the man."

"Individualize! Individualize!" he exclaimed. "Never lose your own individuality."

"No, that would be impossible," I replied.

"And copy as little as possible after another," he ejaculated.

"I have always said that to my own pupils," I told him.

"Now," said he, " I want you to join my orchestra, and play in the cathedral."

A lady now brought in cake and wine. Franz would not have milk nor water, as my father had done, but wine. The lady retired and we were again left alone.

"Now," said Liszt, "I want to have a long talk with you, just as we used to in the olden days on earth. You were a queer chap then, to be sure. You would insist that you did not believe the church to be right. How is it with you now?"

"I do not believe the church is right, and it puzzles me to think that you are still an abbe, as I see you are by your dress. How can you still believe in the old way, after being in the spheres so long?"

"And why not?" he asked.

"Because you have not found things at all as the church represents them to be," I answered. "You have seen no God, no heaven, no hell, no devil, no purgatory, but, instead, this beautiful life within eternity."

"Because I have not seen God, is no proof that he does not exist. Because I have not sounded the depths of hell, is no evidence that others may not have done so; and, as for the devil, he dare not approach one who wears the cross of Christ—one who is a servant of the Most High, as I am."

"And you still believe the church to be right?" I asked.

"Yes, most emphatically!" he replied.

"Strange," I murmured. "We run together in music, but diverge widely in our religious opinions."

"You have not yet told me what your opinions are," he said.

"On earth, they called me a Spiritualist."

"And what do the Spiritualists believe?" he asked.

"They believe in communing with spirits, in eternal progression, in spiritual spheres, and that as a man dies on earth he wakes the same in the spirit world, neither good nor bad, neither in heaven nor hell."

"What about purgatory, and the different states and conditions within it, from out of which he must rise through his own endeavors and contrite penitence, and the masses and prayers of his friends and relatives on earth; also, what about the communion of saints? Saints are spirits, are they not?"

"Certainly," I replied. "Still, there is a wide difference between the belief of the Spiritualists and that of the church. I used to think that all who died and went to the spirit world, would at once see that they had been wrong, and immediately think as the Spiritualists do. But I find that I was mistaken. Yes, even before I left the body, Professor Denton wrote, that the Catholic religion held sway in the spirit life to a great extent; and I now find his words to be true."

"I doubt not," said Liszt, "that your Spiritualism worked you much harm in the earth life?"

"Yes, it injured my reputation somewhat," I replied. "The world seemed to think that a musician, of any prominence, had no right to be a Spiritualist; and when I went to California, my prospects were nearly blighted; but I would have met starvation rather than have given up that which I knew to be true. O, my old friend! Come out with me into the light of the new dispensation."

"If I were to do so," said Liszt, "I should be obliged to give up the cathedral, and my choir and orchestra there. This would be a great sacrifice," and his face worked convulsively. "But Petersilea, I have long cherished secret doubts of the infallibility of the church, with its pomp and pride, its pope, bishops and priests. Your father and myself have held long confabs together, and, really, I have sometimes been more than half convinced that he was right; and, now, here you come, fresh from earth, bringing the same news, the same ideas."

"If you give up the cathedral, cannot we go forth and form a very large and grand orchestra of our own, entirely on a new basis?"

"We might," he said reflectively; "but musicians, as a rule, are non-progressive in their religious opinions, they have so little time to think, their minds being given to music almost exclusively."

"That is also true of the earth life," I said. "My sympathies are not with the church of Rome; consequently I do not care to join your orchestra at the cathedral. I long ago determined to consecrate my life, and all my powers, toward the promulgation of that which I know to be true; and nothing shall cause me to swerve from my purpose. I promised my wife, years ago, that I would use my musical talent as a means of propelling the truth; and I will not now use it toward helping on the continuation of old errors."

"If I were to give up my choir and orchestra at the cathedral, I fear that particular organization would go to smash. It is the music—and my music at that—which holds that particular church together. I am the Abbot there, and the monks and priests all do my bidding; but, to tell you the truth, I am but half-hearted about it. I try to throw my whole soul into it, yet I am conscious that it really is but the shadow of my former self, from which I have unconsciously slipped, and you are waking me up, as from a dream. But, Carlyle —son of my heart—tell me more."

"Well, then, I shall have to commence at the beginning; and you, Franz Liszt, great composer and musician that you are, must condescend to become my pupil."

"And, why not?" he said. "I am not ashamed to become a pupil, if thereby I gain the knowledge of that which you suppose to be true—that which you say you know to be true. But, I am very curious to know how you know it to be true."

"Well, then," said I, " I will relate to you my story. My father has just left us, has he not?" Liszt bowed assent. "He is a spirit as you are, and as I, too, now am, but in his earth life, he did not believe that there was a life after the death of the mortal body. I did not share in my father's belief after I reached manhood, but joined the Episcopal church —Church of England—not so very different from the one you are now immersed in. Well, my father at length died, as it is called on earth, and not many months after that event, he seized every available opportunity to let me know the truth. He wrote hundreds of messages and a number of books, and identified himself so completely that it was impossible for me to doubt. I will not now go into the details of all that he wrote, but you now know, as I also know, that he did write; and my father never wrote anything that was false or misleading. He, as you know, is the soul of honor and truth. He wrote out all that would ever happen to me in my earthly life; and as time went on, all was verified. Nothing failed. Then he wrote philosophical treatises; and I have thus far found what he wrote to be true. Now what I wish to convey is this: If I, on entering this life, find all my father said of this spiritual life to be true, and you, on the contrary, find that what the church taught on earth is false, how can you still cling to that which you must know cannot be true?"

"I have not, thus far, thought that it might not be true."

"But you have not found anything true, according to the teachings of the church. How do you reconcile this within your own mind?"

"By thinking that I am in an intermediate state: You may call it purgatory, if you like."

"But as you are now, is not at all as purgatory is represented by the church."

"Very true," he replied; "but I have thought that the church may have been mistaken in some things."

"The church claims infallibility. If it has made such great mistakes, as you certainly find that it has, may it not be entirely mistaken?"

"I cannot think that," answered Liszt.

"If I find, on coming here, that my father has written me nothing but the truth, and you find that the teachings of the so-called Infallible Church are, in the main, utterly false, why not come out from it and join my father and myself in this which has proven strictly true?"

I could see that Liszt was wavering between truth and error.

"It is hard,very hard," he said, "to give up all my former habits and beliefs. The style and grandeur of my life, and position in the church and at the cathedral, suit me to a charm. Oh! I cannot, cannot give them up; and, yet, I very much doubt if the church is altogether right."

"You know it is not right!" I exclaimed, a little hotly I fear, for much of earth was still upon me.

"I do not know it," he said, rather resentfully; "and I have been in this life much longer than you have, and was a much older man when I came here. Then, how do you presume to teach me?"

I saw my mistake.

"I beg your pardon, my old friend. I should have spoken more respectfully. But my father, he came here before you, moreover, he was very nearly your own age, and you were once fast friends and co-workers in the earth life. He introduced much of your grand music to the world, and you recommended his Piano System to your pupils, and to the music teachers in Germany at large; surely, what he has to say must bear some weight with you"

"Your father is one grand man, but he runs to philosophy, more even than to music, while I run to music and let the philosophy take care of itself. I thought, at one time, that you were all music, but you seem, like your father, to be running after philosophy."

"No, dear old friend," I said. "You are surely mistaken. I am all music, and I do not philosophise or reason much, but my soul emphatically tells me that thus and so is the truth. I listen to my own soul and not to the teachings of the church; and thus it was and is with my father. The spirit of man ever points toward its guiding star, the soul. But you have allowed the pomp, pride, and grandeur of the church to dim the light of your own soul. Oh ! my dear old friend. Let your own soul shine forth in its native brilliancy, undimmed by the error of false teaching," and I wrung his hand, while tears welled to my eyes, for I loved Franz Liszt.

"May be you are right," he said, much moved. I will think it over, and, perhaps, we can start something grand on our own account. Your father shall moralize while we make the music, eh?"

"If he so desires. We can find thousands to join us, cannot we?" I asked.

"In music, yes; but musicians are not philosophers, you know."

"Still, we are not obliged to be tied to old error," I said. "I believe if you leave this cathedral, that you will carry the most of your musicians with you and find a much larger, grander scope and position among the brighter and more advanced spirits. I feel as though you were in chains here—chained to this church—chained to this cathedral—and when your chains are broken you will soar to immeasurable heights."

"Do you, really?" he asked, much pleased. "Well, I will think it over; and, perhaps, by the time you visit me again, I may be ready to join you. Bring your father along, also. So you will not join my orchestra?"

"No," I answered. "I cannot. It would be taking a step backward, and how could I ever look my dear wife in the face again. I have promised her that I will go onward and discover truth as fast as possible and, returning, transmit it to her."

"Then, after all, you are being led by a woman? I thought it was your father who led you."

"My father leads the way, but my hand clasps that of my wife, and I will never let go that dear hand—no, not throughout eternity."

Liszt threw himself back in his chair with a long-drawn sigh.

"And I," he said, "renounced woman, have looked upon her as a step below me in the scale of being. I suppose you and your father, will call that an error?"

"Decidedly," I asserted. "One of the worst possible errors."

"But the church urged and countenanced it."

"Yes, to its eternal shame," I replied. "Its priests are obliged to renounce women. Its hierarchy is built on a false foundation and will surely totter and fall. Yea, even when it considers itself the strongest. It will vaunt itself and grow large, but the hand of woman, whom it has eternally wronged, shall be the one to undermine its base, and the whole structure will topple and collapse. Man and woman must walk hand in hand, for all that man builds without her must fall—and now I must return to that dear wife, who is still within the mortal form. My father said he would call for me, but tell him that I could not wait longer, and can go and come now without his aid—that is, I do not particularly need him when visiting my wife. Adieu! Adieu!"

(To be Continued.)

GONE, BUT NOT FORGOTTEN.

Mrs. L. A. Barr passed to the higher life from her late residence in Lyon Station, Pa., Sunday, Feb. 28, aged 61 years.

She had been a zealous orthodox church worker, being at the head of all literary work. About eight years ago she learned the beautiful truths of Spiritualism, and thereafter spent the happiest days of her life. She was no phenomena hunter, although she enjoyed the little manifestations she witnessed, but never tired studying the grand philosophy, and seldom lost an opportunity to expound it to unbelievers, and many a hungry soul was comforted by her opening their eyes to the truth.

She was a regular subscriber to The Progressive Thinker, and contributed many beautiful poems thereto. She said The Progressive Thinker was her Bible, and all through her great suffering she derived much solace from its pages.

She leaves a husband and five children, and while we mourn the loss of a good, faithful, self-sacrificing wife and mother, we rejoice that she is free from her suffering, and is happy with her many loved ones in the spirit realm, and we have the blessed assurance that she is near us, and will be our guardian angel.

After lingering many months with the dreaded disease, consumption, she had a beautiful passing over.

The following is her own production, which she requested to be sung at her funeral:

A Midnight Reverie.

I sat at the open window
When the night was calm and still,
As I wrapped my cloak about me;
The air was slightly chill.
'Twas near the hour of midnight,
My eyes were void of sleep;
For the current of pain which I suffered
Had caused these eyes to weep.

I gazed at the peaceful moonbeams,
And, oh, they mocked my plight;
I wished my free spirit were floating
Into the realms of light.
Again I tried to slumber,
When my pain was at its best,
But my downy bed could not hold me,
No rest, no rest, no rest.

Just then a sad reflection
Stole o'er my mind and heart,
As the past loomed up before me,
But I bade the thought depart.
I thought of all the thousands
Of suffering human kind;
How they shrouded with clouds and shadows,
So long they grieved and pined.

My heart went out in pity
For the millions in distress,
When I tried to lift my burden
Its grievous weight seemed less.
And now I see in the distance
A mellow, shimmering light,
And round it the loved ones gather,
All robed in glittering white.

They are beckoning me to hasten,
To step across the tide
Away from all pain and sorrow,
Into my home of light.
Farewell my own dear loved ones,
Oh, do not weep for me;
My spirit is often near you
Although you cannot see.
I'll watch for your home-coming,
On yonder verdant plain;
Rejoice that I'm free from suffering,
Rejoice, we'll meet again.

MRS. B. R. OWINGS,
St. Louis, Mo. A Daughter.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

There was a noble way, in former times, of saying things simply, and yet saying them proudly.—Irving.

The Depravity of Man.

This seems to be the one absorbing thought of to-day. Some talk about the "fall of man"—that Adam and Eve sinned. That kind of chaff will not catch many progressive minds of this day and age. Man in his original state was pure and innocent. Although he has all the attributes of nature in him, yet from birth on this material plane is a creature of circumstances, and is controlled altogether by the conditions surrounding him, both seen and unseen.

We will first lay our premises and then we will have a foundation to work upon, and to accomplish anything we must strike at the root of all evil. Then let us make haste and strike at the root of this evil called Depravity.

If man would build up a clear intellect, he must be careful how he poisons his intellect, and take care of his own personality by cultivating a sense of honor to himself, and also by living upon the proper foods, to be in a healthy state, and not polluted with all kinds of diseases. This is a study well worth attention.

If we live upon the animal we will naturally attract such a force (or condition) around as we are in ourselves.

There must be some safeguard throw naround man to protect him. In throwing that safeguard around we must be careful in the material we use. One should not expect protection from a lot of brothels. Surely one would not expect protection from a pack of hungry wolves. That being the case, we must not tempt the wolves. No one can be in a good condition to develop his finer senses if he revels on the animal plane.

Man is the noblest work of creation, and not an automaton, but an intelligent being, and his day of grace is in his own hands, or in other words, "he must work out his own salvation" and realize that life is not an empty dream, but a great reality. When he is fully cognizant of all these facts, and has learned the lessons of attraction and detraction, the more rapid will be his development out of this depraved condition into a higher plane of life, where he will be a bright and shining light.

J. M. BARTSCHERER.
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The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of indifference. GEO. B. WARNE,
President Ill. S. S. A.

A Dearth of Good Hymns.

A committee of the Methodist church has been attempting a revision of the hymn-book, with the design of incorporating some new material. After a long and exhaustive search, it has concluded that for the past twenty-five years not a single hymn has been written worthy of a place! The old and solemn hymns have become out of date, and nothing has come to take their place. Fancy singing by the choir has taken the place of congregational singing which united the congregation at the throne of grace. It has been suggested that songs set to rag-time music would be most attractive.

A high authority accounts for the decadence by the doubts and spirit of inquiry, which has unsettled that trusting faith which is necessary for the enthusiasm which must be the fountain source of sacred song. When the tide of thought is questioning the creeds, it is not promotive of hymns expressing or in praise of these creeds.

Whatever explanations may be offered, the fact remains that no new hymns are written, and the old ones that thrilled the souls of the past generation, are failing to please. There is no longer use for "Hark! from the Tombs," and such horror-thrilling verse. The esthetic taste rebels against the childish rhymes of Watts, and Sankey melodies and Moodey eloquence are at a discount. Altogether instead of being cause for lament, it should be for rejoicing. The church is moving ahead. Unconsciously the creeds are being outgrown. Those who expect new hymns to take the place of the old, will be disappointed for these once popular hymns were expressions of ideas and faiths, which once questioned never will return. And the new ideas which are derived from knowledge are destructive to abject worship and praise.

By searching the old learn the new.—Japanese.

Church Theatricals.

Grace Church, Denver, has an up-to-date pastor, the Rev. Chris B. Reisner. "Chris" wanted to start a revival, and he had his own ideas about methods. Some clergymen, most clergymen when they see their church hanging fire, and the pews thinning out, send for an "evangelist," one engaged in the business of saving souls, and hold protracted meetings. They call in neighboring pastors of all denominations, unite in prayer, and get up a "storm center" of hypnotic influence, which takes away the senses, overrides resistance, and brings the stiff-necked unbelievers and scoffing heretics to the anxious seat. When the cyclone passes, before the recovery they divide the spoils, the central church gaining the lion's share.

The Rev. Chris wants to bag all the game. He sees how theaters and wine rooms prosper, and hits on their way of doing business.

One day a few weeks ago, the good people were startled by a new use of the city bill boards. They saw a flaming "eight-sheets" announcing a protracted meeting at Grace Church. At the top was this pertinent question in letters big enough to be read blocks away:

HOW'S YOUR HABITS?
Revival Meeting at Grace Church
NOW!
Stirring Singing. Short speaking. A Home-like Church!
Chris B. Reisner, Pastor.

It is needless to say the church was filled to overflowing, and where there is a crowd, revival work flourishes. A crowd draws a crowd. There is magnetism in a crowd which only wants a tactful leader to direct. The scheme was successful, and next year Chris will have a call from "God" to a larger church, or Grace will raise his salary! No empty pews with such advertising.

Cannot Spiritualists who complain of the meager attendance at their meetings learn a lesson? Not long ago we were informed by a noted lecturer that he traveled something over one hundred miles to an appointment in a large city, when engaged by a society of long standing. It was Saturday and as he approached the city, a newsboy came through the car with the leading paper published in the city to which he was going. He bought a copy, to see the hour he was expected to appear, not for a moment doubting that the meeting was advertised. In vain he looked down the long column of church announcements and miscellaneous meetings. Not a line was there to indicate his coming. He thought there must be some mistake, or that the engagement had been canceled, and of course was troubled thereat. But he was reassured when he found the president of the society awaiting him at the depot. Such attention always stirs the heart of the itinerant, and he ventured to inquire about the "notice" conspicuous by its absence. "Oh, we don't advertise our meetings in the papers any more," said the amiable president. "There are four papers and it costs a dollar each, and we think that it is all-sufficient to announce in our meetings those to follow."

It is needless to say that the attendance was light, and this same president complained of the want of interest of the people, and the difficulty the society had in maintaining the meetings! A very little expense in properly advertising would have filled the hall, for hundreds of people would have been glad to hear the speaker, had they known of his coming. It is not the cause that languishes. There is no want of interest. It is the way it is presented.

Idolatry and Dementia.

Rev. George S. Cable, a Baptist clergyman of Cincinnati, has become demented through too close application to the study of the Bible. For years he has never been seen without the book.—Ex.

Is it any wonder that a person who receives that book, with all its errors and crudities as the inspired word of God, has lost his mind That person who believes this little earth is the center of the material universe; that stars and sun were made expressly to illuminate it; that the whole was constructed out of nothing in six days; that the order of creation was as told in Genesis; that man and woman, and all the animal tribes, in fact, were created and named as there stated; that a universal flood covered the whole earth and the highest mountains; and so on to the end of the book with impossibilities, is certainly on the highway to dementia or insanity.

To teach such narrow conceptions of Deity, and such falsehoods so inconsistant with modern knowledge to youth, instead of being meritorious is highly censurable. To say, "It repented God that he had made man, and it grieved him to his heart," is to lower that character to a level with the age in which it was written, and beneath the cultured thought of a ten-year-old child of to-day.

And then to hug that book to the breast, as we have seen it done in the pulpit, with the declaration that everything between the lids of the sacred volume was inspired by God, is sickening, may we not say disgusting.

Here is a news paragraph, only a few days from Alaska. Read it, ye credulous vulgar, who believe this earth and all the vast universe was called into being less than 6,000 years ago:

Dawson, Alaska, March 8, 1904.—The complete form of a mastodon has been discovered at Hillside, on Quartz creek, near here. It was imbedded thirty-eight feet in the earth, and a steam thawing plant was necessary to unearth it. The hair and the skin are in a perfect state of preservation, although the flesh is somewhat decomposed, and the big tusks, which remain fastened to the skull, are in good condition. It is estimated that the skeleton's value is about $50,000, as there are only one or two of them in existence in as good a condition as this. The body was buried in an old channel, in the zone of almost perpetual frost, which accounts for its preservation.

That mastodon inhabited that frigid zone, back in that ancient time when it was within the tropics. The preservation of its flesh shows that the change from a torrid to a frozen zone was almost immediate. That change may have occurred, for aught we know to the contrary, a million years ago, or even a hundred times that number. So long as it remained frozen, if a thousand millions years, it would be preserved without decay, just as the fossil in the rock is preserved, and which tells the same story as the mastodon, of an almost eternity of years since its change from a mollusk to a fossil.

They who have brains to think will see why intelligent clergymen can no longer present the Bible as the Word of God to cultured audiences. And they will understand why the acceptance of its teachings produces dementia.

An Honest God.

I congratulate Brother Jamieson on his admirable letter in The Progressive Thinker, No. 747, March 19. Although no further proof is necessary, I want to "add my testimony" as Christians say. Christians have developed many things that we learn from and profit by, without endorsing their errors, or aping their follies. It is true that Spiritualism, so far as my knowledge of it can testify, taught naturalism almost without exception; from the very first. Some supernatural mysticism has tainted it since Theosophy, Christian Science, and various occult systems have cast their shadows within its domain. But to-day, as ever, the intellectual concept of unmixed Spiritualism is unqualifiedly opposed to supernaturalism. I distinctly remember reading that expression of Andrew Jackson Davis, "an honest God is the noblest work of man," at least ten years before I ever heard of Robert G. Ingersoll. And for years before his first lectures appeared in print, I quoted the expression from Davis in public and private. I have many times informed admirers of Ingersoll who quoted the expression as an evidence of his superior genius that A. J. Davis uttered those words many years before the great agnostic was known to the general public. There are many things, often quoted by Agnostics, and supposed to belong to their school, which have been borrowed from writers and speakers in Spiritualism. So, too, the "New Thought" people fancy they are leading the world. But there is hardly a thought they put forward, with so much self-satisfaction, that was not familiar to intellectual Spiritualists forty and fifty years ago. In all the mystic teachings, and occult classes, including Theosophic lectures, that have had a part in the intellectual diet at Lily Dale, I have never heard anything that was new to advanced Spiritualists. But each speaker and teacher presents the truth in his or her own way, and the stamp of the individuality may make it seem new to those not familiar with the personal shadings of the speaker. Bro. Jamieson is growing; and he'll get the whole benefit of Spiritualism some time. His criticisms are helpful. LYMAN C. HOWE.

Many items of interest to speakers, mediums and the public are crowded out this week. The large circulation of The Progressive Thinker is well known to those who travel over the country, hence they send their notices to this paper alone, desiring to reach the largest number of readers possible.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldomest.—Milton.

HUMANITARIANISM.

Redeeming a Human Soul from the Dark Slums of Vice.

It Is Kindness, Charity, Deeds of Benevolence and Kindly Assistance to the Young that Count in the Spirit Realms.—To Do Good Should Be the Aim of All Spiritualists.

Two months ago a dirty, slangy, rag-tag; to-day a clean-faced, neatly clad, polite boy. Two months ago a quiet, careless, moody youngster; to-day an enthusiastic, studious, ambitious lad.

Two months ago the victim of conditions which he heeded too little to think of delivering himself; to-day surrounded by all the luxuries and comforts that a large fortune can buy.

Two months—the last two months—have seen this transformation of Julius Wiltrax, whose father is locked up in the county jail, sentenced to the penitentiary for a quarter of a century for the murder of little Paul Paszkowski, and whose mother has returned to the dirty neighborhood which held out some sort of a welcome to her when she came to America eleven years ago, and which is her refuge now.

But fate in the form of Peter Van Vlissengen, a wealthy bachelor clubman, has snatched the boy from the dark little world he knew and placed him in a bigger and brighter world, to which his eyes are opening wide. The Julius Wiltrax of to-day is as little like the Julius Wiltrax of two months ago as the blossom is like the bud. The bud of life his bursted and the bloom has quickly opened.

The Transformation.

Julius Wiltrax who was but a dozen years of age last Christmas, is the central figure in one of the most unique sociological experiments ever made. Within him new influences have been set to war with lifelong training, books have been given him with which he may rout his childish ignorance and teach him to forget his gutter slang. His rags have given way to fine clothes. His truthfulness and his honor have been put to test and the boy has not been a disappointment.

Mingled curiosity and indignation caused Peter Van Vlissengen to begin this remarkable experiment. About eight months ago John Wiltrax, the father of Julius, was convicted of the murder of 6-year-old Paul Paszkowski. The confession of Julius, Mr. Van Vlissengen believes, caused the conviction. Before the boy made his confession he had been in the hands of the police for two weeks; he had been separated from his father and mother and from all who knew him. Van Vlissingen, who became greatly interested in the murder trial because of the fact that an 11-year-old boy's confession, secured after so long a time, had been used as evidence, believed that method of securing evidence dangerous to justice and dangerous to the child confessor.

How the Task Was Begun.

When John Wiltrax was sentenced to the penitentiary Mr. Van Vlissingen resolved to take the boy, to develop his mind, his sense of honor, his respect for the truth and his love for justice and then to learn from him, if possible, whether his confession had been a lie or the truth. The boy has all along contended it was a lie, told to secure his mother's release and to unite him with her.

Mr. Van Vlissingen is a bachelor, about 38 years old. He had lived for a long time at the Chicago Athletic club. He knew he must change his place of living to carry on his experiment. He was not in a hurry. He went at the task deliberately. He saw the boy sent to the John Worthy school, but he kept close track to him. When eight months had elapsed he went to the school and asked to take the boy away. The boy, hesitatingly, and with a good many misgivings, went with him.

Then began the experiment which has resulted, in two months' time, in the transformation.

His Former Environment.

Julius Wiltrax was not a waif of the streets, although he may be said to have once been a child of the slums. For several years he lived on Canal street. He has never known any other home than the rooms back of a saloon, the kind of a saloon where Polish workingmen gather at night, the kind of a saloon to which children of the neighborhood are sent to buy beer. When John Wiltrax sold his saloon on Canal street and moved to Hanson Park he became a little more prosperous, but he never was well-to-do. His family lived in the three small rooms at the rear of the bar-room, and Julius, who had never slept in a bed until he was taken to jail, lay each night on a blanket thrown in a corner of the "parlor." The boy was sent to school intermittently. He could spell his way through the stories in the second reader when he went to live with Mr. Van Vlissingen.

At home Julius was a good boy among his kind. He was slangy, dirty, devoid of neatness, and shunned rather than sought study. He played around the bar-room and grew calloused to what he saw there, to the drunkenness, the fighting, the profanity. On the surface it appeared to affect him little. He was not bright, nor yet inordinately dull.

Such was the nature of the boy two months ago.

When Mr. Van Vlissingen took Julius he went to live with his mother, at 2735 Indiana avenue. The home has all the luxuries that money can buy—books, pictures, comforts of every kind. At first the new surroundings awed Julius. He handled the books as if they were sacred; he stood at a distance to look at the pictures on the walls; he shrank from tumbling into the big, downy bed placed in Mr. Van Vlissingen's room especially for him; he sat away in the corner to avoid talking—he was still the Julius Wiltrax of Canal street and of Hanson Park.

Then the barber got hold of the lad. He was introduced to the bathtub. The clothier fitted him with several new suits. The hatter displaced the little torn cap and the "dago" hat with a natty fedora. His grimy sweaters were thrown away, and he was given an overcoat to keep him warm.

These things alone worked a miracle in transforming the appearance of the boy, and it at once worked a wonderful change in his habits and manners. He became more polite and deferential. He grew fond of the mirrors. Within a week he began to give much time and attention to his personal appearance.

No mention of the murder of Paul Paszkowski was made to Julius. Instead of talking much to the boy Mr. Van Vlissengen gave him several books to read. The only stories he had read were those in the first and second readers in the public schools, and when, he fell upon a simple story of adventure he eagerly read through the book. He took an interest in other children, the children of the story books. His little bit of selfishness soon disappeared. He became talkative, told of the boys he knew who knew no world further than the public school or the woods beyond the suburb. He grew sympathetic, and then he began to grow ambitious.

Julius was taken each day to Mr. Van Vlissingen's down town office. He saw other boys at work, and for the first time in his life he asked if he, too, could not "get a job." He said he believed he could earn $3 a week. One day Mr. Van Vlissingen spoke to the boy:

"Julius," he said, "what would you buy if I should give you some money?"

"I wouldn't buy anything," Julius answered. "I would save it until I got a lot of money like you've got."

During the short two months since the rescue of this boy he has shown a wonderful mental growth. At first he was somewhat dull. To make him understand it was necessary to speak to him the simple language, using in a large measure the speech he best understood, which was the rough speech of the barroom. But it is not that way now. He has augmented his vocabulary wonderfully, and he uses words that are new to him and uses them rightly. Of course, some of the slang words still cling to the boy. He says "t'ing" for thing, and when talking rapidly says "dat" for that, but taken all in all the transformation of this boy's speech is as complete as the change in his appearance.

Gained the Boy's Confidence.

Mr. Van Vlissingen's first object in experimenting with Julius was to gain his confidence, to make him feel that he was among friends, to show him that it was for his own and his parents' welfare that he had been lifted out of his old life and dropped into the new. When he did come to appreciate this and had proved by his actions that he is the mental equal of boys born of a much higher station, after he had more than two-thirds of a year to reflect upon what his confession had probably done toward convicting his father, Mr. Van Vlissingen began adroitly questioning him concerning the events preceding and following the murder of Paul Paszkowski. The boy declared his confession was a lie. His memory was perfect. He described every event in minutest detail. And that he was, even in his old environment, sensitive to every impression has been shown by his clear remembrance of the little as well as the important incidents.

Despite the great change that has come over the lad and the fact that he realizes that he owes his transformation to the wealthy man with whom he now lives, Julius wants to return to his old home in the rooms back of the saloon in Hanson Park. He wants his father and mother with him, and though too young to appreciate fully what he means in saying it, he says he would work hard all the rest of his life to prevent any harm befalling his father and mother. When he looks straight into the eyes of the person to whom he is talking and says he would go to live in the worst part of the city if his parents must go there, it is evident that he means it, for this changed child is apparently far more sincere and earnest than the majority of the boys of his age. But if his father does not escape his sentence he will remain with Mr. Van Vlissingen, who says he is willing to help him.

As a sociological experiment, Mr. Van Vlissingen regards his work as a success. The boy has been able, he says, in two months' time to break the bonds that held him to a narrow life, and has taken to thinking and talking of something to do. His views of things have changed as greatly as his lifelong training will allow them to change in so short a time. That his new environment has had an unusual affect upon him there can be not the slightest doubt. The boy had the goodness in him from the first; it has taken this new mode of living in new surroundings and under new influences to bring it out.

The above from the Chicago Inter Ocean contains a most beautiful Divine lesson, which all Spiritualists can read with profit. DIVINE WRIGHT.

OUTSPOKEN WORDS.

PERTINENT REFLECTIONS IN REFERENCE TO THE STATUS OF OUR CAUSE.

The trail of the Trickster Gang in Illinois.

A gentleman who is a close reader of The Progressive Thinker, asks "who conferred all the degrees and titles of Doctor, Professor, Honorable, or Reverend, which I see paraded in your columns? Are not you Spiritualists overfond of claiming honors not legitimately won, but self-assumed by the wearer? Again, is it not distressingly poor taste for the one who is really entitled to use any one of them to sign himself "Doctor" John Smith, "Professor" Thomas Brown, or to advertise himself in printed matter he himself puts out as "Honorable" Timothy Titcomb? A magnetic healer should not write himself down a Doctor of Medicine; a police court lawyer has not the same right to "Honorable" as a governor or member of congress, or judge on the bench. I lately heard of one in your ranks who wears the title of "Professor" because he was formerly a dancing master. One of your "Reverends" is a Prince of Profanity and Obscenity and credited with being a past master of falsehood; one of your "Doctors," I hear, holds a sheepskin from a defunct West Side diploma mill. Respect will be accorded your cause when your people have more of the real thing and less of pretension. Genuine merit does not have to blow its own horn to secure its deserts. Amen!"

We are glad to note the organization of a new society at Bloomington, Ill., self-named the Spiritualists' Association of Bloomington, auxiliary to the State Association. Deaths, differences and indifference long since sounded the requiem of the older local organization in that city, whose few remaining members became weary of, or faint-hearted in, efforts to spread Spiritualism in their own community. Mr. and Mrs. E. W. Sprague secured forty-one charter-members of the new body, whose officers are: President, G. J. Erdman; vice-president, Lawson Bradley; secretary, Mrs. Mary B. Bradley, 725 W. Jackson street; treasurer, Wm. Bumgart. Trustees: W. H. Clarke, Mrs. Francis Davidson, Mrs. B. D. Freed. Many of the members are recent converts to Spiritualism and bring to the work the freshness of enthusiasm and the fervor of devotion to the truth. Possibilities of great usefulness await them. Keep active, maintain harmony, shun all fakirs, and the society's mission will be enduring.

The trail of the trickster gangs runs over all Illinois and their methods have done more to dishearten local workers and kill organized efforts than all other reasons combined. They leave disgrace in their wake, while honest investigators are disgusted and drop their interest. But you must not say anything about it? Just keep still and allow the wolves to fatten while they throttle the last vestige of respectability that attaches to the cause of Spiritualism.

Shall spirit messages be taken from our public platforms? This is one of the questions forging to the front for consideration in the near future. Divisions are already noticeable among our earnest and thoughtful workers in relation to its. If done two classes of mediums will be responsible for it—those who use tips, advance agents, obituary notices and blue books to supply them, and those who wink at such things and work side by side with known deceivers without protest. We commend to all message mediums Aesop's little story: "A certain man had a goose which laid him a golden egg every day. Being of a covetous turn he thought if he killed his goose he should come at once at the source of his treasure. So he killed her and cut her open and great was his dismay to find her inside was in no way different to that of another goose."

GEO. B. WARNE, M. D.

"MIND FROM MATTER."

Geo. W. Lewis, A. M., Thinks It Unproven.

Prof. Larkin, of Lowe Observatory, states that substantially matter is transmuted into mind. Mr. Lewis, in The Progressive Thinker, No. 744, doubts, on the ground that Prof. L. furnishes insufficient proof. Is it not possible after all that Prof. L. is substantially right?

In some of Charles Dawbarn's recent articles in The Progressive Thinker I think he demonstrates a big lot of the proof. He shows that all action of matter is mind, but is not so called till after reaching a certain stage. At least I so interpret him. Others may read him differently. I think Mr. D. and the Prof. are substantially in agreement. I would take issue with the Prof. in his expression. I think mind is nothing but motion, as all phases of chemistry are nothing but motion. If this is right, then matter could not be transmuted into mind, since transmutation means changing one substance into another substance. I think thought is only motion. The latest text books on Modern Psychology make this view of thought and mind very clear. In this view, thoughts are not things.

As the name of thing is sometimes applied to motion, it would thus be right to call thoughts things. So, defining transmutation as changing the nature of things, and allowing things to be other than substance, then my issue with the Prof. would no longer be an issue.

It was long since scientifically demonstrated that matter is not inert. This means that matter has life, as, in the broadest sense, there would be no motion without life. There would be no so-called natural law without life being involved. When it was first pronounced that sound and heat were motion it was as astounding as it is now to state that mind is motion. It was first thought that electricity was a transference of an unthinkably fine substance. It is now taught that it is the motion of ether, as mind is the motion of air, and wave the motion of water.

Modern Psychology makes it very clear, by elaborate experiment and reasoning, that, with no brain, there would be nothing of the kind of motion denominated mind.

Hudson Tuttle, in the "Arcana of Spiritualism," says, "the Spirit life is an infinite prolongation and evolution of this." It is not thus at all strained to think the spirit brain an evolution of the physical brain.

The five senses were long ago resolved into feeling. There is good authority to the effect that feeling is motion, of myriad types, each type having a special name. Change the position of sitting, or lying, and it will change the thought wave.

Another high authority says, "volition is the essence of mind." Almost any person can feel within himself that volition is motion.

The attraction and repulsion of the atoms is no more specific and definite than is the same law in individuals.

E. W. BALDWIN.

Madison, Wis.

HELP FOR THE SICK AND INFIRM MEDIUMS

FROM THE N. S. A. HEADQUARTERS WASHINGTON, D. C.

List of Contributors—Sympathetic and Tender Hearts Touched—Concerning Law Against Mediums.

To the Editor:—I am now ready to make my first report of progress, in the matter of collecting from the Spiritualists at large the sum of one thousand dollars by the first of June, that we may secure the other thousand dollars that has been generously promised to the N. S. A. for the Mediums' Relief Fund. As has been before stated, the National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list to take in many more who are in need of aid, but not till the fund increases can this be done. During the present week, we added another aged medium, a resident of this city, to the list. This beneficiary is eighty-two years of age and has no one to look to for aid but the N. S. A. This would have made the eighth on our list in addition to the complete support of Dr. Slade; but we have just learned of the transition of one of our pensioners, Mrs. Kendall, of Massachusetts, and we have to-day forwarded the sum needed for the burial of her remains. Thus the good work is going on. Our beneficiaries are grateful and appreciative, and we feel that we are not only blessing them, but that everyone who contributes to this work is also blessed by it.

Some of the letters we receive with the contributions to this fund are beautiful. One elderly lady, who is herself an inmate of an "Old Ladies' Home," wrote, that in sending ten dollars to the fund, she felt it a privilege; that she would send more, but all she has left is a sum to bear the expense of cremating her body when the spirit takes its flight.

Another aged friend, now ninety-four years old, who has a home with her relatives, sent us the only three dollars she had, saying she could put it to no better use than to have some poor medium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Sweet little Alice sent fifty cents for herself and "Precious," and wrote, "I sold my chicken for 23 cents, and put that in with the money." Surely these souls must be blessed with good thoughts and happy dreams, who have unselfishly done what they could; to one and all, we send our hearty thanks. Our contributing list stands as follows:

Friend in Old Ladies' Home, $10; Chas. Bolton, $10; Helen A. Haddox, $10; Thomas C. Smith, $15; J. R. Francis, $5; T. B. Wait, $5; Harmony Circle, South Buffalo, $5; Wm. Schroeder, $5; A Friend, Hamburgh, Iowa, $5; E. W. Brooks, $5; Geo. Seifert, $5; Mrs. P. D. M. Dunn, $5; S. A. George, $5; Samuel J. Day or Way, $5; Mrs. A. J. Mintun, $5; Mrs. M. B. Sprague, $3; Mrs. E. J. Woodward, $2; S. A. Tallmadge, $2; John H. Kramer, $2; Lucy W. Houghton, $1.50; Mrs. Nettie Johnson, $1.50; A Friend, $1; Julia Bunker, $1; August Kleine, $1; Chas. Holkirk, $1; Mrs. A. C. Headley, $1; Arthur Peiffer, $1; T. C. Millard, $1; Mrs. S. S. Rockhill, $1; E. Hughes, $1; A. J. Brooks, $1; Mrs. T. F. Schneitzer, $1; Mrs. C. H. J. Bowen, $1; Geo. L. Ralston, $1; David Frolick, $1; C. H. Phelps, $1; A Friend, Providence, R. I., $1; Abner Sisson, $1; John Lynch, $1; Alice and Precious, 50 cents; A Friend, 50 cents; Mrs. Speck, 25 cents; E. Bsorcious, 25 cents; Two Friends, 15 cents.

Mrs. Zoller and Mrs. Williams, two of our good mediums of Washington, with other talent, gave a public benefit for the Mediums' Fund, at Wonn's Hall, March 10, from which we realized the sum of $12.13; this sum added to the amount of foregoing contributions makes a total of $138.78.

We are greatly encouraged, and we feel that if all who can, will send according to their means, and if other mediums in different cities and towns, will also hold a benefit seance or meeting for this fund, that the required sum of one thousand dollars will be in our treasury by the last of May. Please, friends, do not delay, but send your contributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the mediums' Fund; the one noted is the first from him since the thousand-dollar collection was started.

Now concerning the recent statement of a law to drive mediums from Washington, our legitimate mediums are not molested, nor do they fear; they are pursuing their work as formerly, nor will they be troubled. The new law is to reach the sharpers whose doings are nefarious, and who are no part of Spiritualism and its works; one or two have been run out of town, and all decent people are glad that they have gone.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A Correction In Regard to the Fox Family.

To the Editor:—In your issue of Jan. 9, is an article by Mr. Titus Merritt, purporting to give a short history of the Fox family, which is endorsed by Mr. Hudson Tuttle, and which we think somewhat misleading in conclusion.

Mr. Merritt says Ann Leah Fox was thirty-four years old when the spirit rappings were first heard at Hydesville, on March 31, 1848. The ages of the other girls we admit as correct.

In Mrs. Ann Leah Underhill's book called The Missing Link in Modern Spiritualism she says, "at this time, 1848, I was little more than a child." Farther on she says, "when I was married I could count fourteen years and five months."

Her husband's name was Fish. She says, "I was twice a widow before I was twenty-four." On page 230 she says she was married to Calvin Brown, September 10, 1851. Calvin Brown died May 4, 1853, his age nearly 29. See page 252. On page 292 she says, "Mr. Underhill and I were married on the 2nd day of November, 1858." Now if Mrs. Underhill knew what she was talking about she was in her 28th or 29th year when she married Mr. Underhill.

But if Mr. Merritt was right, she must have been in her 45th year. I have always been a great admirer of the Fox family from the start to finish. Ann Leah speaks in glowing terms of her father and never a word of drunken or gambling habits. He was an exemplary man, being class-leader in the M. E. Church.

There is a small band of Spiritualists here, but we are not organized. We have no medium near here, so we have to be contented to read The Progressive Thinker. We think it a great intellectual feast. We hope sometime in the near future to see a medium and a lecturer here. I am 73 years old.

CHARLES S. LAMB.
Morey, Missaukee Co., Mich.

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SATURDAY, MARCH 26, 1904.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

The time will soon be gone and your opportunity lost if you daily with indecision. Get out of the graveyard of indifference. GEO. B. WARNE,
President Ill. S. S. A.

A Dearth of Good Hymns.

A committee of the Methodist church has been attempting a revision of the hymn-book, with the design of incorporating some new material. After a long and exhaustive search, it has concluded that for the past twenty-five years not a single hymn has been written worthy of a place! The old and solemn hymns have become out of date, and nothing has come to take their place. Fancy singing by the choir has taken the place of congregational singing which united the congregation at the throne of grace. It has been suggested that songs set to rag-time music would be most attractive.

A high authority accounts for the decadence by the doubts and spirit of inquiry, which has unsettled that trusting faith which is necessary for the enthusiasm which must be the fountain source of sacred song. When the tide of thought is questioning the creeds, it is not promotive of hymns expressing or in praise of these creeds.

Whatever explanations may be offered, the fact remains that no new hymns are written, and the old ones that thrilled the souls of the past generation, are failing to please. There is no longer use for "Hark! from the Tombs," and such horror-thrilling verse. The esthetic taste rebels against the childish rhymes of Watts, and Sankey melodies and Moodey eloquence are at a discount. Altogether instead of being cause for lament, it should be for rejoicing. The church is moving ahead. Unconsciously the creeds are being outgrown. Those who expect new hymns to take the place of the old, will be disappointed for these once popular hymns were expressions of ideas and faiths, which once questioned never will return. And the new ideas which are derived from knowledge are destructive to abject worship and praise.

By searching the old learn the new.—Japanese.

Church Theatricals.

Grace Church, Denver, has an up-to-date pastor, the Rev. Chris B. Reisner. "Chris" wanted to start a revival, and he had his own ideas about methods. Some clergymen, most clergymen when they see their church hanging fire, and the pews thinning out, send for an "evangelist," one engaged in the business of saving souls, and hold protracted meetings. They call in neighboring pastors of all denominations, unite in prayer, and get up a "storm center" of hypnotic influence, which takes away the senses, overrides resistance, and brings the stiff-necked unbelievers and scoffing heretics to the anxious seat. When the cyclone passes, before the recovery they divide the spoils, the central church gaining the lion's share.

The Rev. Chris wants to bag all the game. He sees how theaters and wine rooms prosper, and hits on their way of doing business.

One day a few weeks ago, the good people were startled by a new use of the city bill boards. They saw a flaming "eight-sheets" announcing a protracted meeting at Grace Church. At the top was this pertinent question in letters big enough to be read blocks away:

HOW'S YOUR HABITS?
Revival Meeting at Grace Church
NOW!
Stirring Singing. Short speaking. A Home-like Church!
Chris B. Reisner, Pastor.

It is needless to say the church was filled to overflowing, and where there is a crowd, revival work flourishes. A crowd draws a crowd. There is magnetism in a crowd which only wants a tactful leader to direct. The scheme was successful, and next year Chris will have a call from "God" to a larger church, or Grace will raise his salary! No empty pews with such advertising.

Cannot Spiritualists who complain of the meager attendance at their meetings learn a lesson? Not long ago we were informed by a noted lecturer that he traveled something over one hundred miles to an appointment in a large city, when engaged by a society of long standing. It was Saturday and as he approached the city, a newsboy came through the car with the leading paper published in the city to which he was going. He bought a copy, to see the hour he was expected to appear, not for a moment doubting that the meeting was advertised. In vain he looked down the long column of church announcements and miscellaneous meetings. Not a line was there to indicate his coming. He thought there must be some mistake, or that the engagement had been canceled, and of course was troubled thereat. But he was reassured when he found the president of the society awaiting him at the depot. Such attention always stirs the heart of the itinerant, and he ventured to inquire about the "notice" conspicuous by its absence. "Oh, we don't advertise our meetings in the papers any more," said the amiable president. "There are four papers and it costs a dollar each, and we think that it is all-sufficient to announce in our meetings those to follow."

It is needless to say that the attendance was light, and this same president complained of the want of interest of the people, and the difficulty the society had in maintaining the meetings! A very little expense in properly advertising would have filled the hall, for hundreds of people would have been glad to hear the speaker, had they known of his coming. It is not the cause that languishes. There is no want of interest. It is the way it is presented.

Idolatry and Dementia.

Rev. George S. Cable, a Baptist clergyman of Cincinnati, has become demented through too close application to the study of the Bible. For years he has never been seen without the book. —Ex.

Is it any wonder that a person who receives that book, with all its errors and crudities as the inspired word of God, has lost his mind That person who believes this little earth is the center of the material universe; that stars and sun were made expressly to illuminate it; that the whole was constructed out of nothing in six days; that the order of creation was as told in Genesis; that man and woman, and all the animal tribes, in fact, were created and named as there stated; that a universal flood covered the whole earth and the highest mountains; and so on to the end of the book with impossibilities, is certainly on the highway to dementia or insanity.

To teach such narrow conceptions of Deity, and such falsehoods so inconsistant with modern knowledge to youth, instead of being meritorious is highly censurable. To say, "It repented God that he had made man, and it grieved him to his heart," is to lower that character to a level with the age in which it was written, and beneath the cultured thought of a ten-year-old child of to-day.

And then to hug that book to the breast, as we have seen it done in the pulpit, with the declaration that everything between the lids of the sacred volume was inspired by God, is sickening, may we not say disgusting.

Here is a news paragraph, only a few days from Alaska. Read it, ye credulous vulgar, who believe this earth and all the vast universe was called into being less than 6,000 years ago:

Dawson, Alaska, March 8, 1904.—The complete form of a mastodon has been discovered at Hillside, on Quartz creek, near here. It was imbedded thirty-eight feet in the earth, and a steam thawing plant was necessary to unearth it. The hair and the skin are in a perfect state of preservation, although the flesh is somewhat decomposed, and the big tusks, which remain fastened to the skull, are in good condition. It is estimated that the skeleton's value is about $50,000, as there are only one or two of them in existence in as good a condition as this. The body was buried in an old channel, in the zone of almost perpetual frost, which accounts for its preservation.

That mastodon inhabited that frigid zone, back in that ancient time when it was within the tropics. The preservation of its flesh shows that the change from a torrid to a frozen zone was almost immediate. That change may have occurred, for aught we know to the contrary, a million years ago, or even a hundred times that number. So long as it remained frozen, if a thousand millions years, it would be preserved without decay, just as the fossil in the rock is preserved, and which tells the same story as the mastodon, of an almost eternity of years since its change from a mollusk to a fossil.

They who have brains to think will see why intelligent clergymen can no longer present the Bible as the Word of God to cultured audiences. And they will understand why the acceptance of its teachings produces dementia.

An Honest God.

I congratulate Brother Jamieson on his admirable letter in The Progressive Thinker, No. 747, March 19. Although no further proof is necessary, I want to "add my testimony" as Christians say. Christians have developed many things that we learn from and profit by, without endorsing their errors, or aping their follies. It is true that Spiritualism, so far as my knowledge of it can testify, taught naturalism almost without exception, from the very first. Some supernatural mysticism has tainted it since Theosophy, Christian Science, and various occult systems have cast their shadows within its domain. But to-day, as ever, the intellectual concept of unmixed Spiritualism is unqualifiedly opposed to supernaturalism. I distinctly remember reading that expression of Andrew Jackson Davis, "an honest God is the noblest work of man," at least ten years before I ever heard of Robert G. Ingersoll. And for years before his first lectures appeared in print, I quoted the expression from Davis in public and private. I have many times informed admirers of Ingersoll who quoted the expression as an evidence of his superior genius that A. J. Davis uttered those words many years before the great agnostic was known to the general public. There are many things, often quoted by Agnostics, and supposed to belong to their school, which have been borrowed from writers and speakers in Spiritualism. So, too, the "New Thought" people fancy they are leading the world. But there is hardly a thought they put forward, with so much self-satisfaction, that was not familiar to intellectual Spiritualists forty and fifty years ago. In all the mystic teachings, and occult classes, including Theosophic lectures, that have had a part in the intellectual diet at Lily Dale, I have never heard anything that was now to advanced Spiritualists. But each speaker and teacher presents the truth in his or her own way, and the stamp of the individuality may make it seem new to those not familiar with the personal shadings of the speaker. Bro. Jamieson is growing; and he'll get the whole benefit of Spiritualism some time. His criticisms are helpful. LYMAN C. HOWE.

Many items of interest to speakers, mediums and the public are crowded out this week. The large circulation of The Progressive Thinker is well known to those who travel over the country, hence they send their notices to this paper alone, desiring to reach the largest number of readers possible.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldom-est.—Milton.

HUMANITARIANISM.

Redeeming a Human Soul from the Dark Slums of Vice.

It Is Kindness, Charity, Deeds of Benevolence and Kindly Assistance to the Young that Count in the Spirit Realms.—To Do Good Should Be the Aim of All Spiritualists.

Two months ago a dirty, slangy, rag-tag; to-day a clean-faced, neatly clad, polite boy. Two months ago a quiet, careless, moody youngster; to-day an enthusiastic, studious, ambitious lad.

Two months ago the victim of conditions which he heeded too little to think of delivering himself; to-day surrounded by all the luxuries and comforts that a large fortune can buy.

Two months—the last two months—have seen this transformation of Julius Wiltrax, whose father is locked up in the county jail, sentenced to the penitentiary for a quarter of a century for the murder of little Paul Paszkowski, and whose mother has returned to the dirty neighborhood which held out some sort of a welcome to her when she came to America eleven years ago, and which is her refuge now.

But fate in the form of Peter Van Vlissengen, a wealthy bachelor clubman, has snatched the boy from the dark little world he knew and placed him in a bigger and brighter world, to which his eyes are opening wide. The Julius Wiltrax of to-day is as little like the Julius Wiltrax of two months ago as the blossom is like the bud. The bud of life his bursted and the bloom has quickly opened.

The Transformation.

Julius Wiltrax who was but a dozen years of age last Christmas, is the central figure in one of the most unique sociological experiments ever made. Within him new influences have been set to war with lifelong training, books have been given him with which he may rout his childish ignorance and teach him to forget his gutter slang. His rags have given way to fine clothes. His truthfulness and his honor have been put to test and the boy has not been a disappointment.

Mingled curiosity and indignation caused Peter Van Vlissengen to begin this remarkable experiment. About eight months ago John Wiltrax, the father of Julius, was convicted of the murder of 6-year-old Paul Paszkowski. The confession of Julius, Mr. Van Vlissengen believes, caused the conviction. Before the boy made his confession he had been in the hands of the police for two weeks; he had been separated from his father and mother and from all who knew him. Van Vlissingen, who became greatly interested in the murder trial because of the fact that an 11-year-old boy's confession, secured after so long a time, had been used as evidence, believed that method of securing evidence dangerous to justice and dangerous to the child confessor.

How the Task Was Begun.

When John Wiltrax was sentenced to the penitentiary Mr. Van Vlissingen resolved to take the boy, to develop his mind, his sense of honor, his respect for the truth and his love for justice and then to learn from him, if possible, whether his confession had been a lie or the truth. The boy has all along contended it was a lie, told to secure his mother's release and to unite him with her.

Mr. Van Vlissingen is a bachelor, about 38 years old. He had lived for a long time at the Chicago Athletic club. He knew he must change his place of living to carry on his experiment. He was not in a hurry. He went at the task deliberately. He saw the boy sent to the John Worthy school, but he kept close track to him. When eight months had elapsed he went to the school and asked to take the boy away. The boy, hesitatingly, and with a good many misgivings, went with him.

Then began the experiment which has resulted, in two months' time, in the transformation.

His Former Environment.

Julius Wiltrax was not a waif of the streets, although he may be said to have once been a child of the slums. For several years he lived on Canal street. He has never known any other home than the rooms back of a saloon, the kind of a saloon where Polish workingmen gather at night, the kind of a saloon to which children of the neighborhood are sent to buy beer. When John Wiltrax sold his saloon on Canal street and moved to Hanson Park he became a little more prosperous, but he never was well-to-do. His family lived in the three small rooms at the rear of the bar-room, and Julius, who had never slept in a bed until he was taken to jail, lay each night on a blanket thrown in a corner of the "parlor." The boy was sent to school intermittently. He could spell his way through the stories in the second reader when he went to live with Mr. Van Vlissingen.

At home Julius was a good boy among his kind. He was slangy, dirty, devoid of neatness, and shunned rather than sought study. He played around the bar-room and grew calloused to what he saw there, to the drunkenness, the fighting, the profanity. On the surface it appeared to affect him little. He was not bright, nor yet inordinately dull.

Such was the nature of the boy two months ago.

When Mr. Van Vlissingen took Julius he went to live with his mother, at 2735 Indiana avenue. The home has all the luxuries that money can buy—books, pictures, comforts of every kind. At first the new surroundings awed Julius. He handled the books as if they were sacred; he stood at a distance to look at the pictures on the walls; he shrank from tumbling into the big, downy bed placed in Mr. Van Vlissingen's room especially for him; he sat away in the corner to avoid talking—he was still the Julius Wiltrax of Canal street and of Hanson Park.

Then the barber got hold of the lad. He was introduced to the bathtub. The clothier fitted him with several new suits. The hatter displaced the little torn cap and the "dago" hat with a natty fedora. His grimy sweaters were thrown away, and he was given an overcoat to keep him warm.

These things alone worked a miracle in transforming the appearance of the boy, and it at once worked a wonderful change in his habits and manners. He became more polite and deferential. He grew fond of the mirrors. Within a week he began to give much time and attention to his personal appearance.

No mention of the murder of Paul Paszkowski was made to Julius. Instead of talking much to the boy Mr. Van Vlissengen gave him several books to read. The only stories he had read were those in the first and second readers in the public schools, and when, he fell upon a simple story of adventure he eagerly read through the book. He took an interest in other children, the children of the story books. His little bit of selfishness soon disappeared. He became talkative, told of the boys he knew who knew no world further than the public school or the woods beyond the suburb. He grew sympathetic, and then he began to grow ambitious.

Julius was taken each day to Mr. Van Vlissingen's down town office. He saw other boys at work, and for the first time in his life he asked if he, too, could not "get a job." He said he believed he could earn $3 a week. One day Mr. Van Vlissingen spoke to the boy:

"Julius," he said, "what would you buy if I should give you some money?"

"I wouldn't buy anything," Julius answered. "I would save it until I got a lot of money like you've got."

During the short two months since the rescue of this boy he has shown a wonderful mental growth. At first he was somewhat dull. To make him understand it was necessary to speak to him the simple language, using in a large measure the speech he best understood, which was the rough speech of the barroom. But it is not that way now. He has augmented his vocabulary wonderfully, and he uses words that are new to him and uses them rightly. Of course, some of the slang words still cling to the boy. He says "t'ing" for thing, and when talking rapidly says "dat" for that, but taken all in all the transformation of this boy's speech is as complete as the change in his appearance.

Gained the Boy's Confidence.

Mr. Van Vlissingen's first object in experimenting with Julius was to gain his confidence, to make him feel that he was among friends, to show him that it was for his own and his parents' welfare that he had been lifted out of his old life and dropped into the new. When he did come to appreciate this and had proved by his actions that he is the mental equal of boys born of a much higher station, after he had more than two-thirds of a year to reflect upon what his confession had probably done toward convicting his father, Mr. Van Vlissingen began adroitly questioning him concerning the events preceding and following the murder of Paul Paszkowski. The boy declared his confession was a lie. His memory was perfect. He described every event in minutest detail. And that he was, even in his old environment, sensitive to every impression has been shown by his clear remembrance of the little as well as the important incidents.

Despite the great change that has come over the lad and the fact that he realizes that he owes his transformation to the wealthy man with whom he now lives, Julius wants to return to his old home in the rooms back of the saloon in Hanson Park. He wants his father and mother with him, and though too young to appreciate fully what he means in saying it, he says he would work hard all the rest of his life to prevent any harm befalling his father and mother. When he looks straight into the eyes of the person to whom he is talking and says he would go to live in the worst part of the city if his parents must go there, it is evident that he means it, for this changed child is apparently far more sincere and earnest than the majority of the boys of his age. But if his father does not escape his sentence he will remain with Mr. Van Vlissingen, who says he is willing to help him.

As a sociological experiment, Mr. Van Vlissingen regards his work as a success. The boy has been able, he says, in two months' time to break the bonds that held him to a narrow life, and has taken to thinking and talking of something to do. His views of things have changed as greatly as his lifelong training will allow them to change in so short a time. That his new environment has had an unusual affect upon him there can be not the slightest doubt. The boy had the goodness in him from the first; it has taken this new mode of living in new surroundings and under new influences to bring it out.

The above from the Chicago Inter Ocean contains a most beautiful Divine lesson, which all Spiritualists can read with profit. DIVINE WRIGHT.

OUTSPOKEN WORDS.

PERTINENT REFLECTIONS IN REFERENCE TO THE STATUS OF OUR CAUSE.

The trail of the Trickster Gang in Illinois.

A gentleman who is a close reader of The Progressive Thinker, asks "who conferred all the degrees and titles of Doctor, Professor, Honorable, or Reverend, which I see paraded in your columns? Are not you Spiritualists overfond of claiming honors not legitimately won, but self-assumed by the wearer? Again, is it not distressingly poor taste for the one who is really entitled to use any one of them to sign himself "Doctor" John Smith, "Professor" Thomas Brown, or to advertise himself in printed matter he himself puts out as "Honorable" Timothy Titcomb? A magnetic healer should not write himself down a Doctor of Medicine; a police court lawyer has not the same right to "Honorable" as a governor or member of congress, or judge on the bench. I lately heard of one in your ranks who wears the title of "Professor" because he was formerly a dancing master. One of your "Reverends" is a Prince of Profanity and Obscenity and credited with being a past master of falsehood; one of your "Doctors," I hear, holds a sheepskin from a defunct West Side diploma mill. Respect will be accorded your cause when your people have more of the real thing and less of pretension. Genuine merit does not have to blow its own horn to secure its deserts. Amen!"

We are glad to note the organization of a new society at Bloomington, Ill., self-named the Spiritualists' Association of Bloomington, auxiliary to the State Association. Deaths, differences and indifference long since sounded the requiem of the older local organization in that city, whose few remaining members became weary of, or faint-hearted in, efforts to spread Spiritualism in their own community. Mr. and Mrs. E. W. Sprague secured forty-one charter-members of the new body, whose officers are: President, G. J. Erdman; vice-president, Lawson Bradley; secretary, Mrs. Mary B. Bradley, 725 W. Jackson street; treasurer, Wm. Bumgart. Trustees: W. H. Clarke, Mrs. Francis Davidson, Mrs. B. D. Freed. Many of the members are recent converts to Spiritualism and bring to the work the freshness of enthusiasm and the fervor of devotion to the truth. Possibilities of great usefulness await them. Keep active, maintain harmony, shun all fakirs, and the society's mission will be enduring.

The trail of the trickster gangs runs over all Illinois and their methods have done more to dishearten local workers and kill organized efforts than all other reasons combined. They leave disgrace in their wake, while honest investigators are disgusted and drop their interest. But you must not say anything about it? Just keep still and allow the wolves to fatten while they throttle the last vestige of respectability that attaches to the cause of Spiritualism.

Shall spirit messages be taken from our public platforms? This is one of the questions forging to the front for consideration in the near future. Divisions are already noticeable among our earnest and thoughtful workers in relation to its. If done two classes of mediums will be responsible for it—those who use tips, advance agents, obituary notices and blue books to supply them, and those who wink at such things and work side by side with known deceivers without protest. We commend to all message mediums Aesop's little story: "A certain man had a goose which laid him a golden egg every day. Being of a covetous turn he thought if he killed his goose he should come at once at the source of his treasure. So he killed her and cut her open and great was his dismay to find her inside was in no way different to that of another goose."

GEO. B. WARNE, M. D.

"MIND FROM MATTER."

Geo. W. Lewis, A. M., Thinks it Unproven.

Prof. Larkin, of Lowe Observatory, states that substantially matter is transmuted into mind. Mr. Lewis, in The Progressive Thinker, No. 744, doubts, on the ground that Prof. L. furnishes insufficient proof. Is it not possible after all that Prof. L. is substantially right?

In some of Charles Dawbarn's recent articles in The Progressive Thinker I think he demonstrates a big lot of the proof. He shows that all action of matter is mind, but is not so called till after reaching a certain stage. At least I so interpret him. Others may read him differently. I think Mr. D. and the Prof. are substantially in agreement. I would take issue with the Prof. in his expression. I think mind is nothing but motion, as all phases of chemistry are nothing but motion. If this is right, then matter could not be transmuted into mind, since transmutation means changing one substance into another substance. I think thought is only motion. The latest text books on Modern Psychology make this view of thought and mind very clear. In this view, thoughts are not things.

As the name of thing is sometimes applied to motion, it would thus be right to call thoughts things. So, defining transmutation as changing the nature of things, and allowing things to be other than substance, then my issue with the Prof. would no longer be an issue.

It was long since scientifically demonstrated that matter is not inert. This means that matter has life, as, in the broadest sense, there would be no motion without life. There would be no so-called natural law without life being involved. When it was first pronounced that sound and heat were motion it was as astounding as it is now to state that mind is motion. It was first thought that electricity was a transference of an unthinkably fine substance. It is now taught that it is the motion of ether, as mind is the motion of air, and wave the motion of water.

Modern Psychology makes it very clear, by elaborate experiment and reasoning, that, with no brain, there would be nothing of the kind of motion denominated mind.

Hudson Tuttle, in the "Arcana of Spiritualism," says, "the Spirit life is an infinite prolongation and evolution of this." It is not thus at all strained to think the spirit brain an evolution of the physical brain.

The five senses were long ago resolved into feeling. There is good authority to the effect that feeling is motion, of myriad types, each type having a special name. Change the position of sitting, or lying, and it will change the thought wave.

Another high authority says, "volition is the essence of mind." Almost any person can feel within himself that volition is motion.

The attraction and repulsion of the atoms is no more specific and definite than is the same law in individuals.

E. W. BALDWIN.

Madison, Wis.

HELP FOR THE SICK AND INFIRM MEDIUMS

FROM THE N. S. A. HEADQUARTERS WASHINGTON, D. C.

List of Contributors—Sympathetic and Tender Hearts Touched—Concerning Law Against Mediums.

To the Editor:—I am now ready to make my first report of progress, in the matter of collecting from the Spiritualists at large the sum of one thousand dollars by the first of June, that we may secure the other thousand dollars that has been generously promised to the N. S. A. for the Mediums' Relief Fund. As has been before stated, the National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list to take in many more who are in need of aid, but not till the fund increases can this be done. During the present week, we added another aged medium, a resident of this city, to the list. This beneficiary is eighty-two years of age and has no one to look to for aid but the N. S. A. This would have made the eighth on our list in addition to the complete support of Dr. Slade; but we have just learned of the transition of one of our pensioners, Mrs. Kendall, of Massachusetts, and we have to-day forwarded the sum needed for the burial of her remains. Thus the good work is going on. Our beneficiaries are grateful and appreciative, and we feel that we are not only blessing them, but that everyone who contributes to this work is also blessed by it.

Some of the letters we receive with the contributions to this fund are beautiful. One elderly lady, who is herself an inmate of an "Old Ladies' Home," wrote, that in sending ten dollars to the fund, she felt it a privilege; that she would send more, but all she has left is a sum to bear the expense of cremating her body when the spirit takes its flight.

Another aged friend, now ninety-four years old, who has a home with her relatives, sent us the only three dollars she had, saying she could put it to no better use than to have some poor medium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Sweet little Alice sent fifty cents for herself and "Precious," and wrote, "I sold my chicken for 23 cents, and put that in with the money." Surely these souls must be blessed with good thoughts and happy dreams, who have unselfishly done what they could; to one and all, we send our hearty thanks. Our contributing list stands as follows:

Friend in Old Ladies' Home, $10; Chas. Bolton, $10; Helen A. Haddox, $10; Thomas C. Smith, $15; J. R. Francis, $5; T. B. Wait, $5; Harmony Circle, South Buffalo, $5; Wm. Schroeder, $5; A Friend, Hamburgh, Iowa, $5; E. W. Brooks, $5; Geo. Seifert, $5; Mrs. P. E. M. Dunn, $5; S. A. George, $5; Samuel J. Day or Way, $5; Mrs. A. J. Mintun, $5; Mrs. M. B. Sprague, $3; Mrs. E. J. Woodward, $2; S. A. Tallmadge, $2; John H. Kramer, $2; Lucy W. Houghton, $1.50; Mrs. Nettie Johnson, $1.50; A Friend, $1; Julia Bunker, $1; August Kleine, $1; Chas. Holkirk, $1; Mrs. A. C. Headley, $1; Arthur Peiffer, $1; T. C. Millard, $1; Mrs. S. S. Rockhill, $1; E. Hughes, $1; A. J. Brooks, $1; Mrs. T. J. Schneitzer, $1; Mrs. C. H. J. Bowen, $1; Geo. L. Ralston, $1; David Frolick, $1; C. H. Phelps, $1; A Friend, Providence, R. I., $1; Abner Sisson, $1; John Lynch, $1; Alice and Precious, 50 cents; A Friend, 50 cents; Mrs. Speck, 25 cents; E. Bsorcious, 25 cents; Two Friends, 15 cents.

Mrs. Zoller and Mrs. Williams, two of our good mediums of Washington, with other talent, gave a public benefit for the Mediums' Fund, at Wonn's Hall, March 10, from which we realized the sum of $12.13; this sum added to the amount of foregoing contributions makes a total of $138.78.

We are greatly encouraged, and we feel that if all who can, will send according to their means, and if other mediums in different cities and towns, will also hold a benefit seance or meeting for this fund, that the required sum of one thousand dollars will be in our treasury by the last of May. Please, friends, do not delay, but send your contributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the mediums' Fund; the one noted is the first from him since the thousand-dollar collection was started.

Now concerning the recent statement of a law to drive mediums from Washington, our legitimate mediums are not molested, nor do they fear; they are pursuing their work as formerly, nor will they be troubled. The new law is to reach the sharpers whose doings are nefarious, and who are no part of Spiritualism and its works; one or two have been run out of town, and all decent people are glad that they have gone.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A Correction in Regard to the Fox Family.

To the Edtor:—In your issue of Jan. 9, is an article by Mr. Titus Merritt, purporting to give a short history of the Fox family, which is endorsed by Mr. Hudson Tuttle, and which we think somewhat misleading in conclusion.

Mr. Merritt says Ann Leah Fox was thirty-four years old when the spirit rappings were first heard at Hydesville, on March 31, 1848. The ages of the other girls we admit as correct.

In Mrs. Ann Leah Underhill's book called The Missing Link in Modern Spiritualism she says, "at this time, 1848, I was little more than a child." Farther on she says, "when I was married I could count fourteen years and five months."

Her husband's name was Fish. She says, "I was twice a widow before I was twenty-four." On page 230 she says she was married to Calvin Brown, September 10, 1851. Calvin Brown died May 4, 1853, his age nearly 29. See page 252. On page 292 she says, "Mr. Underhill and I were married on the 2nd day of November, 1858." Now if Mrs. Underhill knew what she was talking about she was in her 28th or 29th year when she married Mr. Underhill.

But if Mr. Merritt was right, she must have been in her 45th year. I have always been a great admirer of the Fox family from the start to finish. Ann Leah speaks in glowing terms of her father and never a word of drunken or gambling habits. He was an exemplary man, being class-leader in the M. E. Church.

There is a small band of Spiritualists here, but we are not organized. We have no medium near here, so we have to be contented to read The Progressive Thinker. We think it a great intellectual feast. We hope sometime in the near future to see a medium and a lecturer here. I am 73 years old.

CHARLES S. LAMB.
Morey, Missaukee Co., Mich.

Occult Forces. = By Daniel W. Hull.

"But there is a spirit in man and the inspiration of the Almighty giveth them understanding."—Job 32:8

Phenomena attending individuals of the human family demonstrate that there is more to man than the flesh and blood that becomes tangible to us. Mind is claimed to be the result of sensation, but then there is something more than the physical organism that manifests thought. We have had occasion to demonstrate that there was an unseen universe existing close about us, and yet beyond our reach. So we shall find if we investigate far enough that there is an unseen person with every person we come in contact with, that this body is only the medium that connects us with the tangible world. Indeed, some of the phenomena of personalities would indicate that we are a multiple of personalities, each independent of the other.

Some writers have assumed that man is composed of at least seven distinct personalities, and that in some cases these personalities are so disrelated and distinct as to be uncognizant of each other. But we have no disposition to discuss this phenomena of altered personalities. There are more common phenomena that will answer our purpose.

Elihu's statement that there is a spirit in man and "the inspiration of the Almighty giveth him understanding," was his apology for attempting to answer Job when his aged and scholarly comrades had failed. He intimated by the expression that there were other sources of information than that reached through the schools; that when a rapport was once established between heaven and earth, the soul might grasp intelligence hitherto inaccessible to it.

A SUBJECTIVE SELF WITHIN US.

The statement, "There is a spirit in man," is the point I want to demonstrate in this chapter. To do this I shall commence with the most simple and yet the most unobserved of customs—handshaking. We shake hands as one of the courtesies of society without a realization of the relation it places us in to each other; yet we realize that there is a closer courtesy in handshaking than in other forms of civility, because of our effort to avoid handshaking with disagreeable persons. But we never question why we treat different individuals different, nor do we stop to think there is a subjective self within us, that has reasons for refusing this courtesy to one set of people, and favor it to another. His ideas as to his reasons for so doing are very confused and unsatisfactory; yet there is a reason, although he does not quite understand what it is. And when we come to analyze it we find it difficult to harmonize it with materialistic views of the relations of individuals to each other. When two persons shake hands with each other, they exchange certain portions of themselves, and carry what they have received away. Now when the elements of two are antagonistic, the one who is most spiritual of the two suffers annoyance from the contact. This we call Magnetism. Psychical emanations would probably be a better definition.

We found in the case of Mons. deRochas' experiments that a sublimated body extends beyond the person for a distance of nine feet, more or less, and that it holds such relations to the nerves, that some very sensitive persons are sensitive to any disturbance to any part of it. This is still more pronounced in the relations between the sexes, each sex being able to distinguish the presence of one of the opposite sex, when they approach each other.

I am not laboring to show spirituality by this illustration, but to demonstrate that we have sensations beyond the physical — something beyond the mere material, a sublimated sense that we are loth to recognize. We generally form our estimate of others from our acquaintance with them, after we have had opportunity to draw conclusions from their deportment and behavior, but often long before we have had opportunity to weigh men and women, some of the more sensitive of us have formed a proper estimate of their characters at the moment of first meeting, and if all have not done so, it is because the subjective self has been so subordinated by the positive self that we are disabled for that duty.

WONDERFUL WORKINGS OF THE SUBJECTIVE SELF.

This subjective self is not subject to the laws of the physical; it can go out and measure characters without being placed to the inconvenience of accumulating a lot of testimony pro and con upon the subject, because it goes into the inner nature of the individual and gathers up these elements which go to make up the individual; sorts them out, estimates their bearings upon each other and strikes a correct balance. It also demonstrates that there is a spirit in man, which has cognizance of facts independent of the senses.

This occult power may be carried so far as to enable one person to think through the brains of another, making the other speak his thought, and perform his will. This is now, incorrectly, I think, called hypnotism. I say incorrectly, because hypnosis means sleep, whereas often no person is so wide-awake as one in this superior condition. They not only have the ability to express the thoughts of another, but they may see long distances, and tell what is going on at different places. This demonstrates that our brains are instruments or tools of thoughts, just as the organ is an instrument of music. The music is not in the organ, but in the mind of the musician.

THE NERVOUS SYSTEM THINKS.

Mind and brain are not co-related parts, belonging to each other, for there may be a brain without a mind, but when the mind is in action there is a waste going on in the brain, just as there is a waste of sulphuric acid and zinc in the development of electricity. But the wear on brain is not from the secretion of thought, but the expression of thought. We think through our brains, and as the Niagara wears away the rock over which it runs, so we wear or dissolve the elements composing our brains.

It is now conceded that the nervous system thinks; that is, we may think through our nervous systems, as we do through our brains.

We co-ordinate all our actions from the medulla.

It is true that the medulla is ruled by the cerebellum, and the cerebellum itself, in a few instances in the human family, by the cerebrum, though I am sorry to say those who show a deference to the reasoning faculties are likely to be unpopular.

With man there are perceptive faculties placed immediately above the eyes which guide much of the action of the brain. In a reptile, whose brain is only double the size of the spinal cord, there are only two little dots where the perceptives should be—enough to lead it out of danger; but with an invertebrata there is no specialized brain of any kind, yet it, too, shrinks from danger, showing that its brain is not centralized, and yet there are the almost imperceptible molecules of mind, of which I have spoken in my chapter on Inorganic Life.

READING WITH THE FINGERS.

This is demonstrated also in the fact that in cases of the loss of one organ, another performs the double duty of responding in place of the eliminated organ. The blind hear more, and the deaf see more and quicker, than those with both these faculties. And in case one has neither faculty, the soul yet finds means of both expressing itself and coming in contact with the outer world.

Hudson Tuttle in his Philosophy of Spirit and the Spirit World, relates the following instance of the ability of a lady to read with her fingers:

"Mr. Sanby relates an instance of a young friend who had the regular functions of the nervous system overthrown by the sudden news of the death of her father. During the attacks peculiar to the disease thus induced, which is known to physicians as the protean order, she possessed all the powers of the somnambulist; the extraordinary powers communicated to the other senses by the temporary suspension of one or two of them, are beyond credibility to those who do not witness it; all colors she can distinguish with the greatest correctness by night or day; and I may safely say on any part of her body as well as her hands. She can not only read with the greatest rapidity any writing that is legible to us, music, etc., with the mere passing of her fingers over it, whether in a dark or light room (for her sight is for the most part suspended under the paroxysm), but she can read any book or writing by simply placing her hand on the pages."

The hand here assumes the part of the eye. It sees and synthesizes the letters of the alphabet and conveys the intelligence thus received to the brain, and thus communicates it to the world outside. This we call psychometry. From this we have only one step to thought transference or mind reading, which is only soul communication. I believe I may say that a majority of the people of this world have this faculty to a greater or less extent, and if they would but search within, instead of casting their faith upon the idle tales of another, they would find it. We subordinate our souls and our spirits—aye, even our manhood to the teachings of another, instead of keeping the inner chambers of our minds and spirits swept and garnished. If we should brush some of the cobwebs from the Great Within we should possibly be able to find the pearl of great price.

LAURA BRIDGEMAN—HER REMARKABLE CAREER.

Laura Bridgeman is a case in point. She was completely blind and deaf. No sound ever reached her ear; no object ever greeted her sight. She was completely shut out from the outer world. To her this world was without form and voiceless as herself. Her magnanimous and philanthropic teacher says of her:

"As soon as she could walk she began to explore the rooms of the house. She became familiar with forms, density, weight and heat, of every article she could lay her hands upon. An attempt was made to give her knowledge of arbitrary signs by which she could interchange thoughts with others. There was one of two ways to be adopted: Either to go on and build up a language of signs which she had already commenced herself or to teach her the purely arbitrary language in common use; that is, to give her a sign for every individual thing, or to give her a knowledge of letters by combinations by which she could express her ideas of the existence, and the mode and condition of the existence of anything. The former would have been easy, but very ineffectual; the latter difficult, but if accomplished, very effectual. I determined, therefore, to try the latter."

After some explanations as to how he made known the elements of sound, and bringing her to understand how certain combinations meant a definite thing, he continued:

"Hitherto the process had been mechanical, and the success about as great as teaching a dog a variety of tricks. The poor child sat in mute amazement, and patiently imitated everything her teacher did. But now the truth began to flash upon her; her intellect began to work; she perceived that here was a way by which she could, herself, make up a sign of anything that was in her mind, and show it to another mind, and at once her countenance lighted up with a human expression. It was no longer a dog or a parrot; it was an immortal soul eagerly seizing upon a link of union with other spirits. I could almost fix upon the moment the truth first dawned upon her mind, and spread its light to her countenance. I saw that the great obstacle was overcome and henceforth nothing but patience, perseverance and plain, straightforward efforts were to be used."

At the end of a year a report of the case was made, from which we select the following extract:

"It has been ascertained beyond a possibility of a doubt that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell if she has any. Thus her mind dwells in darkness and stillness as profound as that of a closed tomb at midnight. Of beautiful sights, sweet sounds, and pleasant odors, she has no perception; nevertheless, she is happy and playful as a lamb, a bird, and the enjoyment of her intellectual faculties, or the acquirements of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. In her intellectual character it was plain to observe an insatiable thirst for knowledge and a quick perception of the relation of things. In her moral character, it is beautiful to behold her continued goodness, her keen enjoyment of continued existence, her expansive love, her unhesitating confidence, her sympathy with suffering, her conscientiousness, truthfulness and hopefulness."

Hudson Tuttle, in mentioning this case in his Psychic Science, says:

"Her spirit was locked within her body without the least contact with the world through the most useful senses; yet she not only thought in the same manner as those who possess these senses in perfection. If thought depends on the senses, then the quality of thought should change when deprived of the senses. It is true that when thus fettered in expression, it does not escape the limitations of its surroundings, yet in the struggle we see the indication of the limitless possibilities of the spirit when these are cast aside."

THE SPIRIT AND THE PHYSICAL BODY.

If mind grows out of sensation, and probably it does, it is evident in this instance it is not dependent on sensation. After all, may we not be mistaken as to the mind being an extension of sensation? May it not be possible that sensation is a tactual connection between the mental and the physical? Our souls look out into the world through our eyes, take in the conflicts of the world through our ears, and ascertain its hardness, softness, solidity, or its relative relations by the sense of touch. And when we lose all our sensations but touch our fingers become as the attaena of the groveling insect that feels its way through the world. Thus the fingers become to us all that all the five senses are.

Yet as I have already intimated, the five senses are not all there is of us. As the elements of the body extend beyond the body, so is it demonstrated the spirit may go out of the material and take cognizance of things out of reach of physical sight or hearing. And if the mind can receive and record events at a distance from the body, then the theory of sensation as a primal cause for all our intelligence has been removed. I do not say that the mind may not have been developed in the first place by the senses, but I claim that having thus developed it may pass to that high condition as to be independent of the senses. Further, I do not claim that mind may exist independent and apart from organic structure, but I do hold that it is not at all dependent on our carnate structures for its existence. I believe that there is a sublimated and finer interior to everything tangible to us. If by physical I am to be understood those things tangible to us, and by spiritual those elements in nature which we cannot gauge or measure by physical things, I will say there is a spiritual to everything physical. That we do not discern it, argues nothing against its existence, as I have shown in another place. If such is the case, then there may be a duplication of our senses to correspond. Now we know that we have just such a duplication of at least some of our senses, as we have clairvoyance, clairaudience, psychometry, etc. I do not know but it would be superfluous for me to try to establish the existence of these duplications of the senses, as almost any whose reading has extended beyond the fashionable, trashy literature of the day has read something on these lines.

PREDICTED THE GREAT FIRE IN PARIS. . .

Most of our readers will remember the Bazar de la Charite fire in Paris, May 4th, 1897. On that day at Vouziers, France, a Dr. G. was called to see a peasant woman living out of the village a short distance. It was about 4 o'clock when he reached his patient's bedchamber, and he remained there some 25 or 30 minutes. The woman was very low and he had no hope of saving her. There were present several women. The woman seemed to be in a stupor, and about 20 or 22 minutes after 4, as the doctor was about leaving, roused up, uttering a loud cry, a cry of horror and agitation and began to talk very rapidly.

"Oh, mon Dieu," said she, "It is on fire; yes, fire! And they do not see that it is burning; they see it not yet. Oh, the unfortunate ones. It is burning under the floor and they know nothing of it. Now it is bursting into flames. The poor women, they are rushing to the door. Not that way—you cannot get out that way; there is no door there. The poor young girls, all so beautifully dressed. Save them! Save them! They are on fire."

The peasant women as she repeated these words stated she was out of her head. "She sees purgatory, and there are great rich dressed ladies there, beautifully dressed." But she contiued:

"Save them! They are all crowded together there in the corner. There is one whose hat has just caught fire, and there is another. Oh, all their skirts are in flames. What cries. And all that mass who are falling one on top of another. They could save themselves so easily there—just over there—there is a door there. They have fallen in a pile across the door and they are all ablaze. It is raining flames. Great drops of fire are falling on them, the ceiling is giving away. Oh, those who are in the room behind them—they cannot see how to get out; they are rolling over each other, piling on top of one another. The poor woman—drag her out! For God's sake, drag her out!" The scene lasted thus for five or six miutes, then she said: "The whole place crumbles and disappears in flames."

About 5 o'clock she died. About five minutes before she died the doctor left, and that night repeated the story to several parties. The next day, when the Paris paers came, the whole story was there repeated confirming what the dying woman had so faithfully described. This woman had never been to Paris in her life, and knew nothing about the existence of the Bazar de la Charite, yet she described it and a fire in it as it was actually taking place.

I have already referred to psychometry, but I want to bring up some evidences of it. It is not necessary that I should, for there are sensitives in every community where there are several hundred people who have the ability after a short time experimenting, to take a scrap of manuscript, and simply by holding it in their hands, describe the character and idiosyncrasies of the writer, diagnose his disease, if he has any, and give many points of identification of him. S. B. Brittan, in his thoughtful work, entitled "Man and His Relations," relates the circumstance of a negro who got killed on ice by being thrown violently from what used to be called a whirl-go-round, against a cake of ice, and killed:

"Among the persons who witnessed the accident," he says, "was a physician, who, the same evening, had occasion to prepare some pills for a lady of very delicate organization, and withal exquisitely susceptible of the magnetic influence. Several persons were in the office while he was compounding the medicine, to whom he related all the circumstances of the accident on the river; at the same time he was shaping the pills in his fingers. The doctor sent the pills to his patient, who took them on retiring for the night. The lady had no knowledge of the accident, but on falling asleep, had an unusually vivid dream, which she related on the following morning. She was on the ice, and in the midst of a great company of persons, who were amusing themselves on skates, and otherwise. In the crowd she observed a negro seating himself on a revolving sled, and she declared he was instantly killed by being thrown violently against a cake of ice."

It doesn't matter whether the materialist admits that this lady received this intelligence psychometrically, or had read the doctor's mind, which after all is the same thing, it demonstrates that our senses are not the only avenues of intelligence. When a person says, he will only believe what he can demonstrate to his senses, he confesses himself a bigot. The man who will deny everything beyond his comprehension, thus claiming that he has reached the limit, making boundaries of his own information, beyond which he assumes no other person has ever gone, or can go, assumes he has reached the limit of investigation, and any one professing to have adverse evidence, is either an idiot or insane. Usually they deny all facts presented to them and refuse to put themselves in a way to obtain facts. They discover a relation between mind and brain, therefore when the brain dissolves the mind ceases. Thus their conclusions are all jumped at. I want to say here, and I shall try to explain it in another place, that the history of every event is impressed on objects in the neighborhood where it occurred, and may be read as readily by the psychometrist as Jesus read the history of the Samaritan woman at the well.

A SUPERIOR WORLD ABOUT US.

It was not my intention when I commenced to write this chapter to bring forward so much testimony on the subject, but just to show that there was enough about us, very common matters, too, to show that while we may live in a world of sense, there is a superior world all about us. The matters I have been referring to are too well established to require that further evidence should be produced. If any one will take up any annual Report of the Society for Psychical Research, he will find abundance of evidences on the matters herein considered and attested beyond question. The person who lays claims to scientific attainments and refuses to read this periodical is taking more credit on himself than he is entitled to.

But there is another kind of evidence, to which I wish to refer at the risk of being sneered at by that pseudo wise class who continually congratulate themselves over the superiority of their attainments. That is dreams. I don't mean all dreams, or even the half of our dreams, but I do mean to say that occasionally men and women dream of things that are sometimes remarkably correct; and in their dreams they visit places and are seen at the places they visit by other parties. The following was reported to The Progressive Thinker a few years ago:

REMARKABLE STATEMENT BY MR. WARDWELL.

"My brother, who is a Methodist clergyman, now stationed at Castine, Maine, relates one instance that has occurred in his life, in a manner substantially as follows:

"'While attending the Divinity School at Cambridge, Mass., some twelve or fifteen years ago, I left my folks at Bucksport, Me. During my absence my family had moved from the house where I had left them to another in a different section of the village, a house I had never entered. I retired to bed one night, and, as I supposed, fell into a sound slumber. Immediately I found myself, as I supposed, going somewhere, and came suddenly to a full realization that I was on Elm street, in Bucksport. I passed by the Congregational church, cast my eyes up to the town clock on the Methodist Church, and it being moonlight distinctly saw that it was nearly 11 o'clock. On the opposite corner I met three lady acquaintances whom I saluted with the courtesies of the evening, and passed on to the house to which my family had moved, went in, passed upstairs, looked at the children quietly sleeping in bed, in which my wife slept, awoke her, and sat upon the side of the bed and talked with her. My return to Cambridge appeared much to me as my going away. I was going somewhere and soon realized that I was wide awake. The experience was too real to forget, so I wrote my wife next day a full account of it. Now my wife had had a dream the same night, and a most singular coincidence connected with it, and wrote me next day an account of it, our letters relating to the same affair crossing each other on their way to and from Bucksport. She wrote that I came home, and she found me standing beside her bed, as she awoke, and that I seated myself on the side of the bed, and we talked. The next morning Annie H. came in, and the first thing she said was, "Where is V?'

"'In Cambridge, I suppose, replied my wife.

"Miss H. playfully remarked: 'I know better. He saw me coming and has hid to give me a scare.'

"'Why,' said my wife, 'he certainly is not at home.'

"'I don't care what you say,' continued Miss H., 'I know he is at home, for N., G. and myself were returning home quite late from a call, and we saw V. coming down here on the corner of the street, and spoke to him, and I'm going to find him if he is in the house.'

"Well, she didn't find me, because I was not there. But I would like to have this matter explained. I dreamed I was in Bucksport, Me., two hundred miles distant from where I actually was. I spoke to three persons on the street; these three persons recognize me, and one speaks of it to a fourth, who dreams she saw and talked with me. Was I there? or was I not?"

It is a question whether this was all a dream, since all his experiences are corroborated by the statements of three waking persons, and another who had reason to believe she was awake. This case does not stand alone, as I could multiply cases if it were necessary, all going to show that something in man may go out in our sleep and may appear at great distances from the physical body.

These phenomena must be explained by the materialist in harmony with his theory. As we are willing to meet him on his own ground and discuss the matter from his own evidences, so he should be willing to meet us on our evidences. If men may project themselves and become objective apparitions at a distance, then a physical body is not necessary to a continued existence. If the spirit or double may exist out of the body for an hour or half an hour, why may it not continue eternally?

A SECOND THOUGHT.

The morning after the last issue of the Truth Seeker had gone to press we received the following letter from our Postmaster:

"Office of the Postmaster, New York, N. Y.,
"February 29, 1904.

"Publisher of the Truth Seeker—Dear Sir:—Referring to previous correspondence relative to the mailing of your publication to Canada, I beg to inform you that the Hon. First Assistant Postmaster-General directs this office to advise you that the appeal made in your letter of the 28th ultimo has been determined in your favor, and to accept for mailing copies addressed to Canadian destinations, provided, of course, such copies are not otherwise unmailable on account of any article or advertisement the circulation of which is forbidden in the domestic mails, and the publication does not violate the copyright laws of Canada.

"Appropriate instructions have been issued, and the copies may be presented for mailing as second-class matter at your convenience.

"Very respectfully,
C. VAN COTT, Postmaster.
"Per E. M. Morgan, Assistant Postmaster."

We are glad that the Hon. Robert J. Wynne has so thoughtfully considered the case, for it seems that the matter did not leave his office at all. The Truth Seeker has never violated any law or regulation of the postoffice of this country, and we do not see why or how it can be lawfully thrown out of the mail. What the Canadians do is, of course, beyond the cognizance of this government. Their postal laws are still more peculiar than ours.

There is no more to be said as to the matter as affected by the action of the Washington post-office authorities. At the request of a foreign official they did us an injustice and have repaired it. Something, however, may well be said of the Canadian officials. The Hon. William Mulock is now Postmaster-General of Canada. He is empowered by the Canadian law to refuse mail privileges to any journal he sees fit. There are quite a number of journals published in this country to which his department refuses mail privileges. But that suppression, we have learned, does not suppress. Those journals can be found in all the cities and towns where the demand for them justifies the expense of sending them to Canada by express. The absurdity of prohibiting them is apparent. But to include the Truth Seeker among that class of publications is still more absurd, and we have asked the Hon. William Mulock to rescind the order of his predecessor, Sir Adolphe Caron, as to this paper. When we receive his answer our readers shall know what it is. —The Truth Seeker.

A man cannot have an idea of perfection in another which he was never sensible of in himself.—Steele.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant. —Hosea Ballou.

THE LYCEUM BANNER.

The Lyceum Banner of late unfurled,
We wish might float o'er all the world,
To teach the truth to all the young
Of every kindred race and tongue.

We know that every girl and boy
Its truthful teachings would enjoy
For none more zealous seek for truth
Than hungry-minded eager youth.

The lyceum is the wisest means
For teaching children in their teens—
When older grown they'll not depart
From facts and truths they learned by heart.

They need just such a lesson tract
To teach them how to think and act,
And soon we'll know, by style and manner,
What children read the Lyceum Banner.

To make each child more wise and kind,
It seeks to stir both heart and mind;
To help each grow, instead of shrink,
It tries to make them feel and think.

To educate is not to stuff—
To memorise is not enough;—
Each child is but a helpless elf
Until it learns to think itself.

The Banner kindly shows the way
By which each one its part may play,
But when the way is clearly shown,
The part it plays must be its own.

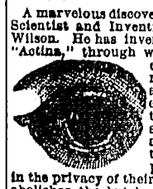
Long may the Lyceum Banner wave,
Upheld by zeal both true and brave;
And may its work to make all free
Be crowned with glorious victory!

—Dean Clarke, in The Progressive Lyceum, J. W. Ring, Editor.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.



A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. O. Wilson. He has invented a restorer known as "Actina," through which all affctions of the eyes and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure.

Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association, Dept. T.B., 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

NEW INVENTION!



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

ASPHODEL BLOOMS,

AMD

Other Offerings,

BY

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This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for recitations.

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The Mecca says: "Psychic Poems."

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The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

MISSIONARIES' NOTICE.—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

Marguerite St. Omer Briggs is open to receive calls for societies for April, May and June, or for camp engagements, as speaker, psychometrist and message medium. Can be addressed at 415 Thirteenth street, Beaver, Falls, Pa.

Dr. N. F. Ravlin, of Baltimore, is open for camp-meeting engagements, and with societies for the coming season. His labors in Baltimore as pastor of the First Spiritual Church, will close the last Sunday in May. Address 308 North Green street, Baltimore, Md.

Bangor, Me.—Following a union revival held by several ministers of the Holiness society, Beal's Island, Jonesport, is reported to be in a state of religious frenzy and fanaticism that threatens to result in the loss of many lives. One man who rowed over from the association to Jonesport said preparations were being made to kill a number of children as a sacrifice, the parents believing they had the power to restore them to life. Several deputy sheriffs and numerous citizens have gone to the island and will remain there until the excitement subsides. It is declared that the people are destroying their watches, rings, jewelry and other articles of ornament. The storekeepers are throwing away their cigars and tobacco and various animals are being sacrificed, all at the dictates of the ministers, who say that unless this is done all will be damned. A cat and dog were slaughtered recently and their blood scattered about the building of worship. Mrs. Beals, a member of the flock, arose at a meeting and declared that she had been told by the Supreme Being to kill her baby. The meeting thereupon broke up amid riotous scenes. Mrs. Beals was committed to an insane asylum.—Detroit Times.

E. W. White writes from Columbus, Ohio: "Mrs. White and myself are here for the month of March, and are open for engagements in Michigan for April. Communications may be addressed either in care of the General Delivery, this place, or to our home address, 292 Harrison avenue, Detroit, Mich."

Mrs. A. B. Strozier writes: "Mrs. Isa Wilson Kayner, of Chicago, held meetings at Willis, Texas., March 7, 8, 9 and 10. The hall was crowded and great interest was manifested by all present. Her occult powers are great. Everyone was fully satisfied with her readings. We are anxious to have her with us again."

A protest against the appropriation of any money for chaplains in the service of the United States has been made to the Senate by James Seldon Cowdon, of 524 Tenth street Northwest. The petition has been laid before the Senate by President pro tem. Frye, and referred to the Appropriations Committee. Mr. Cowdon "protests against the appropriation of any public money for any religious purpose whatsoever, and especially against the pay for chaplains." He enclosed a circular of the Washington Secular League, calling for "the complete separation of church and state."—Washington Post.

Fifty-Sixth Anniversary of Modern Spiritualism, at the Spiritualist Temple, Galveston, Texas., March 31 and April 1 and 2. "Freezing a Mother-in-Law." "Dr. Cure All." Bazaar each afternoon at 2:30 o'clock. Appropriate tableaux each night. Afternoon admission, free; night admission, 25 cents.

Correspondent writes: "The 56th anversary of Modern Spiritualism will be celebrated at U. V. U. hall, by the First Spiritualist Society of Findlay, Ohio, with music, and flowers as an offering to our loved ones gone before. Frank T. Ripley, the old-time worker, under the control of his guides will deliver the anniversary address. The Spiritualists of the surrounding towns have been invited. Celebration will occur on Sunday, March 27, at 2:30 and 7:30 p. m."

J. M. White writes from Creighton, Mo.: "Last fall I paid a visit to this place and held a few meetings with good results. On my return here I find that the friends have gone to work with a good strong developing circle, and are meeting with excellent results, thus proving the value of the homo circle.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imitations of birds, etc.

We are having Sunday afternoon meetings for the public, and expect to have a great many interested by the time the guides are ready to open the other seances to the public. There are many mediums here before the public to-day, who can6t give as good results as are being obtained by these people in their home seances. Spontaneous manifestations in the homes are a prominent feature of the growth here. My stay here is for an indefinite time, but am open to engage for camp-meetings for the coming season."

Mrs. Elsie Hornbeck's address is 1806 Colfax street, Evanston, Ill. She is Frances E. Willard's medium.

Mrs. Lily LeSieur writes: "At our next Band of Harmony meeting, Masonic Temple, hall No. 512, April 7th, afternoon and part of the evening will be devoted to hearing from the members and interested friends, telling us of their experiences, how they earned a dollar, to contribute to the Band of Harmony. We have had a good attendance all winter despite the severe weather we have had for several months; only a few more meetings before vacation. Don't miss our dollar party, as it is one of the best meetings of the year. Our friends will please bring refreshments as usual."

Jennie C. Paine write: "Mrs. Tillie U. Reynolds, state missionary, came to the society at West Potsdam, N. Y., on the 13th of February, where she remained ten days, giving five lectures in the Methodist church at that place. Her lectures were well attended. I wish everyone could hear Mrs. Reynolds, as she leaves such good impressions behind her. We are hoping to have her with us again in the 'good old summer time.'"

Emily E. Philp writes: "The Englewood Spiritual Union held a social test circle at the home of Mr. and Mrs. Speight, on Saturday, March 12. It was largely attended. A fine program was rendered. A number of mediums were present and many messages were given. Then refreshments were served. We are preparing for an Indian campfire and council, to be held at Hopkins' Hall, 528 W. Sixty-third street on Saturday, Mar. 26. All are cordially welcome. Admission, 15 cents. Come and have a pleasant evening. Dr. J. O. M. Hewitt will speak for us on March 20 and 27."

Mrs. Stella Nicum writes from Dayton, Ohio: "Mr. W. V. Nicum spoke for the Dayton Spiritual Society, Sunday, March 13; his subject, 'The man who is to be.' A large, enthusiastic, and responsive audience was in attendance. The society is in a prosperous condition. The president, Frank M. Brown, announced that he had secured the Gorman Hall, a larger and better place for meetings. Mrs. R. S. Parkess rendered beautifully two solos which were greatly appreciated and enjoyed by all. Mr. Nicum will again address the society, Sunday, March 20."

Mrs. Laura G. Fixen, vice-president of the Illinois State Association, writes President Warne under date of Feb. 19, from Dunedin, New Zealand: "The theater in Melbourne, seating two thousand, was packed to the doors each night, and they told me they were the largest meetings they had had for over twenty years. I speak here next Sunday. This is a Scotch town altogether, about 48,000. The following two Sundays I speak in Wellington, which is the capital of New Zealand, and the last Sunday I am at Auckland. I sail for America on March 18, and will be in Chicago about the 15th or 20th of April. The Australians are years behind the times, and lack in physical and mental development. The Americans are far ahead of them. They have the good sense, however, to know this and everybody has high ideas of America. Vegetation here is simply marvelous and the climate in New Zealand all you could desire. I am keeping my eyes open to learn all I can. I feel I live a year in a day and a lifetime in a month."

J. H. Clark writes from Spokane, Wash.: "The First Society of Spiritualists have elected the following officers for the ensuing year: President, Mrs. F. French; first vice-president, Mr. Anderson; second vice-president, Mrs. M. E. Connell; secretary, G. H. Clark; treasurer, Mr. J. French; trustees, Mr. Watkins, Mrs. F. Jennes, Mr. J. Poull, Mr. F. Nitzell and Mr. F. W. Butts. Mrs. Florence Heckman, of Tacoma, Wash., has lectured for one society for the past two months, and is still with us. She is a first-class speaker and has given the best of satisfaction. She will remain here indefinitely. All societies wishing a thorough spiritual worker will do well to correspond with her. Address her at Metropole Block, Room K, Spokane, Wash."

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association, Alex Cairdy, M. D., president, will celebrate the fifty-sixth anniversary of the advent of Modern Spiritualism at Cadet Hall, on Sunday, March 27. Exercises will be continuous from 12:30 to 10 p. m. Children's lyceum will hold their session at 12:30; at 2:30 Mr. and Mrs. G. W. Kates, assisted by Mrs. Dr. Caird, Mrs. Mamie Helyett and Mrs. Maud Litch; entertainment by children from the lyceum at 4; supper at 5; song service at 6; concert by Chase's orchestra at 6:30; regular service with Mr. and Mrs. Kates, speakers, at 7:30. Other special features will be arranged later. No efforts will be spared to make this one of the finest anniversaries ever held by this society. Mr. and Mrs. Kates are the speakers for this month and the first Sunday in April, and are attracting large audiences by the excellence of their work, both in lectures and communications."

J. S. Taylor writes from Cheshire, Ct.: "I read an item in The Progressive Thinker, relating to sick and disabled mediums; that they should be provided for. A suggestion was made that if every Spiritualist in the United States would give one cent each, a good work would be accomplished. Now, let Spiritualists get a move on themselves and

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

establish some method by which this can be done. I will submit this plan: Let every place where Spiritualist meetings are held have a small contribution box put up, plainly to be seen and plainly labeled, so people would know its object; then very few persons would fail to drop in a cent, a dime, or a dollar, or even more. Now I believe this plan could be made successful; if Spiritualists will agitate this subject and bring it to a focus a good work can be accomplished. Why not?"

DOINGS IN TEXAS:—Mrs. Laura B. Payne, vice-president of the Texas State Association of Spiritualists and one of the most energetic workers in the ranks of spiritual workers, has been making a tour of the north and central parts of Texas and has pleased the people wherever she ministered, with her eloquent and logical lectures. Mrs. Alice Baker and son Milton are doing acceptable work in Dallas. Mrs. Isa Wilson Kayner, state missionary, is doing thoroughly satisfactory work in the southern part of the state. Other sections of the state desiring her services should address Secretary LeRoy Hutchings, Spiritualist Temple, Galveston, Texas. Dr. J. M. Temple has also received missionary certificate from the State and is doing a work that is highly commendable; he has lately been in Beaumont, the great oil center, where some weeks ago Mrs. Kayner organized a society, and the people speak in high terms of his message work. The society in Galveston, where President John W. Ring presides, is making elaborate preparations for a celebration of the anniversary—bazaar and entertainments, March 31 and April 1 and 2. Donations for the bazaar should be addressed to Mrs. H. Heyne, Spiritualist Temple, Galveston, Texas.

Oscar A. Edgerly's engagements as made for the next six months are as follows: During the month of April he will speak at various places in New England. For May he will serve the First Spiritualist Society of Hamilton, Ontario. During June he will fill engagements with the First Spiritualist Society of Conneaut, Ohio. From July 24 to 28 inclusive he is engaged with the Freeville (N. Y.) camp association. From July 31 until August 28 inclusive, he is engaged to act as chairman at Grand Ledge, Mich., camp-meeting. September 3 and 4 are engaged with the Wentworth (Ohio) association at its Grove meeting. Mr. Edgerly still has the first three Sundays of July at his disposal. He will be pleased to hear from societies desiring to engage a trance speaker and test medium for the season of 1904 and 1905. Home address, 29 Public Square, Lima, Ohio.

Mrs. M. A. Morrell, of Kent, Ohio, writes: "I have just read Dr. Bland's beautiful book, 'In the World Celestial,' and I wish to express my high appreciation of the grand truths contained therein. May the author long be spared to spiritually illumine the pathway of blind and starving humanity. That book is destined to do a great work in enlightening the world. Heaven speed the day when its grand truths shall be spread broadcast. I shall pass this book around among the preachers. One has already said he would be delighted to read it."

S. J. Bliss writes: "We as Spiritualists have resurrected an interest in the Spiritualists society in Lansing, Mich., once more, and hope we may keep up the same in the meetings. Dr. Marvin has kindly given his services as speaker for the past three Sunday evenings. Mrs. Fuller, of Grand Rapids, has been with us two Sundays, giving tests from the rostrum. Her messages were remarkably correct. She gave every name correctly, and the cause of death. The meetings were very well attended. Mrs. Richard Spencer, trumpet medium of Grand Rapids, Mich., gave a trumpet seance with good results. Thirty-nine people attended. Rev. Stocking, among many others, received some very convincing messages from spirit friends. Mrs. Spencer went from here to Grand Ledge to fill an appointment there. She made an engagement to be here at Lansing the first of April to give a seance, two evenings."

The First Spiritualist Society of Galesburg, Ill., is a newly organized body and auxiliary to the State Association. Fifteen members are enrolled upon its charter application, and they associated themselves together for work without going to the trouble and expense of having a missionary of either the state or national associations come upon their field for that purpose. This spontaneity of their effort is an example for the unorganized Spiritualists all over Illinois and the nation. Single individuals can do little for the cause, but a few determined ones banded together soon attract attention, create interest, command respect and gain a hearing for the truth. Mr. and Mrs. Wm Weakley, of No. 38 North Pearl street, of the College City, are active promoters of this local movement. Slowly, surely and perseveringly is their rule of action.

F. H. Rice writes from Boston, Mass.: "Thursday evening, March 10, will be long remembered by those present at the meeting of the Ladies Spiritualistic Industrial Society. There was present a large and very appreciative audience to listen to those who entertained. Among those whose remarks were both pleasing and instructive, were Mr. J. J. Morse, wife and daughter, of London, Eng.; Dr. Huott, with some very satisfactory readings; the Misses Stewart, Blair and Murphy, with pleasing songs; Mrs. Dix with well-timed remarks and a poem; Mr. and Mrs. Scott whose remarks are always interesting, and Mrs. Chapin and Mrs. Whitlock. Do not forget Mr. C. E. Watkins and his illustrated lecture, Mar 17, and also the dance, March 24. On March 31, instead of the anniversary services being held by the society a supper will be served at the hall, from 5 to 7 p. m., to all those wishing to partake. All are cordially invited."

J. S. Roberts writes from Louisville, Ky.: "I regard The Progressive Thinker as one of the best papers now published in the United States, giving the people information of their condition in that life of which they had formerly been kept in such profound ignorance. The cause is growing in our city. Even the ministers of the Christian churches are getting their eyes open. One preacher, a Baptist, in December last, asked himself a couple of questions in a sermon, and answered them himself as follows: 'What is heaven?' he answered by saying that it was a figure of speech. Then he asked, 'What is hell?' He answered by saying it is also a figure of speech; that when we die we go down or we go up, and when we get there, we are not asked whether we came from Wall street or whether we dressed in fine clothes, or whether we came over in our rags. Another Baptist minister preaching a funeral sermon, said: 'The friends of the dead one are around the corpse. You ought not to weep; your friends are all around you.'"

Hans Mettke writes from Philadelphia, Pa.: "Following a very strong impression, I write to you to thank you for your excellent paper, in which I have enjoyed amongst many other articles, the story of Mrs. Ida L. Lewis, with whom I correspond and who has become a very dear sister to me. The letters of Carlyle Petersilea are fascinating to me, because I am also a musician, a teacher, as well as a performer on cello, piano, and with voice (baritone), and am a great admirer of Liszt, whose spirit is with me occasionally, as I have been told. I look forward with great pleasure to the next number, which will tell us about the interview between Liszt and Petersilea in the great cathedral. Looking through a musical magazine from Boston I saw the notice of Petersilea's passing away June 11, in Tropico, his home near Los Angeles. Nothing can please me more than such news from the spirit realms about the arisen masters in music. I wish you the very best success with all your efforts for the good of humanity, and shall always speak the best word possible for The Progressive Thinker, which I remail to a poor friend in Los Angeles. May the good angels help you in your work and remove all obstacles to success."

REED'S LAKE CAMP.—Sadie Herrick writes: "The many friends who attended the Reed's Lake Camp last year, will, I believe, be sorry to learn there will be no camp there this year. The camp grounds and belongings are now in the hands of W. S. Gunn, the chief Promoter, and now largest stockholder, who for reasons known only to himself, has made it impossible for the association to hold meetings this year. At a stockholders' meeting last month, Mr. Gunn personally stated that his son wished his withdrawal, wholly on account of his health and advanced age, but that he was not pressing his claims in any way against the association, and wished us a successful camp the coming summer. The following Tuesday, contrary to his word, I, as secretary, was informed through an attorney that Mr. Gunn had ordered a foreclosure at once. A more beautiful spot could not be found in the state of Michigan, and last year on our opening day the grounds were dedicated to Spiritualism, and angel blessings were invoked in the name of Mr. Gunn's spirit wife and son, and now, I wonder, do angels weep? The brightest prospects were ahead of us, many letters were received making inquiries regarding camp this summer. Mrs. Gillespie, Mrs. Kaufman. Mrs. Walton, and Mrs. Cora L. V. Richmond were booked, and others in view; but I am obliged to cancel these dates. A street car line is surveyed right past the gate, consequently envious eyes were on us, and this may explain, a representative of Chautauqua has been over the grounds, and in correspondence for some time concerning them."

Dr. Ballard writes: "At the Church of Higher Forces, Indiana avenue and Thirty-fifth street, last Sunday evening, many new faces together with the regular attendants and members listened to the first of three lectures to be given by Mrs. A. E. Palmer on the subject, 'The New Creation.' Mrs. Palmer is an intelligent and fine off-hand speaker. Conditions were put right by the beautiful music dispensed by the Caldwell family. Our medium, Mrs. Grace Aitken, gave many soul-stirring tests. Another one of those sociable socials was given at our medium's home last Saturday night. The parlors were filled to overflowing. The usual programme, consisting of psychic and palm reading, music, etc. The next social occurs on the 26th inst. Recognizing the masterly manner in which the editor of The Progressive Thinker is endeavoring to life the veil of skepticism and bigotry, some kind of a move should be instituted to force the paper into the unwilling homes, especially where dwell the young, for through the young can be demonstrated the truths of spirit communion. How many worn-out and wearied hearts could find solace in this cold, selfish world, could their eyes be opened to our beautiful philosophy that they might come in touch with their dear loved ones who have passed to the home unclouded with selfishness. The happiness to be derived from the conviction that those who have preceded us across the dark river known as death, is beyond mortal man to understand or to estimate. Nature every minute of our life is endeavoring to force us to take advantage of the situation, and still there is the procrastinating indifference that has deprived many a heart-broken mother and disconsolate wife from again holding communion with their loved one. I wish it were in my power to make everyone understand here what they must understand after their transition, the truthfulness of the life hereafter and the return of the spirit to this earth's plane. I would not rest until I had gathered every living human being within the folds of our beautiful faith. All roads lead to a spiritual meeting every Sunday afternoon and evening, including our own church."

Mrs. Alice Gehring, the well-known medium, writes that after April 1 she will locate in Denver, Colo. Her home address will be given later on. Mrs. Gehring is regarded by many as a most excellent slate-writing and trumpet medium.

D. A. Richardson, of St. Joe Station, Ind., criticises the actions of lecturers and trumpet mediums, because their prices are so high that the friends there cannot well raise the amount to secure their services. He thinks they ought to come down in price somewhat.

Lorenzo Worthing writes: "The officers of the Sunapee Lake Spiritualist Camp-meeting Association, N. H., met in Knights of Honor hall, on Hanover street, Manchester, N. H., Feb. 28, to make arrangements for their annual camp-meeting, at Blodgett's Landing, N. H., the coming season. The officers are: President, John Gage, of Henniker, N. H.; vice-president, Mrs. Effie I Webster, Lynn, Mass.; secretary, Lorenzo Worthen, of Hillsboro Br., N. H.; treasurer, Mrs. Harriet Comstock, of Newport, N. H.; business committee are Thomas Burpee, of Sutton, N. H.; H. E. Gove, of Riverdale, N. H., and Mrs. Harriet Comstock, of Newport. N. H. Everything looks for success for the coming camp-meeting and all are in harmony to make it successful."

D. Parker writes from Stoneham, Mass.: "I am pleased to see you take some notice of the Catholics. I am glad there is one paper that is not run by the pope. We are coming to pretty serious times. I think the school question will be the most important one in the next presidential election. I think Archbishop Ireland is laying back and sawing wood. He will wake up before the convention."

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Any seven of the ten Premium Books you may order, price $2.35.

Any eight of the ten Premium Books you may order, price $2.65.

Any nine of the ten Premium Books you may order, price $2.90.

Lastly, all of these TEN valuable Premium Books here announced are sent out, all postage prepaid, for $3.10, something never before equalled in this country or Europe. Our principal aim is to send them out as nearly as possible at actual cost price.

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2—The Encyclopedia of Death, and life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.

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5—Ghost Land, Spiritualism, Occultism.

6—The Next World Interviewed.

7—The Occult Life of Jesus.

8—A Wanderer in the Spirit Lands.

9—The Religion of Man and Ethics of Science.

10—Seers of the Ages, or Spiritualism Past and Present.

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To Clubs of ten or more we offer the following terms to each one: The Progressive Thinker one year, and **ONE** of the following books, $1.15: "The Religion of Man and Ethics of Science"; "Seers of the Ages, or Spiritualism Past and Present"; "A Wanderer in the Spirit Lands"; "The Encyclopedia of Death, and Life in the Spirit World," Vol. 3. The one who gets up the Club will be entitled to the paper one year free, and any two of the books he may select among our list of premiums.

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J. R. FRANCIS,
40 Loomis St., Chicago, Ill.

J. Iliff Mettler writes from Great Falls, Montana: "Where is Farmer Riley, W. W. Aber and many other so-called and widely-advertised materializing mediums, that they do not accept Hale's offer of $1,000 for just one spirit form. Such an opportunity as this should not be alowed to pass without being accepted, unless, unless the reason is that they know they are unable to deliver the goods. It is proper that they make an explanation of their reasons for the benefit of the readers of The Progressive Thinker."

James T. Whitehead writes: "Why does not some medium grab the $1,000 of Mr. Hale, of Los Angeles, Cal., by presenting a genuine materialization? Every medium holds seances for pay. Why is it that all will avoid large pay when it is offered. Mr. Hale's offer is no bluff, it is no bet, it is simply an offer for some medium to hold a seance at his home. Any materializing medium will hold a circle if at least $25 is guaranteed as a compensation, if results are obtained. Then why kick when $1,000 is offered? Why will not some medium simply 'try?' It looks suspicious—no one willing to try to 'capture' the $1,000, while so many are obtaining from $10 to $15 every night they hold a seance.'

Peter J. Loeb writes from Brooklyn, N. Y.: "The Society of Sacred Communion will hold its first services on Easter Sunday evening, and every Sunday thereafter at 1246 Bedford avenue, opposite Halsey street. Our good sister, Miss E. C. Resch, young and gifted medium, will demonstrate spirit return. This society will have the Bible as its foundation, and in connection with the church, there has been a Cross and Crown Aid Society formed to support the work. The doors will be thrown open to the public. All will be welcome."

Dr. Beverly writes: "Our monthly party will be at Lakeside Hall, Saturday evening, Mar 26. Our booths have been nearly all taken, and you will have your choice of some of the finest psychics in the city, to give you a free reading from 8 to 9, when the dancing will begin, and Vogel's orchestra will discourse their finest. Lunch will be served in the dining-room above. Prof. Smith, the fun-maker, will be present also. Mr. Hurlburt, the 'funny man,' Dr. Hall, from Columbus, Ohio, will make you laugh. Little Gracie will give specialty dances; also Florence Daniels, our angel singer, will give some fine sketches and special music. All this beautiful program we have prepared to entertain you for the small sum of 25 cents."

Dr. G. Lester Lane writes from Boston, Mass.: "With all my soul I wish you gigantic and nobly-earned success."

H. F. Coates writes: "Sunday, March 27, will be devoted to celebrating the anniversary of Modern Spiritualism at Kenwood Hall, 4308 Cottage Grove avenue. Our programme will consist of speeches by different ones, music and recitations. We expect a good time, both afternoon and evening. Our hall is large. You will find a welcome. Come."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society was highly favored with a fine talk from Walter DeVoe, on the 6th of March, and Dr. Agnes Chester, See on the 13. We need more of such new-thought speakers. They will wake the people up and set them thinking. On March 20, Mr. Marsh stirred up the ideas, and gave a fine lecture. On Mar. 27, Dr. P. M. Harmon will occupy the rostrum, and probably will answer questions. Services every Sunday evening at 7:45 at 323 East 55th street.

W. H. Pelkey writes from Iowa: "I have heard more or less talk among the Spiritualists, and have seen occasional mention in The Progressive Thinker, regarding having a camp-meeting during all or a part of the time during the St. Louis Exposition; at some point near the fair grounds. Now that everyone is making definite plans regarding their visit to St. Louis this summer, I think it is time that it should be known to all Spiritualists exactly what is to be done regarding this matter, and I believe the best way to have it known to all is through The Progressive Thinker." There was some talk of having a Spiritualist camp-meeting near the St. Louis Fair grounds, but the project, we have been informed, has been abandoned; the attractions at the Fair will be too great to make a success of any camp-meeting.

N. A. St. Clair writes from Toronto, Canada: "A very successful Quilt Social was given by the Ladies' Auxiliary of the Toronto Spiritualist Association, on the 24th ult., netting a handsome sum for the benefit of the Association. The entertainment was given under the direction and leadership of Mrs. Nettie Holt Harding, whose unsparing efforts made it a complete success. Mrs. Harding is now serving the Hamilton (Ont.) Society during the month of March. An innovation in connection with the recent funeral of the late Mrs. A. W. Sparling was a marked feature in the history of the Toronto Spiritualist Association. A union service was held at the residence of Mr. Sparling, comprising the Methodist and Spiritualist services. Notwithstanding the marked contrast, the Spiritualist service proved very impressive, appropriate and acceptable to the large and mixed (orthodox and Spiritualist) assemblage present. Mrs. Nellie S. Noyes, of Boston, serves the T. S. A. during March and April. She has met with a cordial reception, and is having excellent success. The association would be pleased to hear from mediums who desire engagements for 1905; also from test mediums who desire an engagement for July and August, 1904."

H. D. Barrett, president of the N. S. A., paid Chicago a flying visit a few days ago. He has been lecturing at Toledo, Ohio.

Dr. G. B. Warne, president of the Illinois State Spiritualist Association, and vice-president of the N. S. A., will lecture in Buffalo, N. Y., next Sunday.

Mrs. Sarah A. Walters writes: "I would be pleased to make engagements with societies wishing a speaker and test medium. It is essential that they address me at once. I will also officiate at weddings and funerals. Address me at Fulton, N. Y."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Mercy Catlin left the earthly casket, Feb. 27, in Concordia, Kansas, aged 85 years. A spiritual funeral, well attended marked the respect in which the dear old lady was held by her friends and neighbors. B. R. A.

Mrs. Emma Benjamin Knapp of Crystal Lake, Ill., beloved wife of T. M. Knapp, passed to the realms above, March 10. She was laid to rest at Oakridge Cemetery, Chicago, Ill., March 12. Her age was 55 years.

A short time before she passed away she told those gatherd at her bedside that she had a vision of her home beyond. She said there was a straight path over a dark mountainous way, with great chasms of darkness on both who cannot give as good results as are end was a glorious bright place, and a gateway all illuminated and sparkling. People glorified were passing in. She said, "I walked straight up to the gateway; then a gentle voice said, 'Not yet; you must wait just a little longer before you enter.'" She entered the gateway just a few days after this beautiful vision was shown her.

If a man is to achieve ultimate success he must be willing to forego immediate enjoyment.—Rev. J. F. Peters.

Success implies joy in your work—and joy means better work to-morrow.—Elbert Hubbard.

CRITICAL.

For the Benefit of Seekers After Signs and Wonders.

Seldom do I take part in controversy. In your very instructive paper of late in various issues we read views condemnatory of materialization. I get tired of hearing about the would-be-convinced people. From my extended experience and I have spent 750 evenings with this particular phenomena, I would not go across the street to convince anyone. I have so stated. Progress goes on just the same. The trouble with the American people is this, all that they can see is matter, or as the boy says, "as far as his nose." Read Laura Fixen's article in March 5th issue of The Progressive Thinker; it will give you something to think about. I personally told Mrs. Fixen when she asked me about that country (Australia), the people out there are intellectual and became Spiritualists by reading its philosophy, and therefore have an intellectual understanding of the truth. That is why 2,000 people will go and listen to a speaker. Out here, all the people think about is a ten-cent show, or some physical seance, materialization, etc., and these very people have to go to a circle or seance once or twice a month in order to be continuously Spiritualist (or, rather, spiritist).

My advice to mediums is to pay no attention to the would-be know-it-alls, but educate your visitors in this, the grandest philosophy in the world, and let your test and other so-called Spiritualists, sit and cultivate mediumship for four or five years themselves, then see if they would pay any attention to these challenges of $1,000.

Study the various books upon the subject, read your spiritual papers, and philosophize with yourself, and then you will not be like the boy at school, when he is studying histology; he tells his teacher that he can't see what use it has in a study of medicine, but when he studies it out for himself he finds his mistake, and so you will find that when you have done some hard thinking, you will not expect your mother to materialize with the old-fashioned skirt, store teeth and pox marks and thousands of other nonsensical things; but rather listen to their teaching, and their individuality. Let us continue to be students always, and not demand a medium to do something of which philosophy you don't know anything.

I am a lover of truth and I don't advocate fraud but no man or woman can understand Latin in one week, or any other subject. Give a medium the benefit of your doubt, if you are dissatisfied, sit in your own home, with your family, then perhaps you will feel more kindly towards mediums. Your readers must know materialization is true, that has been scientifically proven. Once a fact, always a fact. I don't care how many frauds your readers have found; what everybody wants to know, are the various phenomena of Spiritualism true?

By reading our philosophy you will understand why Spiritualism is growing throughout the civilized world.

DR. LOUIS H. FREEDMAN.
Chicago, Ill.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $6.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

Thou art poor indeed if thou art not stronger than thy poverty.—James Allen.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Felix: Q. Is the theory of "Subjective and Objective Minds," of Dr. Hudson, generally accepted by scientific men?

A. Dr. Hudson was by no means the originator of this hypothesis. In various forms it has been advocated under various names in explanation of psychic phenomena which could not be otherwise accounted for. He elaborated the conjectures of his predecessors and formulated an hypothesis which was seized with avidity by those who were opposed to Spiritualism, not for its scientific value, but because by it Spiritualism could be plausibly explained.

The theory of a "Subconscious Mind" as distinct from the common or "Objective," has no foundation in science, and in the form presented by Dr. Hudson, has not been received by scientific men as a part of science.

There is a subconsciousness as has been explained in preceding numbers of The Progressive Thinker. Its origin is in the nerve centers outside the brain, in the reflex system of nerves and this is fully accepted by scientists. This is, however, entirely distinct from the hypothesis under consideration.

It must be borne in mind that if the spiritual origin of the manifestations be admitted, there is nothing for the hypothesis as presented by Dr. Hudson to explain, and no reason for its being. Its purpose is to explain them by other than spiritual means and if it fails in this it is superfluous.

The enemies of Spiritualism were waiting and praying for a weapon wherewith to destroy it, and this "subconscious mind," intangible as moonshine, a name covering with mystery and ignorance, which the masses do not and cannot understand, gave the most plausible and effective to their hands. Because of this it has been exploitered, extravagantly praised and pushed into notoriety, not because it has its foundation in science or has been accepted by scientific men.

A. A. B.: Q. I notice in advertisements of medicines for the cure of catarrh, and some other diseases, there are representations of the microbes or germs. Are these representations, truthful?

Q. We presume this correspondent refers to the illustrations which call attention to advertisements of "patent medicines." If so, nothing could be more untruthful and misleading. There are germs of disease, and microbes, but there is nothing in the realm of life like the beings represented by these unscrupulous advertisers. The pictures are drawn from imagination, and are as arrant deceptions and frauds as the remedies.

Medium: Q. I have received a circular letter, promising to develop me into an extraordinary medium in ten lessons, for which I am to give one dollar each. The writer says that he can do this for any one, and teach any one how they can control any one they please. Can he fulfill these promises?

A. There is no doubt about his being able to develop any one credulous enough to trust him, out of the ten dollars, but as to his developing mediumship by a series of lessons, he promises what in its very nature is impossible. If it were possible to teach any one how to control whomever they desired, it would be criminal to impart that knowledge to those who would use it for selfish and the lowest purposes. Fortunately there is no such knowledge to impart, and those who advertise that they have this power and can impart it to whoever pays them for it, promises what they know they cannot perform.

Archibald Scott: Q. I have received a circular of a promising mining scheme and the offer of stock at a price, which if it advances as the prospectus promises, will be a bonanza for me. Do you know anything about the ——— Co?

A. We omit the name of this wonderfully promising company which may or may not have a claim staked out in the mountains which hedge in the Arctic circle. On general principles, a mine that is valuable does not go begging for stock buyers. A prospective mine, may if in honest hands, develop great wealth, and the stockholders reap large reward for their investment. But in this case, they take the risk of the mine proving valueless. It is a game of chance, and more often than otherwise the claim proves worthless. Such an enterprise may be perfectly legitimate. Some one locates a claim, which he thinks is promising. No one knows or can know its value until it is worked. The development costs money, and he sells stock to raise the means to sink a shaft. If rich ore is struck those who purchase shares find their investment profitable. If nothing more than barren rock is reached, they find the balance on the wrong side. They bet on the result and lost. To one honest transaction there are many fraudulent. The property exploitered, may be an abandoned shaft, or a claim contested. A company is chartered, and the capital placed at millions of dollars as the value of a claim or claims that may not be worth a nickel. The promoters never intend to develop the mines. Why should they engage in the uncertain business of mining when they hold in their hands the certainty of selling the stock to the dupes who believe their flowery prospectus and flattering promises? It is such stock that is offered for half par price with the guarantee that in six months or a year it will be at par, and not a share sold for less! In vain will the purchasers of such stock await dividends, paid from the sale to other dupes. The money received goes into the promoter's pocket, not to the development of the property. The stock is worth less than the good sheets of paper used in printing. The most amazing thing is that any person with ordinary sense, can be inveigled into throwing away their money in such schemes of transparent rascality.

If this correspondent has an attack of "get-rich-quick" fever, and has so much money he does not know what to do with it, we know of no way in which he can rid himself of it more quickly, and at the same time cure himself of the fever.

J. L. C.: Q. Can dematerialization of spirit forms be simulated by trickery? Is this phase of mediumship in any way detrimental to health? Why do not honest materializing mediums accept the offer made by the Los Angeles parties?

A. With the conditions which are demanded by most "materializing mediums" complied with, there is no barrier imposed to deception, and the simulation of spirit forms is the easiest jugglery. How easy, is shown by the many fakirs who have succeeded for a longer or shorter time in passing off the most blundering tricks for genuine spirit appearances. The genuine medium cannot be injured in health, by the temperate use of this phase, but we have seen the wreck of health in those who practiced deception, presumably from the nervous strain and anxiety experienced by the constant fear of exposure.

The reasons why materializing mediums do not accept the offer of the Los Angeles parties, is for each one to state, but if genuine, it is a duty they owe to themselves and the cause to at once accept, with the reservation that essential conditions must be complied with. If the offer is not accepted, they must understand that before the tribunal of the world and all Spiritualists, they convict themselves. The challenge is straightforward and honest, and should be taken in the same spirit. If materialization is possible, here is an opportunity to set the fact before the world, and silence opposition.

It is useless to hedge and plead excuses. There are no excuses. If the challenge is not taken, materialization will disappear from the evidences of Spiritualism.

There have been many offers before, made in antagonism, and imposing at the start conditions which would negative successful results. This, however, is by fair-minded men, who are willing to give the amount to be convinced. The medium who accepts, should demand that one-half the members of the seance be Spiritualists, or friends, who would take no further part than give magnetic support, and assure a correct report of the test. The conditions to be imposed should be settled beforehand, with the understanding that several seances are to be held, that conclusions may not be hastily reached because of failure at first.

If the manifestations attending the Medium Aber, be as reported, some of the least which occur at his every seance, would win the prize and demonstrate the possibility of the appearance of spirit forms.

Three Days' Mass-Meeting at St. Paul, Minn.

Dear Sir:—The three days' mass-meeting of the Minnesota State Spiritual Association, held in St. Paul, Minn., February 26, 27 and 28, 1904, is now a thing of the past, but the grand, beautiful and uplifting thoughts that were expressed by the different speakers will live through all eternity, and I feel from the remarks that I heard expressed that they have been the means of starting a large number to realize the grand truth that the cause of Spiritualism is trying to bring to the people.

The mass-meeting was opened with conference conducted by Mrs. C. D. Pruden, and in her remarks she said: "I believe in Theosophy to a certain extent. Christian Science is trying to steal our thunder, the churches are disturbed over our work and influence, but I also believe there are as many inspired men in the pulpits to-day as in Spiritualism."

Mr. Joseph P. Whitwell expressed the thought that Spiritualism teaches fearlessness, teaches its adherent to grasp the value of true manhood, it taught its children the natural consequence of wrong-doing, the value of right-doing and that of good life really brings happiness.

Mrs. Lowell gave the lecture in the afternoon, and her remarks were strong and to the point.

Mr. Will J. Erwood, of La Crosse, Wis., was with us and delivered the lectures at the three evening services, and this good, true co-worker should certainly be loved and appreciated by all Spiritualists, for he is doing a grand work. His subject for Friday evening was Spiritualism, World-Wide and World-Old. He dwelt at length on the moral and ethical side of Spiritualism. Saturday evening he lectured on "The influence of environment on the evolution of character," and his Sunday evening lecture was on "Gleams of Immortality."

The other speakers were Mrs. Joseph P. Whitwell, Mrs. Asa Talcott, Mrs. C. D. Pruden and Mrs. Carrie Tryon. Mrs. Eva McCoy, of Marshalltown, Iowa, was with us and gave mesages and readings every evening, and her work is so well known that it needs no comment. The other mediums that gave greetings were Mrs. E. Sauer, Prof. Zeno, Mrs. Jacobs and Brother Erwood.

To me the most impressive service was the Children's Lyceum, but as Brother Erwood said he would write an article upon this point, I will say that it certainly was an educator.

C. P. FOLLET, Secy.
Minnesota State Spiritual Association.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

GOLDWIN SMITH

A Great Literary Light Scintillates This Week.

SABATIER ON RELIGIONS OF AUTHORITY—MR. SMITH'S COMMENT ON THE REMARKABLE BOOK—POINTS RAISED THAT WILL ATTRACT ATTENTION EVERYWHERE AMONG THE GREAT THINKERS.

Momentous [as set forth by Mr. Goldwin Smith in the N. Y. Sun] is the crisis in the history of man when all authoritative religion, consecrated tradition fails him, and he is left to work out by his own reason the problem of his origin, state and destiny. With the religions of authority would pass away the whole order of Spiritual guides, leaving, as the departure of the clergy certainly would, an incalculable void not only in our theological, but in our moral and social system. To such a crisis, however, according to M. Sabatier's work on "Religions of Authority," to the importance of which you have called my attention, we have come.

The days of all the religions of authority, in M. Sabatier's opinion, are numbered. He appears to think that the papacy is likely to last the longest. it has a wonderfully strong organization, an imposing and fasciuating ritual, a legendary antiquity founded on a mythical list of early popes. It still commands the allegiance of masses like the Italian peasantry, who can believe in the miracle of St. Januarius and the Holy House of Loretto, or the crowds of pilgrims to Lourdes so vividly painted by Zola. Of educated adherents it retains few, of scientific adherents almost none. It offers in these times of religious confusion and perplexity a tempting haven to the weak and doubting mind. It has in its own despite gained in spiritual character and respectability by severance from the temporal power. As an anti-revolutionary influence it is rather regarded with complacency by the conservative statesmen of Europe. Guizot seemed to have this feeling about it. But now, loaded with such a burden of historical memories as weighs on the character of no other power, from the foundation of the Inquisition and the massacre of the Albigenses down to the persecution of the Huguenots, it is going into its last struggle against reason and progress. In its Syllabus it bids defiance to liberty of conscience and of opinion, to the right of the state, to the great gains of and principles of modern civilization. It has consummated its pretensions by the usurpation of infallibility and its defiance of fact by proclaiming the Immaculate Conception. It is in the fatal hands of the Jesuit or of ambitious priests like Manning and fanatics like De Maistre. Catholics who keep terms with reason, such as Montalembert, Lacordaire, and the seceders from the Council of Rome, have morally withdrawn from it and are under its ban. The holiest and highest of Catholics of former days would now be almost heretics and in danger of having to do penance for absolution. Once more let it be said that the Papacy is not the Catholic Church, nor is the Catholic Church the Papacy. The Papacy is an Italian usurpation, always in Italian hands. Papal theocracy is the creation of Hildebrand. The Patriarchs of the two imperial cities, Rome and Constantinople, had a natural supremacy, which in the case of the Patriarch of Rome was enhanced by the tradition of empire without being overshadowed by the presence of the imperial power. The authority of Gregory the Great was spiritual and moral. He did not, like Hildebrand, aspire to theocracy and proclaim his supremacy over all the powers of the world. Unless we keep this distinction in view, a great body of truly Christian character and life which never ceased to exist within the pale of the Papacy may otherwise be confounded with the action of anti-Christian power.

That the Papacy was not the whole of the Catholic Church we have a reminder in another religion of authority, with which M. Sabatier does not deal. The Eastern Church, now mainly represented by the Church of Russia, has from the beginning remained separate from that which is represented by the Papacy in spite of an enforced, transitory and nugatory act of submision. In this case the authority is largely national, the identity of Church and State in Russia being complete, so that the Procurator of the Holy Synod is a very important Minister of State. The Church is Holy Russia, and Holy Russia is the Church. The immobility of the system verges or torpor. Naturally, those who break away from it break away with a vengeance. The orthodoxy of Pobyedonostseff gives birth to heterodoxy in Tolstoi and something more than heterodoxy in Kropotkin. Here also the incipient forces of dissolution may be seen.

Yet another religion of authority unnoticed by M. Sabatier is Anglicanism, the religion of the State Church of England. A State Church that of England is, in the fullest sense of the term. Its doctrines and ritual are an amalgam of the personal bias of Henry VIII., who died half a Catholic, though in revolt against the Papacy; the policy of his executors; a new aristocracy which looked for support to the party of progress against the ancient nobility; and that of the opportunist statesmen of Elizabeth, which was one of theological compromise. In the history of the Church of England the several elements of its composition predominate in turn: first the Genevan, which gives birth to the Lambeth Articles and the delegation to the Calvinistic Synod of Dort; then, under Laud, the Catholic; again, after a long period of torpor, the Genevan or evangelical; and now once more in a large section of the clergy the Catholic, though a small section is rationalist. The authority in this case is the Parliament, which originally settled the system without any real regard to Convocation, but in those times itself was Anglican, whereas it is now made up of men of all religions and of none. Such a state of things, if the Church of England is a spiritual body, cannot last long. She may be forced to break her political bonds, and dissolution will ensue.

Practically the most important of the subjects with which M. Sabatier deals is the Protestant authority, that of the Bible. He seems fully to embrace the judgments of criticism, literary and historical.

"In what condition do we actually find the text of the Old Testament Scriptures. Instead of the homogeneity formerly attributed to them, we find in the historic books a fabric woven of documents yet more ancient, whose vari-colored threads are easily distinguishable, making clear that the Pentateuch, and the books of Joshua, Judges, Samuel and Kings assumed their present form at a very late date. Furthermore, what a medley of disarrangements do we find in the prophecies of Isaiah, Zachariah and Jeremiah, to speak only of those whose want of connection is visible to the unaided eye! What is the book of Psalms, if not the Psalter of the Jewish synagogue, made up of hymns of very different periods, already gathered into earlier collections? What shall we say under this head of Proverbs and the entire Solomonic literature, offshoots of which are found down to the second century before our era?" (p. 236.)

M. Sabatier abandons in plain terms the supernatural notion of the Bible and confesses that it is no longer the infallible rule of religious thought, the oracle of absolute and eternal truth. Yet he treats it still as the great aliment and support of spiritual life. He says that it "continues to discharge a double and essential function in the life of churches, families and individuals, that it is no longer a code, but remains a testimony; is no longer a law, but is a means of grace; does not prescribe the scientific formulas of faith, but does remain the historic fountain of Christian knowledge." Luther, he says, and Calvin, used the Bible freely as spiritual food without bibliolatry; Luther disparaging the Epistle of James, Calvin looking askance on the Apocalypse. To which it might be replied, in the first place, that Luther and Calvin brought with them confirmed convictions from their previous religious state; in the second place, that they were not common men. Simple souls can hardly be expected to make use of a great course of literature as food for spiritual appetite developed within themselves, injecting into it their personal thoughts and emotion. They want authority, or at least a positive rule such as they believed they had in the Bible, believing it to be throughout the inspired Word of God.

How, after the admissions which M. Sabatier has made, can he continue to speak of "the Bible" at all? How can he persevere in treating as a book that which is in fact a collection of books, independent of each other and varying greatly in character, spirit and value? The Old Testament is the whole of ancient Hebrew literature bound up together. The idea of God differs materially in different parts of it. The God of Genesis is anthropomorphic, and the special deity of a patriarchal family. The God of Joshua and Judges is intensely tribal, sanctioning in the interest of the tribe wholesale massacre, as in the case of the Canaanites; treason, as in the case of Rahab; assassination, as in the case of Sisera; inflicting plagues upon all the Egyptians to make Pharaoh let the favored tribe go. This deity and the deity who makes Balaam's ass speak, who sends a lying spirit to Ahab, who makes bears kill a party of boys for mocking Elisha, is a conception surely lower than that of Deity in the second Isaiah, in Amos, in the more spiritual Psalms. The Psalms are manifestly by different hands. The spirit of some of them is gentle and beautiful. That of others is the reverse.

An attempt has been made to impart unity to the collection and at the same time to explain away its moral difficulties and give it as a whole the character of a progressive revelation by the help of that universal key, the principle of evolution. But no process of evolution can really be discerned. In the latest books of the series, those of Ezra and Nehemiah, there reigns the narrowest tribalism; a tribalism which commands the Hebrew to put away his Gentile wife. Of the book of Esther it is only necessary to say that it is the source of the feast of Purim.

If the Hebrew literature is divested of the character of revelation, is it certain that we owe it more, morally and spiritually, than we owe the Greek? The Greek Pantheon, of course, is morally low, though sunny and inspiring to art. But the deity of Socrates, though indistinct and hardly personal, is sublimely moral. In the Hebrew literature there is, on the whole, not much of tenderness or affection. We have Ruth, it is true, we have the friendship of David and Jonathan, and some other touches of humanity. But there is no parting of Hector and Andromache. There is no Antigone or Alcestis. There is nothing like the sentiment of the Greek epitaph in which the dead wife says that of the two babes which she bore her husband, one she keeps with her as the pledge of his love, and the other she has left to be the prop of his old age. Sternness, amounting often to grimness, seems to be the general tone of the Old Testament.

Then, upon what principle would M. Sabatier say, if belief in a supernatural revelation is to be discarded, are we to bind up the New Testament with the Old. The Deity and the religion of the Old Testament are tribal, and tribal they remain to the last. The God of the Chosen People might be destined to extend his sway over all the nations of the earth; but He would still be the God of the Chosen People. The God of the New Testament is the equal Father of all. The son of the carpenter at Nazareth would, of course, accept uncritically the sacred books of His nation with their traditional interpretations. But it was not from the narrative of the plagues of Egypt or of the slaughter of the Canaanites that he drew His ideas of the fatherhood of God and the brotherhood of man. If the religion of the New Testament owed its birth to that of the Old Testament, it was rather by repulsion than by production. Of the alleged prophecies of Jesus in the Old Testament, criticism has entirely disposed. The spirit of the Old Testament crucified the Teacher of the New. Nothing is more dear or familiar to us than the Bible as it is. Great indeed would be the wrench of parting with it. Yet nothing surely can be less rational than a volume in which certain portions of Hebrew history and literature are bound up identical in source and spirit with the Sermon on the Mount.

For my own part, I should prefer to rest the claims of Christianity to serious and unimpassioned consideration, no more on anything mystical or esoteric than on anything supernatural, but rather on the evidence of the character, moral and social, which Christianity has produced, and the relation of that character to the progress of humanity. These are facts not less certain in their way than any that can be submitted to the investigation of science.

GOLDWIN SMITH.

Careful and willing attention to the simple and small things of life not only fits us for great and successful works, but by psychic and occult law places us in the path of great works.—Frank Harrison.

LESSONS OF THE PAST.

By Which Spiritualists of the Present Should Profit.

Without having made a life study of church history or being able to trace all the ins and outs, all the windings and turnings of ecclesiasticism, yet there are certain main facts well known, certain historical features which are generally recognized and accepted by the general reader, especially by those who have been reared under orthodox influences, and who upon arriving at the age of maturity, have made some examination, for themselves, of the faith which had been taught them as infallible truth, which to doubt or to question was sinful and dangerous—those who have read just the ordinary works in circulation, for and against the claims of orthodoxy. Of course by depending on desultory reading, one is quite liable to get their history very much mixed, especially in church matters, where there are so many contradictory statements made by the different sects in the Christian world. Yet I wish to make just a rough sketch of the case, as it has come down to me, and if I am in error in any important point, it will be remembered that I am not pretending to be any authority in the matter, and perhaps some of our Spiritualistic reverends will kindly set me right.

It is generally understood that, at the dawn of the Christian era, the early Christians were a plain, unworldly people, very much in earnest, very zealously intent upon following the teachings of their great leader, who had declared his kingdom was not of this world, and whose doctrines and precepts were in marked contrast to the practices and religious systems of the people among whom he and his followers lived.

It is also believed, that they suffered great persecutions, and that great efforts were made to silence and suppress them, in spite of which they prospered and multiplied until, it being found impossible to destroy them or their faith by open measures, the Roman Emperor, Constantine, either pretended to, or really did become a convert to Christianity.

This, of course, made their religion at once popular. Whereupon this new and powerful convert to Christianity proceeded to convert Christianity to his kingdom of this world, and the Christians, instead of continuing to be the plain, persecuted people, zealous of good works and Christian lives, became the persecutors and murderers of people of other faiths—became proud and pompous, and assumed many priestly titles.

Soon there was a pope. There were cardinals and bishops and archbishops, reverend and very reverend fathers. All were intrenched behind the power of the state, and priestcraft thus in the saddle, proceeded to ride. Articles of faith, labeled infallible, were dictated to men, and men were compelled to subscribe to them or suffer torture and death. All freedom of thought and of speech among Christian nations, so-called, was gone. Many rites and ceremonies, copied mainly from older forms of religion, were instituted under new names, and the Roman and Greek Catholic churches were fully armed and equipped for their foul work of crushing human freedom, retarding the onward march of mankind and robbing the world of the forward impetus which the spiritual teaching of Jesus had given it. Instead of putting up the sword, as he had counseled, the church unsheathed the sword, and the blood and carnage in Christendom of the last nineteen hundred years are the fruit of that tree.

Instead of "Letting their light shine," their light became the darkness of the ages, and "How great was that darkness."

"Vainly, that ray of brightness from above,
That shone around the Galilean lake,
The light of hope, the leading star of love,
Struggled the darkness of that day to break."

But it is beyond the power of man to annul the divine law of progress, and through suffering humanity has struggled painfully up to a new dispensation, which has been ushered in under the name of Modern Spiritualism. The people of the new faith have been and still are, like the early Christians, a despised and persecuted people, but the ne wlight is still shining and penetrating to the darkest corners of Christendom, bringing new hope and joy to the world. Mankind has outgrown much of its fear. The power of the priesthood has waned, and a fair opportunity now exists to utterly break and throw off its shackles. Will that opportunity be improved? Yes, if men are sufficiently developed to appreciate the blessings of freedom to the extent of paying its price, which is, now and always, "Eternal Vigilance."

The enemies of free thought are legion. They are vigilant and are ever exerting themselves to the utmost to retain their power over men. Not only is this the case in the old orthodox churches, but with some who came out of them and joined the ranks of the New Thought people. Marching under the banner of Spiritualism are some, who do not seem willing to relinquish the old priestly prestige. To simply remain on equal footing with the mass of humanity—to be only one of the common brotherhood of man, does not seem to satisfy their ambition. They are plaintively asking "Why can't I have my title of Reverend?" They are insidiously striving to bring in the rites and ceremonies of a rotting and dying ecclesiasticism—to inoculate the growing young giant of the new age with the same virus that caused the decay of Spiritualism among the early Christians. The same lust of power and greed of material wealth that caused the loss of Spirituality so early in the Christian era is at the bottom of such work.

When Jesus said, "Ye cannot serve God and mammon," he uttered a sacred truth that will forever hold good, and if Spiritualists would remain the "Light of the world"—if their desire is to bless and free humanity from the darkness and superstition in which they have so long been groping, they must not put their new wine into the old church bottles. However popular churchianity may be, however firmly intrenched behind the power of the state, Spiritualists cannot afford to adopt its hypocritical practices nor to masquerade in its bedraggled rags. If there be those who "Love greetings in the market places—to be called Rabbi or Reverend, and to make long prayers to be heard of men," better than to walk humbly among men and to suffer, if need be, for the truth's and humanity's sake, let them go back to the old church where they really belong.

MRS. H. A. STOCKBY.
Seattle, Washington.

Win rather than drive. Be always polite. Be frank in word and act. Beware of the flatterer. Be discreet, unaffected, careful and cheerful. Be slow to promise, sure to perform. Andrew H. Green.

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Spiritualism in Reading, Mich.

A. A. Finney, trumpet medium, of Grand Rapids, Mich., spent a week with our little society here and held three very satisfactory seances. Mr. Finney, like other trumpet mediums, requires total darkness for the seance, but in return as proof of genuineness he has one of the circle hold both of his hands throughout the evening. Physical manifestations are very strong in his circles aside from the trumpet work. The results of his seances are very mystifying to the skeptic. A fourth seance was attempted but owing to a rain storm, had to be abandoned as no manifestations were obtainable in the heavy condition of the atmosphere.

The society here has just entered upon the second year in the work and have leased the reading rooms for another year. The society are not working for new members so much as they are their own development and unfoldment. "Soul perfection" is their motto. One member has developed clairvoyance and others are making rapid strides along the line of other phases. One member is working entirely on the plan of independent work, free from so-called "control," and while the unfoldment is perhaps a little slower than that of the "controlled," he is more than satisfied with the results obtained.

Among other things he has gained absolute control of self in so far as worldly passion and pleasures are concerned, is curing himself of chronic diseases of many years' standing, and is able to throw off colds, etc., in a day's time, all without the use of medicines or stimulants. Writes inspirationally upon subjects he knows nothing about. The course of development is rather rigid for one whose whole thought is for self-gratification, however. The first law followed is "Thou shalt not kill," and in following it he partakes of no meats or animal fats, for the eating thereof is equivalent to the killing. This law is conscientiously adhered to even down to the smallest of living creatures, and it cultivates a veneration and love for all life, and makes the second law, "love thy neighbor as thyself," an easy one to follow. The strongest stimulant that passes his lips is milk. A twenty-four hour fast once each week gives the vital organs renewed strength. Deep breathing lightens the burdens of a whole day. His highest aim is to use the powers thus attained in labor for humanity, for humanity's sake alone.

The tobacco habit was lifted at the very first sitting of the society's circle, and all the petty vices and habits have left one by one until the soul is almost absolute master of the body, and his theory is that when that mastery is complete all things else divine will follow in quick succession. This development has been going on for about a year now, and in this time he has labored on an average of about eleven hours a day where both brain and muscle are in constant action (is a foreman printer) and is healthier and stronger than he has ever been before. He is very sensitive to thoughts and conditions surrounding him at all times, and avoids inharmony as far as possible in his daily life. His watchword is to prepare to live—not to die.

O. V. LABOYTEAUX.

A Good Materializing Medium.

Every Spiritualist will be glad to learn that we have another good materializing medium in the person of Mr. Emmet Forbush, of 105 Quimby street, Grand Rapids, Mich. He is a young man, age thirty-one, and lives with his sister, Mrs. Nora Gillett.

On the evening of Feb. 16, my wife and I attended one of his seances at the home of Mr. and Mrs. James Chappell, corner of Alpine and Fifth streets.

The lamp was turned partly down and set on the floor behind the sitters, giving a good light.

A dark curtain was hung over the kitchen door; the medium sat in a rocking chair in the kitchen; three men and seven women sat in a semi-circle in the sitting-room, facing the curtains or kitchen door.

Songs and melodies on a little music box alternated with the appearance of spirit forms.

About fifteen different full spirit forms appeared. Some were recognized as relatives and acquaintances of the sitters; other forms were guides of the medium. The spirit forms were full from head to foot; most of the forms were ladies, dressed in white garments; some were tall and some were short.

The spirit forms would hold on to each inside of the curtains and step out as far as they could; some would swing far out. One form stepped out far enough to touch the sitters on their heads and shoulders; this spirit was one of the medium's controls and could talk louder and longer than the others. We could see the forms quickly disappear downward, on the floor.

The medium came out of his trance somewhat exhausted and said he felt like coming out of a deep sleep.

The sitters were satisfied and well pleased.

Mr. Forbush is a nice young man, having no bad habits; he is moral and upright. He regards his mediumship as a spiritual gift from the angel world, to be used to enlighten and comfort humanity. We are glad that he is a medium of whom we all can be proud. He would be pleased to attend camp-meetings. H. E. MARTIN.

Grand Rapids, Mich.

A Tribute of Love.

A much beloved, noble, broad-minded lady has passed from our ranks; we feel her loss keenly, and all the respect that we can pay her is her due.

Born into the higher life, March 1, 1904, Mary L., beloved wife of Edwin H. Mozart. She was a true worker consistent in her belief in God and immortality, and she welcomed the end without fear. Although having everything to live for, when she felt the change approaching she called her devoted companion by a tender name and said: "I think that this is death creeping over me," and with a few instructions, and loving good-bye, she folded her hands in peace.

O, how beautiful the faith that bridges over the waters of Lethe. Her funeral was conducted under strict Spiritualistic belief in every respect. Three able speakers gave comforting addresses; sweetest music did much in calming bereaved hearts that will so deeply miss a noble benefactress. As she lay in a most elaborate casket, with her silver-crowned head resting on the finest embroidered pillow, gowned in the softest shade of purple satin, a vandike of point lace, hands encased in silken silvery gloves, so delicate in texture, that the nerveless fingers like folded lily leaves shown through in their long repose. The canopy under which she lay (as well as the casket, etc.,) was in the same shade of purple glow that the setting sun leaves upon the twilight's bosom with his last kiss. The pink and gold room in which she lay was literally banked with flowers in designs of every conceivable beauty that loving friends could fashion.

They have laid the casket with its precious form away 'mid ever blooming roses and rare flowers, where birds sing their gladsome songs in morning's first ray, and the sun in golden gleams kisses the dew-laden grasses, where the daisy hides from the amorous breeze to waft her loving glances up to God. How sweet the thought, to die and know that the form in which we so long have tarried will be tenderly and lovingly cared for, and beautifully dressed for its long sleep! No believers save the Spiritualists, bury their loved ones in such sweet simplicity and glorious faith. They know that, "though dead, they have never died."

Death sought a home of love
To bear away its dearest prize,
He whispered like a cooing dove,
She answered him in sweet surprise.

Flowers rare with fragrant breath
Were scattered o'er her silent bed;
While tearly tears from eyes bereft,
Baptized the dear beloved dead.

Be calm, dear soul, rest in peace
And know an angel guards thy bed;
Weep no more but seek release
In love, she wreathes around thy head.

She sings of love and immortality
She breathes the truths in glad refrain;
Of a reunion in the yet "To-Be."
When the Jasper gates swing wide again.

Rose L. Bushnell DonnElly.
San Francisco, Cal.

BOOK REVIEW.

The Yoke. A Romance of the Days when the Lord Redeemed the Children of Israel from the Bondage of Egypt. By Elizabeth Miller. The Bobbs-Merrill Company, Publishers. Indianapolis, Ind.

A romance of much power, on the subject of Israel's bondage in Egypt, as related in the Old Testament. Because of its biblical foundation it appeals particularly to the religious classes.

The Greek Philosophers in the Evolution of Ethics. Socrates, Plato and Aristotle. By Prof. James H. Hyslop.

In arrangement and analysis Prof. Hyslop's lecture shows the work of a master in literary style, and in his chosen field as a teacher of ethics. The student will find the subject finely and clearly elucidated.

The volume is published for the Brooklyn Ethical Association, by Chas. M. Higgins & Co., New York, Chicago and London. Gilt top, handsomely illustrated. Price $2.

The homeliest language carries conviction if it is the truth.

HIS BLOOD BOILS WITH INDIGNATION.

OPEN LETTER TO PROF. HYSLOP.

Prof. Hyslop—My Dear Sir:—My father was a lawyer residing at Warren, Pa. At the age of 16 I commenced reading law during school vacations, intending to follow law as a profession, but a boy chum was a telegraph operator, and while associating with him, I almost, without any particular effort, found myself a telegraph operator.

As operators were scarce in the early 60s, I was offered a position as operator at Langdon's Station, just south of Erie, Pa., which I accepted, and gradually lost sight of my intended future law practice, and drifting west became a railroad and telegraph manager.

During the year at Langdon's I boarded with farmer Langdon, a good, honest farmer, a descendant of John Langdon of Revolutionary fame.

Three of his daughters were spiritual mediums at one time, but upon my arrival in April, 1865, the power had left the two older daughters, and the third was then what is known as a trance, clairvoyant and clairaudient medium.

What I experienced during the year in that farm house would take a large book to write.

From that time to the present I have never lost an opportunity to acquire knowledge, whether in the fields of astronomy, geology, chemistry, electricity or phenomena.

I have spent many thousand dollars in time and money in my investigations, merely because I desired to know the truth.

Now, when I read the writings of these men calling themselves professors of psychology, and psychology is the science of soul, my blood fairly boils with indignation.

I crave the opportunity to get one of them cornered before a jury of minds trained to weigh testimony.

They remind me of walking dictionaries. They invent words applying to things that exist only in imagination.

The late Dr. Hudson, with his theory of subjective self, is a fair example.

Think of it, a subjective self; that is irrational, the origin of all good as well as evil, a connecting link between man and divinity and also a representative of the devil.

As president of this company my business takes me into many states and I travel extensively.

Wherever I go I challenge every priest, preacher or professor I meet. I never met a man I could not humiliate by simply asking him questions. In turn I give them the privilege of questioning me for a week or a month if they so desire.

A certain spirit that controlled the Langdon girl in 1865, and I have been friends all these long years. She has materialized to me over thirty times, and usually with sufficient strength for me to talk to her.

I have a Hindoo friend who claims he lived 900 years ago. I presume I have held 3,000 interviews with him. He has materialized to me some five or six times.

I can go into a room of half a dozen strangers, and in thirty minutes have a table tipping. I can make a speaking dial with a jack-knife, paste-board, pen and ink, and tack to the table, and intelligent communications can be obtained.

After getting the table well started I can leave it myself, and it will continue to work for those present as long as my Hindoo (spirit) friend remains to work it for them. Under favorable conditions, he has at request overturned a table with two men sitting on it.

Before my wife passed away four years ago, through the mediumship of a speaking dial, we had almost daily interviews with our spirit friends for years, and particularly with my Hindoo friend on philosophy and occult science.

In 1878, I retired from railroad and telegraph business and took up medicine and chemistry.

Now there are men who are more periphrastic, and have command of a much larger vocabulary of high-sounding scientific (so-called) words than I, but upon actual knowledge of the material and the occult I am ready at all times to meet on five minutes' notice any living person. I am prepared to scientifically demonstrate every claim I set up. But herein lies a proviso: You could not demonstrate a problem in algebra to a a man who had never studied that branch of mathematics.

It would be equally difficult to demonstrate an occult problem to a person who has no conception of occult laws.

Now, what arouses my indignation is, that these men who pose as professors of psychology, show by their writings and reports, that they are densely ignorant on the very subject they seek to be known as experts.

I despise a humbug wherever found, whether preacher, priest or professor.

I never made one dollar out of it and never care to. I would disdain to accept compensation for witnessing to the truth of a fact so sacred.

This letter is not intended as a criticism, either upon Prof. James or yourself, as I believe you are both on the right track, but you have many difficulties, such as ignorance and prejudice to retard you at every turn.

While I can go out on the street and challenge any preacher or priest upon my own responsibility, it would hardly be the proper thing for you to do; they would hustle you off to an insane asylum, and promptly appoint your successor.

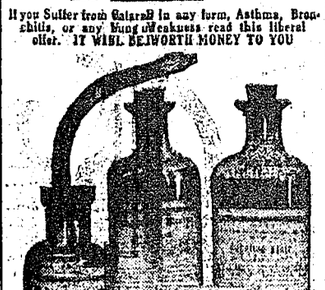
You, of course know the class of humbugs I am after, and if you have any one in particular in mind at present you can send them this letter as a challenge from me.

E. D. TITUS,
M. D. Ph. G.

Minneapolis, Minn.

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If you Suffer from Catarrh in any form, Asthma, Bronchitis, or any Lung weakness read this liberal offer. IT WILL BE WORTH MONEY TO YOU



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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages, Come and learn the truth.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

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VARIOUS MATERIALIZATION PHASES.

The Part Which Catholic Spirits Play in Deceiving People.

The article from C. W. Stewart in a recent Progressive Thinker, lacks but one thing—the full recognition of the work of opposing spirits who purposely control the medium to deceive, or rather, use the unconscious medium to play false.

Perhaps some of my personal experiences will illustrate what I mean—my own experiences and those with which I have been connected.

Some years since I attended three seances of a materializing medium that I have never heard accused of fraud. In one of those seances a Spaniard materialized who had been educated for the priesthood but died before taking orders. On the other side he met one of his teachers who had begun to be skeptical while here and under his influence, he—this Spaniard—had repudiated the Catholic church, and was then, as he said, the control of the gentleman who had invited me to the seance.

This spirit, while standing in full view of the other members of the seance, told me that there was more opposition to Spiritualism on the spirit side of life than here; that the Catholic church there was prompting the church here to do all in its power to perfect materialization inside its own lines while at the same time hunting up susceptible persons on the outside and developing them as mediums, giving genuine manifestations at one time and fraudulent at another. This for the purpose of destroying any confidence in Spiritualism, but, if they could once accomplish such perfect materialization as Jennie Leys sought, the medium sitting on the platform, and the materialized spirit addressing the audience, then they would proclaim to the world that the church materialization was of God, and all outside of it of the devil.

I think it was at the last seance of the three that the manifestations took place which illustrated the power of spirits to deceive if they so choose. The cabinet was double, having a partition through the middle and a door to each department. As we faced the cabinet, the medium took her seat in the, to us, left side of the cabinet, and the manifestations occurred at the other end, the door on the left being closed, and the other opening and closing as occasion required. At this seance the spirits made their own light, no other being in the room. The door stood open and it was perfectly light inside that end of the cabinet.

I sat where I could see the whole of the end of the cabinet, and as I looked back to the lighted cabinet, after looking away a moment, I was startled to see what looked like a fac simile of the dress the woman wore when she shut the door on herself at the beginning of the seance. Upon looking more closely, it seemed to me that this garment was not quite the shade of the one worn by the medium, but I counted the buttons on the sleeve, three in number. Just then the seance closed, and the medium came out the other door looking like one just waked from a sound sleep.

I went to her, took her hand, said, "Well, you are back again," noticing at the same time that the sleeve at the wrist of the hand I held had two buttons instead of three, and the dress really did seem of a little different shade from the one seen in the cabinet. I then, carelessly stepped to the cabinet, finally went inside, and without seeming to do so, examined the place where I had seen the dress hang. There was no place to hang even a pocket handkerchief. The next morning I met all those who were at the seance, three besides myself, and talked with them about the matter. No one had seen what I saw, and the reply I received from the spirit friends was that they had purposely shown me this to teach me how easily spirits could give the appearance of fraud, if they so chose. I accepted this explanation, as the medium could have no possible motive for taking off her wrapper and hanging it in plain sight. If Spiritualists as a body were as anxious to get at bottom truths as they are to unearth fraud, they would not be the victims of spirit frauds as they now often are.

The readers of The Progressive Thinker will remember my effort a year ago to get a Gordon job press. I secured about half enough for this purpose, and then everything stopped so far as the press was concerned, and I had only the small press on which I can print only one page at a time for my 24-page monthly, but I kept it a going, doing nearly all the work myself, till the volume was completed. It nearly took my life, but I conquered so far as that was concerned.

Nearly all of our old Spiritualists know of the medium of the Rockies, John Brown. While in Clinton, Iowa, nearly twenty years ago, I had some correspondence with him, in which he expressed his deep sorrow because of the tendency among Spiritualists to conform to church methods, a subject on which we fully agreed. Some of those letters may be found in the book compiled for him by J. S. Loveland. While wondering that I could get no more responses for the press, I picked up this book and read one of John's letters, commencing with:

"I have been trying to write to you for several days, but have been prevented by opposing influences; they seem afraid of you, and try to keep everything from you."

They may well be afraid, for when the bottom truths which I teach, are understood and applied, all church power will be over. Neither ignorant nor designing spirits can bewilder mortals more.

John was so much more annoyed by those opposing influences while living with his first wife than afterward, as she was a Spanish Catholic.

Old Spiritualists also know the history of Jennie Leys—how she was obsessed by a Catholic priest for years. Well at one time those obsessing Catholic spirits came to John in disguise and told him if he would go to Los Angeles he would set Jennie Leys free. Filled with the desire to do this he hastened to Los Angeles, but alas; he found it to be but a trap to get him in their power. He did not even get to see Jennie, but there was a poisonous magnetism thrown upon him that nearly killed him and would quite, had not one of his spirit friends controlled a San Francisco medium and sent him a prescription that neutralized their poison and saved him.

Well, when I read the words written so long before, "They seem to want to keep everything away from you." I realized that they had in some way gotten hold of the lines and stopped the coming of the press fund; but long the road that has no turn. I have not given up the press; I shall conquer yet. In the meantime the magazine must rest till I get it.

One more experience. Somewhere about twenty years ago, there came to Clinton, Iowa, where I was then publishing Foundation Principles, a woman who was speaking on the labor question. I was acquainted with her, knew what her views were, and when she stood before her audience and talked so much about God and his judgments, I was disgusted, for I knew it was done for effect. At the close of her lecture, a strong influence came upon me and I walked up to her and said: "The working people will never secure justice till they let go of God and take hold of themselves."

This influence held me for several days, and I wrote what I after put in pamphlet form under the title of "The Folly of Worship, or the Curse of Godism." I did not sign my name to it, but put it out as from the spirit side of life. I first published it in the paper. Eleven hundred of the pamphlets were scattered.

Some fifteen years afterward I read in Lucifer an extract from that same pamphlet, or a new edition, it being claimed that it was written by a well-known medium under control, when her eyes were so sore she could not see to read. I went to a pile of F. Ps., and found that so far as the extract was concerned, not a word had been changed. I wrote to the medium and received no reply, but I heard no more of her pamphlet. Some six months before this I had felt a very strong desire to re-publish the pamphlet, but failed to do so, and had the same ideas been given in different phraseology, I should have thought that the control, failing with me, had gone to her, but it could hardly have been given exactly the same through two different brains, and yet the laws which govern these manifestations are so little understood it is hardly safe to pass judgment.

I had much more to say, but I fear it would make too long an article.

LOIS WAISBROOKER.



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Your friend,
MRS. ELIZABETH MAULEY.

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Elmo Chemical Co.:
The box of Heart Tablets was received in good condition several days ago. After using them as per directions I feel great relief.
I have recommended your tablets to a great number of my friends who are suffering from Heart Disease, and I intend to recommend them as long as I live.
Yours sincerely, BENJAMIN SMITH.

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The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Universal Occult Society holds its meetings at No. 37 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Light of the Truth Society meets each Sunday in the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Ella A. Crose, corresponding secretary, 69 Blue Isle street.

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do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker, and in fact every man and woman who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause is worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.

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VOL. 29. CHICAGO, ILL., APRIL 2, 1904. NO. 749

A LESSON

Given by a Spirit, July 11, 1903.

Observe well the labors of the spirits on the immortal planes nearest Earth, and by mortals, and how these labors are jointly conducted, yea, pushed forward zealously in the conditional fields and vibratory force streams.

It is something wonderful to behold this force, thought, and substance interactivity so largely for selfish purposes, that the truth must be brought to the comprehension of man.

We are pleased to see Earth's studious ones searching for the causes of the many hitherto mysterious effects realized upon Earth. They learn slowly but surely, something of universal, as well as specific operations of forces wherein obtain causes that are sure to produce corresponding effects. At present, man's attention is turned upon the many labor projects in progress and new ones constantly inaugurated under the rules of joint labor or stock companies, etc. All these labor projects are heavily shaded, those in the mind, and material realms, with personal ambition and selfish objects, by those posing as leaders, who, as a rule, are artful to gain a following, and do many things and make unwarrantable promises to succeed in their efforts or enterprises which, owing to these facts are classed as illegal, for the reason that such leaders and their associate helpers become usurpers of force streams and force lines established for universal, not specific or selfish operations. This causes grievous difficulties for the masses of Earth's people therefore those in authority on such planes of manifested life where the trespasses are committed, are in duty bound to call a halt and rectify such pursuits by reversals of said force streams and vibratory activities. The changes thus wrought affect all humanity to some extent, but in particular all those who by their vibratory registrations, are numbered as contributors to said force streams for selfish objects, or rather, to further the schemes of the leaders of such movements.

We declare positively, that all movements that induce or compel adherents or business associates, as the case may be, to use much will power and specific thought to deny and to affirm that which suits their leader's purposes, become in time detrimental to all the people, and in particular to those associated with such movements. Here we class "Christian Science," "Mental Science," all branches of so-called "success" movements; all branches of so-called Divine or Mental Healing that have selfish ends in view, etc. All pursuits where force unions are made use of and force currents monopolized for any selfish object or gain, are illegal, and therefore a detriment pro and con, that is, to leaders and those led, etc.

Now to qualify—said force streams and force lines are in operation for the benefit of all the people, the same as sun and air. When they are drawn upon for supplies and uses, those who do so, can with such knowledge how to draw and use such substances and forces, benefit others only by making their labors the labor of love and their services to others free of monetary considerations; then it is rated as working in accord with universal rule and for the weal of humanity.

Bear in mind, healers and workers in these fields of services to humanity are entitled to a living, but it should be given them as free-will offerings, not as charges, because the one course brings blessings, the other is illegal and brings troubles in its wake. Then, too, be it ever borne in mind, that in strictly physical labors, whether conducted by one proprietor or corporations, it is illegal to conduct such enterprises other than on strictly business principles, according to world's rules. Spiritual and monetary force streams are separately operated and legal only on their own lines. We wish not to be understood that these lines can be changed by the thought and will output of any small or great number of mortals thus active for any purpose, but these force streams can be polluted by unfit thought directed to the Spiritual when really the objects desired are material and selfish. The material or monetary currents cannot really be polluted in any such sense, but they become clogged, over-crowded, then the tracers mark each one's thought and force output, the accountants return reports to the acting rulers on such planes and if any movement has in such wise usurped in excess of legal ratios, then such movements can be arrested as stated, and this results in failure.

MRS. M. KLEIN.

Van Wert, Ohio.

THE COLOR SOUL.

Does not the beauteous rainbow hue
Thy soul with love and strength imbue
As out upon the cloud-mist wall
The sun-rays in effulgence fall
And blend all colors in a scroll,
n emblem of the Color Soul?

ho scans a crimson sunset sky
nd purple clouds that linger nigh
Without inbreathing from the view
Some strength to soul and body, too,
As something drawn from out the whole
Of Nature's charming Color Soul?

Who looks upon a sunlit sea
In all its blue-green majesty
And draws not nearer to its shore
To watch the waves and hear the roar,
And sense the colors as they roll
Up from the water's Color Soul?

Who looks upon the springtime bloom
When flowers burst from Winter's tomb,
Or out upon the hillside green,
And sees not thro' this mortal screen
The thing divine he would extol,
Knows not sweet Nature's Color Soul.

DR. T. WILKINS.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldomest.—Milton.

A CURIOUS INCIDENT.

An Evangelist Who Was Controlled by a Spirit.

To the Editor:—I have but recently entered the ranks of Spiritualism, having progressed from the narrowness of orthodox teaching.

From my childhood I had been an enthusiastic worker in the church, having traveled as an evangelist through much of the eastern section of this country and England.

I have become a Spiritualist from religious convictions, and I must say I was one to all intents and purposes long before I left the church. The last time I spoke from an orthodox pulpit, I took for my subject, Luke 1:74-75: "That he would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life."

I think I must have been controlled that evening by a very broad-minded spirit influence, for instead of calling my fellow-creatures poor hell-deserving sinners, grovelling worms of the dust, and that every foot of this beautiful planet is cursed by sin and cursed by God, doomed to burn and melt with a fervent heat"—instead of all this, I felt that the earth is glorious and beautiful, had been for ages and for aught human minds could tell, would be for ages to come.

I have a remembrance that I realized on that occasion as never before a sense of the divinity of my own soul, and theirs, and that instead of beating my breast crying, "Have mercy upon us miserable sinners," we should stand up and thank God for what we are; look up without fear, and know for a certainty that the possibilities for holy and righteous living are within ourselves, that as long as we grovel in the dust, we will see nothing but its unsightliness, and a fearless looking into the laws that govern us, will elevate us and our conceptions of God.

Needless to say, the "sermon" did not suit the brethren and the official board of that particular church has not waited upon me since, having heard that I have "become tangled up with them Spiritualists," as one of these worthies has it. They have come to the conclusion that I have "fallen from grace," and are praying that I might be reclaimed before it is too late; and that I might be rescued as a "brand from the everlasting burning." They have pleasantly situated me, have they not?

Oh! but I could tell them that I never lived in as close touch with the Infinite, and I never loved my fellow-creature or desired their spiritual upliftment as much as I do since becoming a Spiritualist, and to this end I am working.

A dear friend gave me the most beautiful gift I ever received in my life. It was nothing less than The Progressive Thinker, which comes to me regularly every week, and for which I look eagerly. I do not see how any Spiritualist can do without it.

Acting upon the thought that if Spiritualism is so good to me, it is good for others, I have been advancing its cause, and I do not know of any better way than getting all I can to subscribe for The Progressive Thinker. I have many promises, but as all cannot subscribe at the one time, I do not wish to keep those who give their names first, waiting for others. I have, therefore, concluded to send them in as they come to me. In the Second Spiritual Church of Baltimore, we are working earnestly to teach the religion of Spiritualism, and all who desire to help us by sending us literature for distribution can do so by addressing

MRS. L. ROBINSON.

Second Spiritual Church, 663 West Saratoga street, Baltimore, Md.

A Voice in the Air Gave Warning.

Here is an incident that none can imitate; no sleight-of-hand performer can duplicate it; none can insinuate fraud. It was a genuine phenomenon; it saved a life.

I have often heard this incident narrated by my wife and her father who were witnesses. It happened in the summer of 1871 when she was a girl at home with her parents, who lived near Potterville, Mich.

At the breakfast table, her father, Samuel Lesher, now living at Mancelona, Mich., said he was going to the saw-mill, half a mile distant, to move some lumber from its side out into the road. He ate in a hurry and left the house. Just then he felt a touch on his shoulder and a voice in air said: "Don't go near the mill to-day, for you are in danger of your life." He looked all around, but could see no one near him. He went on to the stable still determined to get his team and to remove the lumber.

At the bars or gate, he felt a similar slap on his shoulder and the same warning words were repeated in the air above his head. He looked around searchingly, but could see no one. In a field near by, he went to work cultivating potatoes. At noon, he told his family about his warning experience. In the afternoon, he continued his work near by.

About the middle of the afternoon, he was resting and talking with a neighbor about the warning voice. Suddenly a loud explosion was heard. The explosion shook the house and frightened the inmates. The daughter ran out and asked her father if it was an earthquake. He told her that the sawmill and boiler had exploded. The result was that the saw-mill had been thrown over on the lumber that Mr. Lesher wanted to move out into the road. If he had been working there, he woud have been in danger of his life. As it was, the engineer was killed and the sawmill was in ruins.

From whence came that warning voice?

Next Sunday evening, March 6, Mrs. Jennie Martin will speak at Lincoln club hall. You are invited to hear a living witness of that phenomenon which none can duplicate.—H. E. Martin in Grand Rapids Post.

The man who resists a tendency will not have to regret a habit.

THE WISDOM OF PASSION.

A Review by Helen Campbell, Author of "The What-To-Do-Club," "Mrs. Herndon's Income," "Miss Melinda's Opportunity," "Prisoner of Poverty," "Roger Berkeley's Probation," "Women Wage-Earners," "In Foreign Kitchens," Etc.

Now and then in the flood of print pouring from the presses, never in so strenuous and overwhelming measure as in the opening of the twentieth century, comes a book of another order; a personality of its own, distinct and absolute; a word that crystallizes thought, and points out clearer pathway for every thinker to come; a book as to which the instant word will be that in which Walt Whitman summed up his own:

"Camerado! this is no book?
Who touches this touches a man!"

For surely it is no bookish pedant bringing us deductions from other men's thoughts, but a clear brain for his own, and eyes quickened to see the meaning of thoughts and the world that holds them.

So it is that in "The Wisdom of Passion," we find something absolutely new in the handling of a theme distinctly philosophic and easily smothered under technical handling. But the author though perfectly familiar with technical methods, dismisses them with a breeziness that compels a smile from the severest stickler for ancient form. He knows books but they are on the whole accidental factors. The real thing lies deeper than books, and he proceeds to demonstrate this thesis in a manner that compels respectful hearing from even the most determined adversary. He is in haste, and the superabundance of material can by no means be condensed to fit the apportioned space. It bubbles and boils over recklessly, but one forgives the occasional looseness of method, in the charm and truth of the work as a whole. It is essentially constructive thinking; a book as vital in modern psychological science as the work of Lester Ward or William James. He is artist, but impressionist rather than Pre-Raphaelite, and a maker of epigram and aphorism as he pursues his reckless way, annihilating old traditions, and sowing wise sayings broadcast.

"A study of the human soul." We have never before had exactly this thing. A study of the human soul and its passions; of their powers, relations and influences, and their methods of making or marring the man in whom they dwell. To this explorer the soul is a mental unity of passions, using passion as an expression of a mental force of the soul. The subliminal self is to him a large portion of the soul's working equipment, and one of his noblest chapters, "The Passions of the Prophets," is an illumination on the way the prophets and poets have journeyed. Deepest of all contentions the book holds—most vital in its bearing on the new science Sociology—is his insistence that its foundations must be laid in a broader psychology. "The hope of the race," he tells us, "lies in the deeper study of the divine laws of the individual soul and in its intrinsic moral worth rather than in the progagation of the interpretations and beliefs of old books."

No living psychologist has so closely touched the very heart of the matter, and the brilliant, audacious, yet also reverent writer, since he feels and owns all that is noblest in the human soul, has given us in this unique book something so abounding in suggestion that he may well make others with fuller handling of many a point now barely indicated. We welcome this in the psychological field, above all in an hour when the psychological laboratory thought is uppermost; and thought machinery threatening again the place of the "hand-made" natural product. We are lost in the details of the laboratory. This writer leads one out to the open and "a plain public road," sweet airs blowing from the everlasting hills beyond, and blue sky and sunshine for all that world over which soul was made ruler—lost for a time full knowledge of how best to rule, and now again sees the way open—the reconquering of the kingdom sure!

HELEN CAMPBELL.

[The Wisdom of Passion, by Salvarona, Mystic Book Company, Boston, Mass., 12-mo. 250 pages. Illustrated; three portraits; Emerson, Byron, Hosea. Red cloth, gold title, $2.]

Let Nature Cure Your Cold.

It is much better to prevent having colds by eliminating broken down tissues of the body by exercises, diet and proper bathing than to have to sneeze and blow it out in what is termed a cold. It has been proven by soldiers, hunters and those exposed to the rigors of a winter climate that if they do not overload the stomach, and do take considerable exercise in the open air, they are free from colds. While if they are housed in for any length of time, eat heartily and exercise but little, they are stricken down with the influenza or cold. Nature wishes to cast off the effete matter of the system and takes this course to do it.

When one gets a cold, what is the usual method of procedure? A dose of quinine, the sitting down quietly by a stove, or the going to bed. Then they must eat heartily "to keep up their strength," as they say, and if they have no appetite, which is usually the case, some fancy dish to tempt the palate must be concocted by the cook. It would never do to fast! They would die, sure, if they missed one meal—and to skip two or three. Never!

Now, let me tell you how to let nature cure your cold. First of all, stop eating. If after you skip two or three meals you have a ravenous appetite, eat sparingly of nutritious food—fruits and whole wheat (graham) bread preferable, drink plenty of water. Take exercise in the open air, breathing in deeply as you walk the first few steps, then exhale the next few. It is best to count three or four as you inhale and the same as you exhale. This draws in plenty of oxygen, which burns up the broken-down tissues. Take a warm bath at night, rigorously rubbing and slapping the flesh with both hands after drying with rough towel. This will cause increased circulation and wash off the material which millions of little pores have been casting off.

Try it, my friends, and after you have rid your system of the inflamed condition, strive hard not to get it clogged up so again. Reform your diet, increase your exercise, breathe plenty of pure air day and night and bathe frequently. You will then laugh at colds, and go out into God's pure air in all kinds of weather, and fear no evil effects.

A cold bath taken each morning will act as a tonic and greatly facilitate the above directions as preventatives. For beginners, it is best not to bathe the whole body at once, but take it in sections, thoroughly drying and rubbing as you go along. Take one pound of sea salt, one ounce each of ammonia (in chunks) and camphor gum. Pour boiling water on, when dissolved strain and add a little to bath water each morning.

LIDA BRIGGS BROWNE.

It needs but little pondering to see that the great poet of the future will not be afraid of science, but will rather seek to plant his feet upon it as upon a rock.—John Burroughs.

There can be no real success in petty meanness.—Bishop Huntington.

To learn anything, and be successful in it, we must do that thing, to learn shipbuilding, the best way is to help build ships.—Lewis Nixon, Shipbuilder.

No station is so high, no power so great, no character so unblemished, as to exempt men from the attacks of rashness, malice or envy.—Investigator.

The Wholesome Life.

It Is Beautifully Portrayed by Victor E. Southworth, in Common Sense Advocate.

THE GREAT COMPANIONSHIP OF THE WORLD.

A fact of the utmost importance concerning human life is that individuals exist by one another and for one another. Society is not an artificial grouping of otherwise unrelated factors. The human being could never have developed into a "human" being had he not first been a social being. It is through the mutuality of his life's experience and endeavor that he has achieved progress.

It takes all men, and all sorts of men, to make a man. The same common clay is moulded into each of us. The same universal elements are somewhat variously commingled. Cæsar and Cudge, Jesus and Judas grew out of the same stock. There is even more than a spiritual equality among the most diverse people—there is spiritual identity.

The wholesome life is established in the unity of man and in the unity of nature. It leaves no place for separation. The wholesome is that which includes all. The individual can attain the perfect life not by disassociating himself from the mass, but by coming into wholesome relation with the mass. No man can do justice to himself until he stands helpfully, naturally and in freedom toward all men. Neither can he do justice to another or to society save as he has maintained a healthy self-regard.

To thoroughly live means the lifting of one's life beyond the limitation of self-consciousness into the realm of world-consciousness. It means the placing before us of no standard of excellence to which all the world is not eligible.

TO THOROUGHLY LIVE IS TO HAVE NO PRIVATE SCHEME OR PLOT, NO DESIRE OR EXPECTATION OF GAINING FOR OURSELVES A HEIGHT INACCESSIBLE TO OTHERS. IF WE ARE LIVING THE WHOLESOME LIFE WE WILL RECOGNIZE EVERY ACT OF SELF-REGARD AS A SOCIAL SERVICE, AND EVERY SOCIAL SERVICE THAT WE DO AS AN ENRICHMENT OF OUR OWN BEING.

Someone has said, and it is my thought over again. "The most complete and perfect form of selfishness is the most complete and perfect form of altruism." Human individualities are distinct centers of consciousness in the one life, just as there are different nerve centers in the one physical organism. We are individuals, not as opposed to one another, but as inclusive of one another. There is no possibility of gaining any real advantage for one's self, save as our action is conducive to the good of all. And if we attempt wisely and generously to give ourselves in loving service to others we are actually bettering our own condition.

Humanity is one man. There is something of all men in each of us. All seeming antagonisms of interest exist only because of our misconceptions as to what constitute our true interests. In the long run what serves one serves all; yes, and in the long run what degrades one degrades all.

As we come to understand that life is an infinite and eternal unity we see that quite independently of any man's disposition or choice he always acts in living relation with the whole. By necessity, whatever he does serves the purposes of the world, even when he is most wilful and blind in his action. As the theologians would say: "And God shall make the wrath of man to praise Him." So all human conduct, whether it be the deed of a saint or of a scamp, enters into the world's life helpfully. The noble action is a positive factor, the false action is a negative factor. The one helps directly, the other helps by contrast and indirectly.

There is nothing utterly wasted or lost—nothing that is not in time turned into good results. The one man, by his heroic life, gives the world an inspiring example; the other, in the very act of folly or ignorance, gives the world a warning example. It all counts in the rounding out and fulfilling of human experience.

In the great companionship of the world there are no non-communicants. No one is of no account. The weed has undiscovered virtues, and is a weed only because we have failed as yet to rightly interpret its meaning.

There are splendid qualities in the wild apple. Even as it is, at certain seasons of the year and under certain conditions, Thoreau tells us, it is preferable to any of its more distinguished rivals. So often we find excellent traits of character, elements of strength and wild virtues in the savage and in the criminal; and there is no hopeless specimen.

The unity of life, the solidarity of the world, is not man-made, nor does it wait for our recognition of it in order that it may become operative. It is a living principle that holds humanity together in spite of the perversity and stupidity of folks. Even the frightful devastations of war have been more than good in ways undreamed of by the combatants. And no social or economic system, however seemingly merciless in its operation, has been wholly mistaken. The severities and enormities that are a necessary outcome of the present system of private profit are not to be looked upon as altogether fruitless. They are an incident of social development; they are the groaning and travailing precedent to the birth of a new order.

Society moves forward toward a condition which will satisfy the reasonable and righteous demands of all its members. The ideal is not to be attained outwardly and by force, but through the gradual bringing of the people into a consciousness of their true relation to one another.

It is a fact that the outer life is but a reflection of the inner spirit; and the prevailing social and economic conditions, the laws and customs of a people, are at any time a true measure and test of man's average development. The improvement of the outward condition follows upon, and is a result of, the raising of the standards of life in the public mind. Whether the people are sufficiently definite and agreed as to what is most desirable in social life that desire is certain to be realized.

It is equally a fact that every improvement in outward conditions reacts upon the inner life of a people. The heart of man responds gladly to the touch of beauty, and the whole life is invigorated by kindly, helpful and humane associations.

First, the outward conditions are determined by the spirit of man, and being steadily improved to meet his inward requirements they react to stimulate all that is best in his nature. So that we have a balancing of man and his environment—a swinging of the pendulum between the inner and the outer life, the center of equilibrium being established neither in the caprice of man nor in the weight of circumstances, but in the blessed sovereignty of natural law.

The psychic life of nature, like the physical life, is always a readjustment, the balancing of extremes. Nothing can endure save as its existence is according to the requirements of justice. The universe is a perfect harmony—a balancing of part with part—no single atom being neglected, no simple process discredited. It is a system of exact compensation. No life in nature is made subordinate more than another. The sun is impartial. The earth receives all with equal welcome. Mutuality is stamped upon the face of life.

And so human society tends toward this final adjustment; the words of man are to be conformed to the works of nature, and only so can they be successful in the best sense. The wholesome life will be found to be the common life. There will be in human relations the same balancing of part with part, the same impartiality, the same mutual aid, that are everywhere seen in the outward world.

Good, better, best, are terms which can be used only to express relative conceptions; but there is an absolute principle of goodness that that which is best for one is best for all. And toward the full realization of that principle the life of the world surely tends.

The last word of social science is but an echo of the cry of every human heart, and that cry is for fellowship. The mutuality which is stamped upon the face of nature everywhere is the deepest and most irresistible impulse of the human soul. Nothing can satisfy the growing life of man that does not contribute to the common good. And this is as it must be, or the integrity of natural law would be violated and the universe proven a lie.

Every act of injustice is, in the last analysis, an insanity. Every cruelty, every hateful impulse, every wilful deception, every threat of violence, every lustful desire, every mere self-indulgence at the cost of another's happiness, is all the same as if an idiot were to beat his head in rage against a wall. We do not know any better or we would not continue one moment a life of mutual antagonism.

Let me impress upon your mind the fact that human society is not an experiment; it is not dependent upon any chance event or turn of events; it is not a matter of man's preference, as if we had power to thwart the universe or to add anything to its completeness. The true life of man is as much subject to natural law and is as perfectly an outworking of the universal life as is the growth of a blade of grass or the swing of a planet.

There is no peradventure or perhaps as to what the common life of the world is growing toward, or into what condition it will ultimately arrive. The future society is already established in nature, its main lines of development are everywhere indicated, and its final realization is inevitable.

The clearing up of human consciousness will mean the fulfillment of justice in public affairs. The human heart beats to the tune of universal well-being. Every healthy manly instinct, every noble passion, every true desire is a prophecy of the day when the sun in all its course shall pour its warmth and light into open, loving hearts, and peace and good will shall encircle the globe.

Justice is certain to follow human intelligence, the reign of love is certain to result from the increase and building up of the wholesome life.

This is life's beautiful meaning—that it shall grow the most superb individuals, not for their own sake, but for each other's sake; not to stand apart in solitary grandeur, but that out of the sharing of each others' lives there shall grow without limit a perfect companionship. "The base of all metaphysics," as Whitman says, that which underlies all systems, all philosophies and all religions—"is the dear love of man for his comrade, the attraction of friend to friend."

It is provided for by an eternal necessity that you and I and all men everywhere should be lovers. Indifference toward one another is lack of life; hatred toward one another is a hindrance of life; but love, love is the triumph of life.

CALIFORNIA.

A Worker's Letter from Los Angeles.

Having watched the columns of The Progressive Thinker since the offer of one thousand dollars by Mr. Robert Hale and Mr. Cherry, to be given to any materializing medium who will come to our city and produce one genuine materialized form; and not seeing an acceptance by the many who claim to be able to produce this demonstration, many of us are led to wonder, why this silence?

We have many noted mediums claiming this phase, among them Mr. W. W. Aber of Kansas City. Why cannot he hold up the Banner of Truth, and consent to visit California, and lift the many of Los Angeles Spiritualists out of the mire of doubt into which they have fallen as to this phase, not only by the Elsie Reynolds exposure, but by the many other impostors who find California's clime so congenial for their nefarious work.

The writer is personally acquainted with Mr. R. Hale and Mr. Cherry, and will vouch for their honesty and earnestness in the cause of Spiritualism.

It is true Mr. Hale has reached that point or state of bitterness that many of us have attained, by having been duped.

Now I will make this offer: "If there be any of these noted mediums that we read such glowing accounts about in our spiritual papers, who would care to visit Los Angeles for the purpose—not to procure the $1,000, for that is minutely small considering what is at stake, viz., the proof that there is genuine materialization. In view of this I will offer my parlors while they are here, and aid them in every possible way so that a harmonious circle can be selected from the best of our Spiritualists, and also from the ranks of our many honest investigators.

It will not be required of them to produce a form, if conditions should not be just right, at the first seance. We can try, try again.

Los Angeles is a beautiful city, and the climate about perfect at this season of the year. With the many other attractions, the writer will vouch for, not only a profitable time to the medium, but one of the most enjoyable visits imaginable.

There are excursion rates now on for March and April and also the fore part of May, $33 from Chicago, which I feel can be procured, as one brother suggested, by contributions from Spiritualists at large. This, then, would leave the party free from an outlay as to railroad fare. Some will say, This savors of a challenge, and even if the medium were willing the guides or controls would object, etc. Nonsense! Any spirit not sufficiently interested to help clear the track of the refuse that has been placed upon it by such as have visited Los Angeles is not worthy or recognition.

The right kind of spirits who act as helpers are just, as is the right kind of Spiritualists—ready at all times to stand for truth.

We have many honest workers in this city, each doing a work, yet like many others, we have divided ourselves until we have at least six Sunday services in as many halls, and just about the same spirit of "I am better than thou" existing among the workers; yet with all this Spiritualism is growing, and what we fail to do in proving man is immortal, the New Thoughtists and the many other cults, including the churches, are bringing about.

The writer has somewhat neglected the Spiritualist rostrum, growing weary of this ceaseless demand for tests.

As a rule our secular press is not favorable towards our ism or mediums, yet recently three of our papers gave quite a lengthy report of a lecture delivered before the Progressive Club by the writer. This proved to me that humanity can be reached outside of our spiritual halls.

I received a letter in answer to one of condolence and sympathy I sent to a friend who lives in my home city, Evansville, Ind., and who lost five relatives in the Iroquois theatre, in Chicago, that dreadful holocaust; among them her son, and daughter, Miss Essie Muir. As they were Presbyterians I felt my letter would not have the spiritual comfort, as I spoke of the nearness of these loved ones, and conveyed in verse the words of sympathy from the influences surrounding me. What a joy it was to me to find in her reply that of all the letters or words of condolence sent out to her in this sorrow, my letter afforded her the greatest comfort. She says: "I read over those lines every night before retiring and have copied them for each of our relatives, and sent them also to my darling Essie's friends. It was she who was taken for a Red Cross nurse and sent to the hospital where she passed out two weeks alter." So we see, dear friends, the good we all can do as the days are going by, with this gift that is of God.

MRS. M. EMILIE KRATZ.

Los Angeles, Cal.

SPRING IS COMING.

The gentle spring is coming,
There is gladness in the breeze,
We can see it in the bearing
Of the grand old leafless trees.

A divine unrest is stirring
The very soul of all,
And a joyous, happy feeling
Will answer to the call.

The little rootlets feel it
Under winter's bed of snow,
And they say to one another:
"It is nearly time to go

"And brighten up the dear old earth
That kept us snug and warm
Down in her tender bosom,
So free from cold and storm.

"We must soon be getting ready,
After all this quiet rest,
To don our Easter garments
And appear our very best.

"We must each one have a bonnet,
Or a crown and some nice frills
To decorate the beauteous earth—
Her valleys and her hills."

EMMA M. HARRINGTON.

DeWitt, Iowa.

Denounces Spiritualism as a Maniac-Making Religion.

Dr. John D. Quackenbos Declares Spiritism Is a Foe to Psychology and Intellectual and Moral Progress —Compares It to Devil Worship of East.

To the Editor of the New York Herald:—The inference that has in some quarters been drawn from my statement in the Herald of Feb. 21 regarding the piano work of Mrs. McAllister Spencer, viz., that it is a genuine manifestation of so-called spirit possession, is vitally at fault and prompts me to define more carefully the difference that exists between her theory of spirit control, of direct action upon her body by spirits outside of herself, and the position of psychology as to the possibility of simulation by her transliminal self of the gifts and power of expression that once characterized great musicians no longer in the flesh.

I do not accept possession by outside intelligences as an explanation of Mrs. Spencer's work. Provided the facts of her life are as given by her friends, she does it all herself. The interesting question is, Where and how does she receive her inspiration? Is it possible for her transliminal self, in its cosmic or extra-planetary life, to recognize disembodied souls as individuals, to enter into fellowship with them and appropriate such of their talents as her taste may approve, for expression in her object life? Can her supernormal gifts be thus explained? Mrs. Spencer herself is a spiritist and accepts as an incontestible fact that the most conspicuous tenet of this faith, viz., that objective man can, under certain conditions, hold communication with spirits who have left the mortal form. She further believes in "impersonation," or possession by unseen intelligences, and so explains her musical improvisations.

Now, while psychology admits the possibility of communication with spiritual personalities, it offers a very different modus communicandi. It has advanced the doctrine that "different consciousnesses, or different aggregates or states of consciousness, may combine and interpenetrate, somewhat analagously to what theologians mean by the communion of souls." Every educated person is aware that a given transliminial self may communicate automatically with other human transliminal selfs by what is known as telepathy, the direct communication of one mind with another, at a distance, otherwise than through the normal operation of the recognized sense organs —that is, without the use of words, sounds, odors, looks, gestures or other material signs.

Telepathy is a form of mystic perception and impression which inheres in animal nature and characterizes certain methods of brute communication. Recent experiments have proved moths and other insects to be capable of thought transference so far reaching as to impress their fellows miles away with a knowledge of their existence and whereabouts. It is well known to whalers that a cataceau struck by a harpoon has power instantly to convey information of the presence of an enemy to a spouting school a mile distant, so that the individuals composing it immediately disappear below the surface. Some twelve years ago the late Austin Corbin purchased twenty-five thousand acres of farm and wood land in Sullivan county, N. H., and stocked the estate liberally with cervidae. In 1897 it was predicted that the extinct carnivores whose natural food is venison would return to the region.

Recently Austin Corbin, Jr., reported the presence of a family of pumas, or mountain lions, in the park, and other observers have discovered the lynx (both rufus and canadensis) in evidence. By what mysterious power of cognition did the great cat, a century vanished from this region, become aware of the presence of deer and elk in Blue Mountain Park? I suggest the theory of a telephathic communication—the radiation of subtle waves of cognizance from the mass of fear entertained for their traditional enemies by a community of four thousand animals of the deer tribe—to fugitive panthers in the Alleghanies, or in remote areas of the Green and Adirondack mountains.

If brutes possess this inscrutable power of communication, and exercise it for their benefit, it cannot seem marvellous that a professional trance-medium, in perfect training, should be able to project her transliminal self indiscriminately or with method in her ecstasy, force her way subjectively into the penetralia of selected human minds, and so possess herself of information calculated to confuse, deceive or otherwise impress her investigators. For has such a medium ever revealed anything that did not exist either in her own consciousness or in the consciousness of some person present, or in the consciousness of some living human being not present at the seance?

None will deny that the laws governing such telepathic intercourse, the question as to the extent of its prevalence among the living and its possible extension into the world of the dead, are of supreme concern to humanity. The fact that minds brought into hypnotic contact through the approximation of the physical bodies they tenant can exchange thoughts, feelings, ideas, knowledge, convictions, suggests the possibility that minds temporarily separated and to all purpose discarnate in natural sleep or in hypnosis, or even in states of reverie—transliminal selfs, free to traverse the world and its purlieus—may communicate without reference to space limitations and are mutually impressed, exalted and refined.

Reasoning analogically, we are warranted in the inference that communication with extra-human intelligence is as possible as with kindred transliminal selfs. Such is the position of psychology, which proclaims to-day the existence of every human being in two distinct spheres of consciousness—an objective, or normal (a mere fraction of his nature), in which he is known to his earthly associates, in which he takes cognizance of the outside world and consciously carries on the ordinary business of life; and a subjective, transliminal (across the threshold), or supernormal, in which he is capable of acting independently of a physical environment and at a distance from his physical body, in which, as the image of God, he intuitively apprehends, possesses supernormal information and power, reigns supreme over functions of body and motions of mind and is obnoxious to the touch of other higher spiritual agencies that have access to him in the transliminal world alone.

Thus psychology postulates a plane of meeting, if meeting be possible between the embodied and disembodied, infinitely higher than the level of the seance.

Further, to the skirts of Spiritism is pinned a revolting religion comparable to the devil worship of the Eastern Hemisphere. It thrusts a female principle into the Godhead. It flouts the divinity of Christ, interpreting Jesus as a healing medium and losing sight of Him in a throng of benevolent daimons. Its teachings regarding marriage are subversive of all respect ofr the sacredness of sex, and free love is its ideal of social happiness.

Spiritism is a foe to all intellectual, moral and maternal progress. It thrives because of its pretence to satisfy the most intense longing of human nature, the craving for a re-establishment of objective relations with the departed. But we have no evidence that the spirits of the dead are concerned in its phenomena. The idea of intercourse with discarnate friends through the machinery of the seance is repugnant to reason. Aside from the fact that if the communications be accepted as messages from the souls of the righteous dead such belief cannot be reconciled with an exalted conception of the powers of disembodied spirits, we are confronted with the equally significant fact that the intellectual status of all circles is foisonless and low.

Psychology, on the other hand, in its most advanced positions, is perfectly consistent with Christian belief. Compare its dignified and rational theory of soul intercourse with the teaching of the Church as to the communion of saints—that all the members of the Church visible are mystically united in Christ with one another and with the members of the Church invisible, having spiritual fellowship in common, and, in addition thereto, fellowship or communion with God in faith and love and prayer. Thus Christianity makes the living and the dead one blessed society, loving and worshipping the same Lord; we remembering them and they remembering us; we living in the blessed hope of meeting and recognizing them in the life of the world to come.

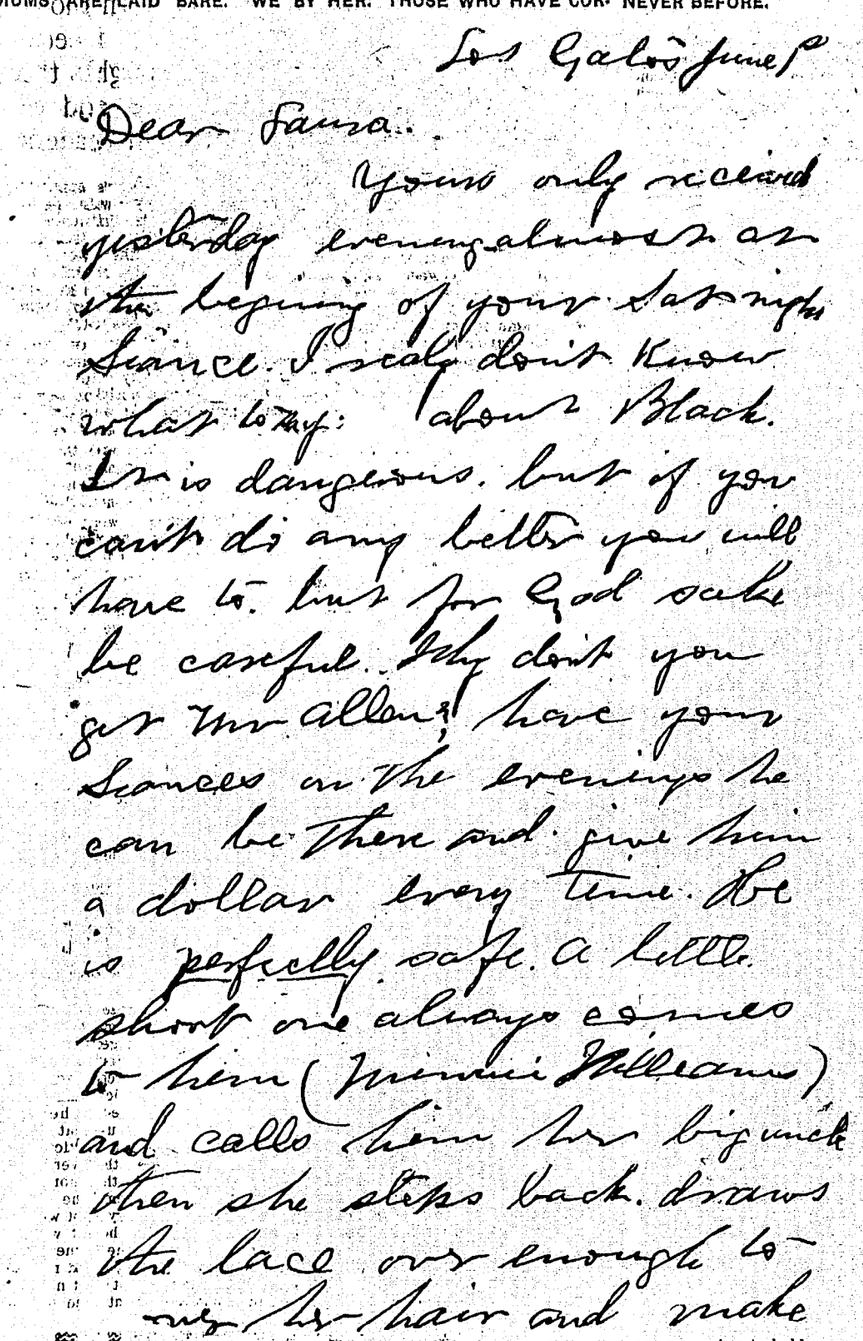
The New Testament is silent as regards the possibility of our direct communication with the dead. Its attitude here is negative, just as it is in regard to all scientific law. The Bible was not written to teach men physical science or psychology. They are left to explore these vast fields at will, and the coming century will disclose wonders far beyond any yet disclosed. We know nothing as yet. We have gathered a few large pebbles at the water's edge of the great tarn of the future; its vast reaches of sands are yet to be sifted in the interest of humanity. And man is as much at liberty to question nature in ethereal spheres as to seek her secrets in the laboratory or read her laws in the heavens. The discovery of a new star or chemical element or micro-organism is of absorbing interest, but such interest pales into insignificance beside that involved in an opening of the way to a perfect comprehension of man's relationship to Deity, to destiny, to his disembodied fellows and to other spiritual personalities that are not of this fold.

JOHN D. QUACKENBOS,
Member of the London Society for Psychical Research, member of the American Association for the Advancement of Science, etc.

An answer to the above can be looked for from the editor at large.

A SUGGESTIVE LETTER.

WE REPRODUCE A LETTER ALLEGED TO HAVE BEEN WRITTEN BY MRS. ELSIE REYNOLDS, IN WHICH THE METHODS USED BY THE SO-CALLED MATERIALIZING MEDIUMS ARE LAID BARE. WE REPRODUCE EXACTLY THE FIRST PAGE OF THE LETTER, AND THE HANDWRITING IS SIMILAR TO OTHER PRIVATE LETTERS ALLEGED TO HAVE BEEN WRITTEN BY HER. THOSE WHO HAVE CORRESPONDED WITH HER CAN COMPARE THE HANDWRITING, AND COME TO THEIR OWN CONCLUSIONS. THE LETTER WILL SET HONEST SPIRITUALISTS ALL OVER THE WORLD TO THINKING AS NEVER BEFORE.



Los Gatos June 6

Dear Laura.

Yours only received yesterday evening almost at the beginning of your last Seance. I really don't know what to say: about Black. It is dangerous. but if you can't do any better you will have to. but for God sake be careful. Why don't you get Mr Allen? have your Seances in the evenings he can be there and give him a dollar every time. Be so perfectly safe. a little short one always comes to him (Minnie Williams) and calls him her big uncle then she steps back. draws the lace over enough to cover her hair and make

herself look tall by standing on her tip toes (Oh God if anyone should see this) and jumps out as his mother, throws her arms around him and call him "my dear boy." Then let "Madam" his soul mate come about your height. This in the bright robes. Never mind his "tongue" he don't mean anything. Let him suck. By all means let lonely come if called for. I don't know who Howard is, unless you mean Sawtell Howard. Don't take any Hall for materialization, No! No! No! Allen could get a crowd all right but it would hurt you. Do you mean Lester of Sawtell? Of course he is all right and a firm believer. A little skeptical. Will bear lots of taffy. So will Will Stewart. Yes, let Lilly come and sing. Always say Elsie sent her. Don't pay Taylor unless you are obliged to, especially, Laura, if you have ever been intimate with him. If he presses you for it, pay him and ten tell him to do his worst. If he threatens to write you up, or if you think he will, tell him you have a very particular friend on one of the papers, who will publish anything you wish to tell him of his woman and [certain words omitted.—Editor.] The [word omitted.—Editor.] man Kidd is not dead, nor is he her husband. She may now remember him. He attended my seance 16 years ago and I thought they were quite friendly; but let her go to thunder. The less attention you give to such cattle the more they will think of you. The whole family were [words omitted.—Editor.]. Her husband and one of her sons have been in rows with women, but say nothing. I've not heard yet from "Annie." Don't care. Say! don't speak of Presta or Lindsey, nor mention their names. "He who laughs last, laughs best," wait till I come, by that time he will be tired of her. If not, let him go. Be friendly with Brower when you see him, but don't help him. Tell him you have always heard Elsie speak so highly of him. Don't let him know you heard from me. Tell him Broskie told you and I that he would take B—— place and he could never get in there again, that Hall was his friend and backer. He did say it to Frank and I, but make Brower think he said it to you and I. A little lie won't hurt. I've an object sure. So George has quit; well I expect the poor old fellow is tired. Let him rest. Oh, I wish I could give you tests, but I can't, Go to Mrs. Augusta Ferress, in the Grand Pacific and get her to give you some on Truth Seekers. She is true and a lady. In case she would be afraid I will send her a note by you. Don't never let this J—— know I advised you to leave there. She is sick all the time, poor soul. Give the name of Minnie Curry in Truth S—— and if an old lady recognizes it tell her it is her grand child died several years ago, 3 or 4 years old. If a young woman acknowledges it it will be her mother who got a divorce from her husband and married about a year ago. She has twin boys about 7 years of age and a girl about 12, each living. Tell her she has friends by the name of Martin in Spt., her mother's name is Martin. If you catch Mrs. Cobb ever in public, tell her there is a Dr. Nicles or Nicols comes to her, you think a husband. Large, portly man, rather light complexion, side whiskers. He says, wife, we were happy together and I am glad you are happy now. Died in Kansas City, I believe rather suddenly. Say, there is a small old man comes with him who says, I know Dr. Nicols prolonged my life. Mr. Little is his name. Wife in Pomona. Tell her also she has a gentleman friend in Spt. by the name of Reynolds. He was her first husband and he says our dear girl is happy. She is married and I think living in Boston. Mrs. Cobb was very anxious for him to come out as a platform test medium. I don't know their names. Tell her a young man by the name of Eddy Golding comes to her, a tall dark complexioned man, looks as if he passed out with consumption. Oh yes! He says you married him to Daisy on his death bed. Say Eddy says I have Daisy's father with him now. Name Brooks, San Diego.

A Mrs. House is always in the Hall, whose husband I think is dead. Mrs. Perkins is her daughter and is always there. Throw out some common names to them. Say you hear the name of Barnes. He is always there. You can bring Mother or Father. George Sanford always comes in late. He has a Book out called Inspirational Poems of Truth and Humor. He has a father in Spt. James wife Spt. Laura Augusta. Don't give them too straight. Say, on the platform stands a middle aged medium sized woman, rather gray or light hair pompadore, and her name is Browning. She was from President of Truth Seekers. Let her entrance you and then talk as beautiful as possible to all, and let her say the angels took my while in the Seance at Browers, but don't say that) just as I always wanted to go. God Bless Brower and Ethel Brindle. Don't never mention my name. Bring a wife to some one by name of Stevens. Throw the name out then give a wife. That is all I can think of now. Go there often. I'll try to think of more as I can think of them. Say, here is an old lady and gentleman, big people and old. They say they want Jack to know they are together in Spt. life) It will be recognized, even if he is not there. They always attended. She died first and he married a young woman which hurt their living son. Give these tests just as I tell you. Mary Oliver comes to her husband. I can't think of anything more.

Yes! move away from there by all means. Then when you want to write or anything else and any of the boxes comes you can keep still and tell them you were out or asleep. Where are you going to hold your next in Los Angeles. Anderson, Eh? You charge your regular 50c and don't let a lot of deadheads in, and take up your own collection too. Look out for Anderson's married daughter upstairs and for his son also. Johnson is very rich. Has a [certain word omitted.—Editor.] of a sister-in-law living with them. She struck at a spirit once when she—Johnson—and Anderson were having a private sitting and said "she has on a wig" M—— had her put out, you bet. Bowman went you bet, forced out. He had hurt himself, the old hypocrite. Try to get Mrs. Mills to your Seance from Santa Monica. Chase will be with her. Ask for Uncle Billy. I got the finest chicken dinner to-day and I made it myself and told Frank I wished you were here to help us to eat it. Say Laura, did you ever have any experience with chickens? Frank and I are thinking of going into it this fall. I've always wanted a congenial companion with me, one who could help me with the work, and each put in a little capital and work in unison. I believe we could get along together, don't you? We would never see anybody but ourselves here, and I don't want to. Ask me anything you want, only be careful. Find Lewis if you can, in directory, and let some of their friends take you there and get in with them. You could give them so many tests in the hall. Never let on you know me. Tell me how you did at the Hall and how you are making it in Sawtell. Good bye Laury, God bless you.

Your loving friend,

Yes, I got the papers. Keep the article I sent about Browers. If Taylor raises a row tell him you have a letter he wrote me from Napa that is a regular blackmailing thing, and that you know some of his friends in San Francisco, a lady who keeps a bakery on 2nd St. Doty and go to one of Annie's Seances, but don't say anything to Lindsey, and don't help her. Be friendly. I don't know Oakly. If lule comes make him pay, then bring an Indian to dance with him.

State of California,
ss.
County of Los Angeles.

Robert Hale, being duly sworn deposes and says that the above is a true, correct and exact copy, according to the best of his belief and understanding of the same, of the original letter sent by Elsie Reynolds, materializing medium, from Los Gatos, dated June 1st, to Laura M. Hyland of Sawtelle, State of California, and that the said copy has been carefully compared with said original by me.

ROBERT HALE.

Subscribed and sworn to before me, this 4th day of November, 1903.

[Seal.] BEATRICE WILKINS,
Notary Public in and for the County of Los Angeles, State of California.

MRS. ELSIE HORNBECK.

She Addresses the Members of the Frances Willard Circle.

As it has been impossible for me to answer all the personal letters I have received in regard to this circle work, I take this method of reaching as many of you as I can. Nearly all of you take The Progressive Thinker, and they who do not ought to subscribe for it at once to keep in line with the onward march of this movement. I have been greatly encouraged by the results of last year's work, and am inspired to continue striving for even greater results. Many of our members have been developed into active mediumship, and all who have been faithful and persistent have been benefited by sitting in our circle. If the work depended upon me alone, or any mortal, it would not be a success. Our invisible helpers are guiding us on to greater heights of spirituality and broader fields of truth. We are conscious of a mighty, strong power in our midst, and that to bless.

Now, I would like to hear personally from every one of you who reads these lines, letting me know of what benefit the circle has been to you, and if you wish to continue your membership, as it has become necessary to reorganize and appoint the leaders for the several divisions of the entire circle.

In a letter lately received from one earnest brother he says: "I am sitting every Thursday evening as usual. I, however, missed three evenings in the last three months, which was very much against my will, but unavoidable. I am really more interested in Spiritualism now than ever, being able in a measure to see the wonderful amount of good it is doing the darkened world."

Now, brothers and sisters, let us be faithful to our Thursday evening meetings, keeping the appointment we have made with the higher intelligences to admit them within the sacred portals of our homes that they may bestow upon us by their presence, health, strength and happiness. Let us prepare the circle room in advance, making it clean and attractive, with flowers and growing plants; also let us prepare our minds for our spiritual communion by banishing all unclean, impure, obscene and doubting thoughts, knowing that in the communion with higher intelligences "our redeemer liveth." I thank you all for your encouraging words, and here pledge myself anew to do all in my power to advance the Frances E. Willard Health and Developing Circle. I hope to hear from every member of the circle as soon as possible, for there are new developments in which all should have a share. We also extend a cordial invitation to all who wish to join the circle to write to me, who am always your loving sister in spirit,

ELSA HORNBECK.

1806 Colfax street, Evanston, Ill.

WHAT AM I?

Oh! great eternal Infinite,
The great unbounded whole,
Thy body is the universe,
Thy spirit is the soul.

If thou dost fill immensity,
If thou art all in all,
If thou wert here before I was,
I am not here at all.

How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere!

If thou art God and thou dost fill
Immensity of space,
Then I am God, think as you will,
Or else I have no place.

And if I have no place at all,
Or if I am here,
Banished I surely cannot be,
For then I'd be somewhere.

Then I must be a part of God,
No matter if I'm small,
For if I am not part of God
Then there's no God at all.

LOUIS H. GROPP.

Hamilton, Ohio.

There was a noble way, in former times, of saying things simply, and yet saying them proudly.—Irving.

An Essay on "The Mouth."

A teacher asked a school boy to prepare an essay on "The Mouth," and the boy handled the subject as follows:

"The mouth is the front door of the face; it is the hot-bed of toothache and the bung-hole of oratory. The mouth is the crimson aisle to the liver; it is the fountain of patriotism and the tool-chest for pie. Without the mouth the parson would be a wanderer on the face of the earth and go down to a dishonored grave. It is the home of the unruly member, the tongue. It is the grocer's friend, the orator's pride, the dentist's hope."—Truth Seeker.

"There Is a Cure

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine).

Any reader of The Progressive Thinker may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, 452 Seneca Building, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys, and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy.,
By the President: Elyria, Ohio.
CARRIE FIRTH CURRAN,
125 Indiana avenue, Toledo, Ohio.

An infallible book is an impossible conception, and to-day no one really believes that our present Bible is such a book.—Dr. Lyman Abbott.

'Tis too much proved that with devotion's visage and pious action we do sugar o'er the devil himself—Shakspeare.

Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrines and theories of belief, thus fostering and nourishing the worst impulses of human nature.—Buchner.

Some of us are too ambitious; we want, perhaps to make the world happier—whereas we should be content with the endeavor to make a single individual less unhappy.—R. Dimsdale Stocker.

Success implies joy in your work—and joy means better work to-morrow. —Elbert Hubbard.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.—Fuller.

BOOKS OF THE DAY.

PSYCHIC LIGHT; THE CONTINUITY OF LAW AND LIFE. By Mrs. Maud Lord Drake. The Frank T. Riley Pub. Co., Kansas City, Mo. Price, $1.50.

This work, consisting of 600 pages, neatly bound in cloth, is a marvel of excellence. Mrs. Drake is well and favorably known in every part of the United States, and the experiences and incidents of her remarkable career are graphically written. A medium from childhood, the manifestations given in her presence are wonderfully impressive, and will hold your attention through the entire book. It will tell you something of the following: Attends a Funeral in Spirit; Animals Clairvoyant and Clairaudient; A Pair of Slippers Walk Up Stairs in Day Light; Catches the Music Box in Mid Air; Chinese Seance; Child Medium; Christ Is Coming—Christ is Here—a Vision; Colored Seance by Washington's Exclusive 400; Faces on Frosted Window Glass; How Spirits Talk; Locates Buried Money; Money Materializes in the Air; Murdered Woman Reports Her Death; Silver Brick Presented to the Medium; Spiritual Faculties, and so on and on through the 600 pages; every page full of spiritual meat. An excellent book for church members as well as Spiritualists.

AFTER HER DEATH; THE STORY OF A SUMMER. By Lilian Whiting. Little, Brown & Company, Boston, Publishers. Price $1.

Anything that emanates from the mind of Lilian Whiting possesses great value. "After Her Death" will prove especially interesting. She wisely claims that when the spiritual being that has lived a certain period here slips out of its physical body, and is free from material clogs and lamentations, the readjustment in a number of ways is made. Those who still remain in this world, are far more truly recognized; some have been unduly appreciated; some have been underestimated. The risen spiritual being, now being able to discern spiritual states, and to adjust all to a new scale of values, rearranges his loves and friendships, so to speak. In fact here is a type of the judgment day.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co., Publishers, Boston. Price, $1.

The author sets forth in beautiful language that the Life Radiant is that transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and the indications of the divine leading. Every circumstance thus becomes a part of revelation, and to constantly live in this illuminated atmosphere is to invest all experiences with a kind of magical enchantment. Life prefigures before us a spiritual drama in which we are at once the actors and the spectators.

In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration.

THE NATURE CURE BY PHYSICAL AND MENTAL METHODS. Illustrated. A Bridge from the Old to the New. The Dawn of a New Day in Medical Practice. By M. E. Conger, M. D., Assisted by Mrs. Rosamond Conger, M. D. The Educator Publishing Co., Chicago, Ill. Price, bound in fine English cloth, $2; in neat, substantial cloth, $1.50.

This work presents in a plain concise manner home treatment for nearly all the diseases to which the human frame is heir. The author says:

"The light is turned on to objectionable medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

"Every pains has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear-cut paragraphs are some of the attractive features of the Nature Cure.

"The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English for the plain people, as Nature Cure.

"Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. Nature Cure will lead the way to certain success.

"The best medical practice is the one that will cure in the least time with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

THE OTHER SIDE OF DEATH. Scientifically Examined and Carefully Described. By C. W. Leadbeater. Theosophical Book Concern, Chicago. Price, $1.50.

This book comprises 502 octavo pages, in clear print, durably bound in cloth. The subject matter, pertaining to the spiritual nature of man and the immortality of his essential being, is of deepest interest and intense import to all thinkers, whether Materialists, Spiritualists or Agnostics. Mr. Leadbeater is widely and favorably known as a lecturer and author. He presents the views of the advanced Theosophist, in a clear and kindly manner, entertainingly and instructively elucidating the subject from the theosophical standpoint. The special chapters are devoted to: Some Misconceptions About Death. The Evidence for Continued Life. Religious Misconceptions. Our Attitude Towards Death. The Facts as They Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits Just Before Death. Thought-Bodies. Apparitions Announcing Death. Those Who Return to Help. Those Who Need Help. Those Desiring to Atone. The Earth-bound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed. Index. The Objects of the Theosophical Society.

TWENTIETH CENTURY GUIDE TO PALMISTRY. By the Zancigs. Professional Palmists and Demonstrators of Telepathy or Thought Transference. Price $1. The Hennebery Co., Publishers, Chicago. This book contains about all that can be known in the way of instruction pertaining to palmistry or reading character by the hand.

(Continued on page 7.)

THRESHING STRAW.

A Consideration of Dr. Caird's Article.

In reference to Dr. Caird's article in the issue of March 12, I can agree with the most that he states, but when he says, "Doesn't it seem a pity to waste so much time disproving the Bible and exposing the old fallacies," he seems to carry the idea that a belief in the Bible and the creeds that have grown out of it, is a thing of the past; that so few now believe it it is a waste of time to disprove it. He does not seem to be aware of the fact that a majority of orthodox Christians to-day would look upon any person as a rank infidel who would dare to say that the Bible is not the infallible word of God, and would stare at a man with unfeigned surprise if he would say that he did not believe the Bible to be inspired.

Go into any of our churches, and hear them talk about "God's word," "we read in God's word so and so," etc. That does not indicate by any means that a belief in the Bible and old ideas or "old fallacies" is a thing of the past.

I have noticed this tendency of some Spiritualist and free-thought writers to assume that old creeds and religious beliefs are played out; that so few people now believe in the Bible that it is "threshing straw" to mention it. If these writers will calmly consider the number of liberals and Spiritualists as compared to the millions who still adhere to the orthodox churches and to the Bible as the word of God, they will see that there is a wonderful amount of "straw" to be "threshed" yet before the world will be converted either to Spiritualism or materialism, and even then, if all were converted to these two isms, the Materialists would have to free the Spiritualists from their "superstitions" and "old fallacies" with regard to a future life.

Now, I believe it is not best, in the interests of Spiritualism, to radically attack the Bible or other religious beliefs, in introducing the philosophy of Spiritualism, because I recognize the fact that a majority of the church members of all denominations still believe in the Bible as the word of God, and if such persons should finally be convinced of the truth of Spiritualism, one of the hardest things for them to do is to give up the Bible as the word of God, and Jesus as a savior. We can see this tendency in such advanced Spiritualists as Moses Hull, Dr. Peebles, and others who have come from the churches, and herein is the reason that some speakers "come with the Bible in their hands."

If a speaker has come from Materialism, he generally discards the Bible, rites, ceremonies, fads, superstitions, prayers, etc., but if he has come from any of the orthodox churches, he drags in the Bible, baptism, prayers, christening of children, and other forms and ceremonies of the churches. Herein, I think, is the main reason for the diverse teachings of speakers on the spiritual rostrum.

In all ages new religions have borrowed forms, ceremonies, traditions and customs from the old, and spiritualism is no exception. It is copying more and more of the rites and ritualism of the churches. In the main I think this is against the cause. If there is any truth in Spiritualism, it certainly stands out "clear cut," clearly defined, standing alone on the plane of science and truth, and should not sink its individuality by borrowing forms and ceremonies from the churches. Like the "pyramids," it should rise above the plain, firmly poised on its own base.

For fifteen years I have been investigating Spiritualism, reading papers and books devoted to the subject, with occasionally a little phenomena thrown in, but like the mariner at sea, I have been drifted hither and thither by adverse winds and currents until I do not know just "where I am at."

Arlington, Ohio. SUBSCRIBER.

AN ARKANSAS CATECHISM.

Something a Great Many Would Like to Know.

What does Spiritalism teach?

What is the gender of Spiritualism?

Does Spiritualism teach scientifically, or does Spiritualism teach religiously?

Is Spiritualism a creed born of religion?

If so, what is the creed of Spiritualism, and what is Spiritualism?

From a religious standpoint Spiritualism cannot be called a religion. Religion is of the singular number, and hence Spiritualism, at best, could only be designated as a creed of religion. To say all religions is incorrect. We should say, all creeds of religion—the Jewish creed, Greek creed, Roman creed, Mahometan creed, Episcopalian creed, etc.

If Spiritualiism is a creed, why not say the religous creed of Spiritualism? And why not support the God of the creeds named?

Why do the teachers of Spiritualism talk of an infinite intelligence?

What is an infinite intelligence?

Is infinite supreme?

Is intelligence knowledge?

What is intelligence?

What is infinite?

Is the Czar the infinite intelligence of the Greek creed, and the Pope the infinite intelligence of the Roman creed?

Is there any intelligence beyond the head of the creed? Is intelligence infinite?

If creeds have developed anything beyond intelligence, what is it?

Who or what creed invented or evolved the words "Infinite Intelligence?"

What is religion? What does religion teach?

Can there be a true and a false religion? How are we to distinguish between the true and the false in religion or the creeds?

What is the gender of religion?

What is the occasion of so many creeds?

Has any one ever discovered a key for us ignorant folk, that would guide us aright? If so, where can that key be procured? Is it a product of evolution? If so, can any one, not an evolutionist, become an heir?

DR. GEORGEAN MILLER.

Diamond, Ark.

STOP THE PAPER.

"I've stopped the paper, yes, I hev;
I didn't like to do it,
But the ed'tor got too smart,
And I allow he'll rue it.
I, a man as pays his debts,
And I won't be insulted,
So when an editor gets smart
I want to be consulted.
I took his paper eleven years,
An' helped him all I could, sir,
An' when it comes to dunnin' me,
I didn't think he would, sir.
But that he did, an' you can bet
It made me hot as thunder.
Says I, 'I'll stop that sheet, I will,
If the cussed thing goes under!'
I hunted up the measly whelp
An' as for his cunnin' caper
I paid eleven years an' quit!
Yes, sir, I've stopped his paper!"

—Exchange.

NOTES FROM G. H. BROOKS.

Wanderings and Work in Various Fields.

I believe in my last letter I spoke of my wanderings while in Ohio, but had not finished with the state. I began my work for the Independent Society in Toledo the first Sunday in February. The name "Independent" means that they are independent of the state association, and, if I am correct, are also independent of the National. To my mind, independence is all right in some ways, but when it comes to the society work it would seem to me a far more effectual work could be done by a union of all our forces. There is need enough for concentrated action along our lines, and too long have many of our societies stood aloof from each other, thus crippling the work that might otherwise be done. Mr. Dowd is president, Mr. Lynch is secretary, and Mr. Huffman, treasurer.

The society met in what is known as Memorial Hall, an annex to the G. A. R. building. It is a large hall, and during the severe weather we have had, was never warm, keeping many persons away who would otherwise have attended. So the society secured another hall, better equipped for their work in every way, and moved into it the first Sunday in March. I have not learned what kind of success they have in their new quarters. There is a lyceum held from one until two o'clock, not large but doing the best they can with the materials on hand. The society holds a social once a month to help defray the expense of the meeting. They have had, as all societies have had this winter, the disadvantage of severe weather and dangerous sidewalks, making it unsafe for many persons to be out, and causing on the part of the officials a great deal of extra work. The Independent Society could not exist were it not for the help it receives from the few who give it a financial backing. This society is purchasing a lot in a good location, intending to build a temple as soon as possible, and I hope and pray they may soon have a temple to meet in. While I was with them I organized a Ladies' Aid which will do a most effectual work. I trust, though, the day is not far distant when the society will upite with the state society, and thus add to its influence and power.

Toledo is the home of Mrs. Curran, the president of the state society. Mrs. Curran has been more than busy in getting the scattered forces together, and organizing them to do effectual work. If the Spiritualists of Ohio will rally to Mrs. Curran, they will build up the cause of Spiritualism in Ohio, so that it will make a showing to the world and take its place as a reform movement and a power for good in the world.

There are some conditions in Toledo that I wish were otherwise—some who need to feel there is a high, a spiritual line of work, and a work that will be done in the broad light of day.

While there I was called upon to officiate at the funeral of an old-time Spiritualist, Mr. Griffith, who passed away at the home of his sons. Mr. Griffith was full of years, and ripe for the harvest.

I visited Port Huron, Mich., at the home of my friends of many years—Mr. and Mrs. J. H. White—who are ever ready to aid in the cause of Spiritualism. Mr. White has long been identified with the cause in Michigan—one time the honored president of Haslett Park Camp, then for many years president of Island Lake Camp, giving of his time and means to help build up both camps. He was also president of the Society at Port Huron, but the society is not doing anything, at present.

Port Huron is the home of Mr. and Mrs. Renwick. Mr. Renwick is a well-known materializing medium, and many there are who to-day rejoice in the knowledge of spirit return through his instrumentality. On my way to Toledo, I stopped over one night to visit my friend, Mr. C. H. Harvey and family, of Detroit. Mr. Harvey was at one time president of the Flint society. Mr. Harvey was not at home, but I enjoyed my visit with the son and daughter. In the evening we went out and called on Mrs. Kate Cleveland, a well-known medium who has many warm friends all over the land. I found she has not changed any, is the same Kate Cleveland of yore, and has her ever genial spiritual adviser and the friend of so many. I did not have the time to call on others of our workers there, but I learned that the cause is moving on in the hands of different mediums—Mrs. LaGrange and others whose names have slipped my memory.

The next week I was called to Milwaukee, Wis., on a matter of business, thus making my stay in Toledo somewhat broken. On my way to Buffalo I stopped off at Collingwood and visited my friends, Mr. and Mrs. D. H. Ruggles, he being known as the popular conductor on the Lake Shore road. I held a parlor meeting at their residence. I then stopped at Painesville, Ohio, and held two meetings at the parlors of Mr. Smith, so well-known all through Ohio and at Lily Dale. I also stayed one night at Conneaut, Ohio, and met the young friends who were invited by Mrs. Caufman (who was speaking for them) to spend an evening with her at the home of the president and his wife, Mr. and Mrs. S. Mahaffy. A most enjoyable time was passed.

Saturday I started for Buffalo, N. Y., where I was to speak for the month of February. I was met at the depot by Mr. Byrum, who took me to the ever hospitable home of Mr. and Mrs. Ey and her sister, Mrs. Darch, where I have been most royally entertained and made to feel at home.

I began my labors Sunday morning, February 2 in the worst storm of rain, slush and water that could be conceived of; I had while in Buffalo the worst weather of the season. The attendance has been better than one could expect with the horrible weather. I found the society in a peculiar condition. During the month the temple has been sold, and the society now pays rent for what was hoped at one time to be their own. Mrs. Matteson who has done so much for the society felt she could no longer carry the burden of the temple, and no one can blame her. The society is now trying to purchase the Unitarian church on Delaware Avenue, a very fine building, complete in every respect. It is to be hoped they will either secure that or some other building suited to their work. I organized a Ladies' Aid which will do a good work in the future. Two entertainments were given while I was there which were well attended, yielding a handsome sum—one literary, the other a card party, supper and dance.

On the 8th of February, I assisted in holding a state meeting at Tonawanda, N. Y., with Mrs. Atcheson. Mr. Richardson, the state president, was sick, so I presided and delivered the address. Mrs. Atcheson followed with her marked spiritual delineations and tests. In spite of the severity of the weather there was a very large attendance, and I hope good was done.

Tuesday, the 16th, I spoke in East Aurora, N. Y., for the society there. This is the home of Mr. H. W. Richardson, the state president, and of Elbert Hubbard. I did not have time to visit the various meetings held in different parts of the society, or attend any of the many circles, as my time was fully taken. Dr. Eddy holds a prominent position at the temple, where he has on sale all of the spiritual papers, also receiving subscriptions for the same, as well as many books on Spiritualism. He also receives subscriptions for The Progressive Thinker, which has such a wide field of influence and is regarded as the standard of excellence by people who are even but slightly acquainted with the various journals or Spiritualism. Mrs. Murtha, of Baltimore, is now filling an engagement with the society, and is feeding the spiritually hungry with her excellent tests.

I leave Buffalo, Saturday, March 12, for Williamsport, Pa., then the next week on to Philadelphia, new fields of labor to me, there to meet new forces and come in touch with new conditions. But everywhere I go I shall bear the message of Spiritualism, knowing that it will uplift the race when rightly understood.

I am the well-wisher of all in the thought of spiritual unfoldment.

G. H. BROOKS.

114 President street, Wheaton, Ills.

The only effective criticism of a poor religion is the creation of a better one.

I cannot accept the idea of the Bible that is taught by the Catholic church, I cannot accept the idea of the Bible that is taught by the orthodox Protestant church, because I cannot find any adequate reason for accepting the beliefs about it of either.—M. J. Savage.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number Three.

Now, dear friends and readers of The Progressive Thinker, I returned to my wife. She had just retired to her bed, and was in a state between waking and sleeping, and that means that the spirit is partially freed from the body, and as my spirit came en rapport with hers, she saw all that had passed between me and my old friend, Franz Liszt; she also saw, pictured within the ether, Liszt and myself as we came forth from the cathedral.

"Ah! Carlyle," she exclaimed, "although, in your last days on earth, you lost your former prestige, and was held in contempt by many, on account of your spiritual belief, you have been able already to help one of the greatest and grandest of musicians; besides, a former pupil; and who can tell the vast amount of good you may still be able to do?"

This was her always. Prestige, pomp, show and glitter held no charms for her.

"Truth—truth! Carlyle," she would say. "We can afford to starve, but not to forswear that which we know to be true. But the angels will not let us starve. I feel sure of that. If we work faithfully for them, they will see to it that we are provided for."

While I am on this subject, I wish to tell the readers of The Progressive Thinker a story, if agreeable to the editor of that grand and good paper. But if he does not think it best to publish it, why, he can cut it out.

Some few years ago while I was still in the mortal form, my wife had an exceedingly lame wrist. It had been sprained, then rheumatism set in, and she was in great pain and suffered continually with it. At last it became so bad that she could not use it, and I concluded to send her to Long Beach, to a sanitarium there, where colored glass was used as one of the healing agents. We already owned our home in Glendale, together with six acres of land—that is it belonged to my wife in her own right—more than enough, as I thought, for any musician to own, as, of course, I could not work the land. But we both loved our home although the land gave us little or no return.

Every day, after taking her treatment at the Sanitarium, my wife would go down on the pier, at Long Beach, and sit in the pavilion, to inhale the mild air that came sweeping across the Pacific.

Now, I would like it to be well understood, that my father's spirit was our guardian angel, my wife being very susceptible to his influence. Every day, when my wife was seated calmly on the pier, my father would come to her—she seeing him plainly with her inner vision—and say, as he pointed in a certain direction; "Go right over there and buy a house lot."

"Oh, no; that would not be wise," said she. "We have already more land than we can possibly take care of, and Carlyle is not in a position now, to purchase more land. It would be a most foolish thing to do, I am sure."

But the next day, and the next and so on, the same command would be given: "Go directly over there"—as he pointed—"and buy a house-lot."

Every Thursday I went down to see my wife, and how she was getting on, so, when Thursday came, I went down as usual. I found my wife on the pier.

"Do you know, dear," she said, after our greeting was over, "that your father insists that we shall go over there"—as she pointed—"and buy a house-lot."

"Why!" I exclaimed, "that would be suicidal. I have no money, just now, to buy it with, and we have already more land than we know what to do with. The land we have is already sinking us, I fear."

"That is just what I said to your father; and I think as you do; but he insists."

"Well, I shall not obey thns time," I said. "It may be a deceiving spirit."

"No," she answered; "no, it is really your father. I know him and cannot be deceived."

"Well, I shall not do so foolishly as to buy land that I do not want, and really should not know what to do with; moreover, I have no money to buy it with."

This settled the matter, as I thought, but as we went up from the pier, we passed a real estate agent's office, and just as we were opposite it, I was whirled about and forced, against my will, to enter this office and ask the agent what good house-lots he had for sale? He briskly told us that he had a good many; but one in particular that he was obliged to sell that very day, as the owner must have the money; and, strange as it may seem, the house-lot was situated on the very spot where my father had pointed. The lot was to be sold very cheap, for the owner wanted the money badly. Now, I had no money with me, and thought it best not to buy the land; but the agent said he would get the money for me at the bank, providing I paid a little more. This he did; and I bought the lot and deeded it to my wife.

Great God! how my heart rises up in gratitude, as I now think of it.

I bought the lot; the next year we put up a neat little gem of a cottage, and for a year or two we went down there during the hot season and were much invigorated and refreshed—and now comes the test and cream of it all. If I had not obeyed my father's voice, my poor wife would now be helpless in her old age and without the means of support. I have passed upward, as you know, and all know what fearful expenses attend such transitions. If my wife had nothing to depend upon but the homestead, all would have been lost by becoming deeply involved; but, my poor wife, in the midst of her deep grief, and with the help of my father, turned herself adroitly, built another cottage on the same lot of land, and is now living in comfort by renting the two cottages, which gives her what she needs, besides enabling her to keep the dear old homestead.

Oh, how sad it would be for her, at her age, to part with all that had been dear to us both—and now, right here I want to say a few words concerning mediumship, "The Great Psychological Crime" to the contrary.

I know the gift of mediumship to be divine, the grandest and best power ever given to mankind. Without it man would be scarcely higher than the brute creation; in fact, it is the one distinguishing trait that raises him above the lower animals. Without it he would sink into barbarism. It is the only ladder by which he climbs into heaven. The ladder it is said that Jacob saw, was the ladder of mediumship. On this ladder the angels—which means the messengers—ascended and descended. If one can find any other ladder by which angels ascend and descend to benefit mankind, I, for one, would like to know it. Mediumship instead of leading downward, forever leads upward. That there are bad spirits, I do not attempt to deny; there are also bad men and women; but a right-minded medium need not be beguiled, no more than a right-minded man or woman need be beguiled by bad men and women.

I might have been beguiled to enter the cathedral with Liszt; but, instead, I tried to lift him out of the mire of false teachings.

If a bad spirit comes near a medium and tempts him or her to do wrong, say to that spirit, as Jesus is said to have done: "Get thee behind me, Satan;" or, get thee gone, for I will not listen to anything that is not right. But the better way, to my thinking, is to say to that spirit: "This which you tempt me to do, is entirely wrong. I will not degrade myself by doing it, but as you are not capable of directing me aright, allow me to direct you; and then teach that lower soul the right way—show it the way to the heavenly light. Perhaps on earth it had no opportunity to become good; perhaps it had been a drunkard or a child of the slums. Be kind to it as you would to one of the same on earth; teach it and show it the right path.

All spirits are teachers, and all persons ought to be. The spirits are forever teaching those below them, and men and women of earth should teach those below them.

There are two points in this narrative that I would like to clear up; for, sometimes my control weakens a little, or I myself forget or overlook them.

Some may ask, how it was that I found an orchestra in a cathedral? My reply is this: In Franz Liszt's early days, it was customary to have a symphony orchestra in large cathedrals. This custom has since been discontinued, as larger organs have been manufactured and come into use; but this did not please Liszt. He often said to me, while in the mortal body, that the right place for a grand symphony was the church; and when he entered spirit life he found many cathedrals supplied with a grand orchestra, which pleased him much; and his own was one of the largest.

The other point is this: Some of my distant relatives have wanted to know if I left any real estate in California? To them, if their eyes chance to fall upon this, I want to say: The homestead, from the first, was deeded to my wife. When I bought the little property in Long Beach, my father's voice whispered in my ear: "Be sure and deed this to your wife;" which I did, to my great joy now that I have left her down there so desolate. But for my father's still, small voice, she might not now have a place to lay her head—moreover, I gave her a bill of sale to all my personal effects, together with the copy rights of my books; and I would like to advise all those who desire to leave anything to the cause of Spiritualism, to give deeds, in full, before they leave the mortal body, taking leases in return. Do not make wills that can be broken. I have found spirits here who were very unhappy because their wishes in this direction were not carried out.

In regard to the symphony orchestra, I will relate that, when I was a young man, in Germany, while at the Leipzig Conservatory, I desired very much to practice on an organ. The only one available was in a church. Very early, cold, winter mornings, I went to this church to practice; and I want to tell you all how the organ bellows was managed. A flight of steps led up to the handle of the bellows, the man who worked the bellows would run up this flight of stairs, seize the handle of the bellows, swing himself off and allow his weight to carry the handle down, and while it was going back, run up the stairs, ready to seize it again and carry it down in the same way. I used to pity the man so much that I could scarcely play. And so, between my sympathy for the man and my own half-frozen fingers, my hour of practicing was not a very pleasant one—and that poor man had to blow that bellows for a dozen or more pupils like myself.

Liszt was some fifty years my senior, so all can judge, by this, how it was in his early manhood and why an orchestra was needed.

(To be Continued.)

LIFE NOT A FAILURE.

It Is Portrayed as Grand and Glorious.

To the Editor:—So much has been written and so many theories have been advanced in regard to the origin and destiny of man and of life, spirit force and intelligence, that many have been led to think and form opinions quite different from those of earlier beliefs.

In my hours of meditation I have arrived at certain conclusions in regard to the forces of nature and the vast universe of matter, and I will endeavor to present my ideas in as few words as possible to convey to my readers the thoughts sought to be expressed.

Eternal progress is the law of Nature. I cannot conceive of a beginning of time. We may go back in thought for billions and billions of ages, and yet we are no nearer the morning of time; and so with space. We may journey with the speed of thought to the most distant star, as we think, and yet beyond and beyond the universe extends, and we know that there can be no end.

I cannot conceive of a beginning of or creation of one particle of matter or spirit in all this vast universe. The elements of all life and force never had a beginning and can have no end. Nothing can be lost, and nothing added to. The laws of nature existed eternally, and thus could not have had a Creator or Lawmaker.

The First Great Cause, so-called, can not exist, because there was no first. Matter, force, spirit, design and life never had a starting point, and can have no end.

There is no circumference or center in Nature, and it is a mistake to talk of, or pray to, the Great Central Source of power. The forces of Nature, attraction and repulsion, positive and negative principles, inhere in all substance, and are the agents and builders of all worlds, all forms and all the orders of life that we behold.

Life exists in matter in all its forms; in the animal, the tree, the grass and in the millions of insects and germs so minute that no eye can see them, and all of this living spirit is endowed with intelligence, in a degree, from the lowest up to man.

The subject is so boundless that perhaps no mind can draw the line between matter and spirit, or trace the life spark in matter through all the gradations which this immortal germ has passed, through lower forms up to man, the positive and negative forces through the male and female producing the individualized human being, which is the highest expression of life that we know anything about—a soul with infinite capabiilties!!

We perceive a tendency through all life and matter towards a higher and more harmonious condition—not always continuous, but in waves, seeming at times to retrograde, but all progressive when understood. Man being a part of Nature and the product of this unfolding, is governed by the same law he has inherited, and must rise to higher and higher conditions, just as positively as the planets are compelled to follow their course around their central sun. Life experience is an eternal school. Towards a wider knowledge and more harmonious being; and as progress is eternal, so our life in the limitless future, must continue to take on new experiences, forever and forever.

It is not necessary that we should all travel the same road of progress. There are millions of roads that lead up and around and through the hills of knowledge and beauty. This continuous learning, with a loving companion, will constitute one of the great pleasures of life. When we have outgrown all selfishness, it will be a joy to help our less developed brother man and sister woman to more harmonious conditions.

If in the great future we could become perfect—that is, if we could know all that the vast universe of space contains now or ever will contain—then life would become a failure. No more to learn—stagnation, monotony, death! No! we must continue to unfold and gather in by experience all we come in contact with, for life is eternal activity.

Think of the unlimited possibilities in the future for each of us. We may, indeed wonder and doubt, and ask, who am I? What am I? Where will I be in a thousand or million years hence? Will our loved ones be with us? Will love, beauty and satisfaction fill us continually with unutterable joy forevermore?

Yes, that is the only rational answer. Life is not a failure! Life is glorious! J. M. MATHEWS.

San Francisco, Cal.

The Essence of Life Is Divine.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rosebursf of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter,
And never was poem yet writ but the meaning outmastered the meter.

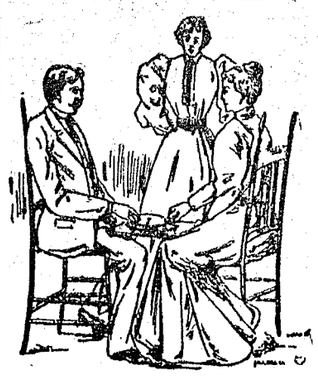
Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty scepters the flowing;
Never a Shakspeare that soared but a stronger than he did enfold it
Nor ever a prophet foretold but a mightier seer hath foretold him.

Back of the canvas that throbs, the painter is hinted and hidden;
Into the statue that breathes, the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the invised creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward and the essence of life is divine.

—Richard Realf.



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APOSTROPHE TO TIME.

Through countless ages on thy course,
O Time! thou stayest not thy flight
Of years! One moment heedest not
The sad'ning tears of grief or pain!
Thine everlasting march of days
Rolls swiftly on o'er birth and death
Of worlds; whose age, a million years
Mark but the dawn of life began!

Thou turn'st not back thy stoic face
Nor castest yet one pitying glance
On downcast millions of the earth
Whose only crime is honest strife
By sweat of brow, by toil, by pain,
Their children's hunger to appease,
And shiv'ring bodies shield from blasts
Of wintry winds which moan through walls
Of lowly hovels where they sleep!

Thou castest not one backward glance
Upon the scene of cheerless homes
Before whose black and fireless hearth,
With visage pale and wan is seen
The children dear on bended knees
Before their mother plead for bread!

Thou stayest not when deep despair
Rests on her soul; and heart cords rend
At sight of death beheld upon
The face of darlings dear!
Nor yet is moved thy heart of stone
When frenzy to her brain doth fly,
And prostrate on the frozen hearth
Before her starving children dies!

O Time! Thy marble heart beats not
A throb of love for one sad soul
Bowed down in grief through weary years!

HARRY CLINTON GOODRICH.

NOTICE OF ANNUAL CONVENTION.

The seventh annual convention of the New York State Association of Spiritualists will be held on Friday, Saturday and Sunday, June 3, 4, and 5, at Empire Hall, corner North Salina and West Genesee streets, in the city of Syracuse, N. Y. There will be good speakers and phenomenal mediums; choice music under the direction of the Syracuse society. A list of speakers and mediums will be published later. All earnestly and cordially invited to attend. Individual membership, $1 per year. HERBERT L. WHITNEY, Secretary.

727 Monroe street, Brooklyn, N. Y.

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A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Taousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

I have no genius; it is only patient, concentrated toil that gives me success.—Sir Isaac Newton.

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Mass Meeting Programme.

TUESDAY, 10:30 A. M.—Blue Parlor—Social Greetings. Informal Talks. Committee Reports.

2 P. M.—The Progress and Prospects of Spiritualism.—Moses Hull.

Spiritualism an Emancipator of Men.—Will J. Erwood.

Readings by Mrs. C. Kirchner, Mrs. A. Gifford, Mrs. Susie Dill, and Will J. Erwood.

8 P. M.—A New Presentation of an Old Truth.—Mrs. Cora L. V. Richmond.

Spiritualism a Science.—C. W. Stewart.

Readings by Mrs. May Elmo, Mrs. Josie K. Folsom, Mrs. Elizabeth Schauss.

WEDNESDAY, 10:30 A. M.—Mediums' Conference: Are spirit guides required for unfoldment of an individual's highest psychic powers? Is subjective control necessarily injurious to the medium? Opened by Mrs. Mattie E. Hull, R. Gilray, Mrs. M. A. Burland, R. S. Ray, Mrs. W. F. Schumacher, Mrs. Jennie S. Adams, Will J. Erwood, Harry J. Moore, Mrs. Nora E. Hill, C. W. Stewart, Chas. A. Eichler.

2 P. M.—Address.—C. W. Stewart.

Our Future.—Harry J. Moore.

Address.—Mrs. E. Schauss.

Readings by Mrs. Wm. Hilbert, Mrs. Nellie Kusserow, Mr. R. S. Ray, Mrs. E. Schauss.

WEDNESDAY, 8 P. M.—Foregleams of Immortality.—Will J. Erwood.

The Religion of Spiritualism.—Moses Hull.

Messages by Mrs. Josie K. Folsom, Mrs. E. Schauss, Will J. Erwood.

Musical selections afternoons and evenings under direction of Madame Bourgeois.

Come early to secure seats.

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SATURDAY, APRIL 2, 1904.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of indifference. GEO. B. WARNE, President Ill. S. S. A.

A Grand, Good Movement.

The spirit which shows itself in concentrating capital in great trusts, by which the smaller fry are barred from competition, has now taken possession of the churches, and they are proposing to double up, unite several churches with one clergyman to preside over the united church, he performing the duties which usually devolved on several, while they who are retired, it is presumed, are to be driven into other fields of labor. The claim is: Too many ministers are working for small salaries, and congregations are too small." The probabilities are, the Lord has "called" too many into his service to make it profitable for all of them, hence the necessity of weeding out the most unproductive. Success to the movement, say we.

A CORRECTION.

Curious mistakes sometimes occur in a newspaper office. One did happen last week, under the head of "Outspoken Words," on the fourth page. Dr. G. B. Warne's name appeared at the end of the article—a mistake on the part of the printer, we regret to say. Our Reporter alone is responsible for the article, and not Dr. Warne. The wrong "line" was placed at the bottom of the article.

Obsolete Revivalism.

Just at the present time an extra and concerted effort is being made by evangelical ministers to arouse a revival furore in Chicago. Conversions by the thousand are hoped and prayed for. As a powerful and efficient means to this desired end, the Rev. J. Wilbur Chapman, as reported in the press, recommends that preachers should preach more about hell.

It is simply a recurrence of the olden revivalists plan of frightening sinners into the ark of safety, literally scaring them into the church and heaven.

The time was when this method was very effective in "adding to the church such as should be saved."

No doubt there are many, very many sinners who "should be saved," and Chicago has its full quota of that sort. Perhaps one could not shy a brickbat or dornick in the street without hitting one of that class. Nor would it be safe to hurl a missile into a congregation of church members during "divine services," under the assurance that no miserable sinners would be wounded.

But, really, is Dr. Chapman so superbly ignorant of the progress of human thought, as not be aware of the fact that the old time evangelical concept of hell has been left in the cobwebed pigeon-holes of memory—almost forgotten, and wholly obsolete except to a few "elect" non-progressive preachers of whom he is a type?

As a Methodist minister wisely remarked: "We may preach the old doctrines, but they do not have the old effect."

If one inquires, Why is this thus? the answer is, the people have outgrown the old dogmas, and have lost faith in hell and the preachers of damnation.

Free thought and Spiritualism are leavening thinking minds with their enlightening, humanizing, healthful impress.

So mote it be.

Speaks in a Trance-Like Condition.

A correspondent of the Chicago Record Herald, in a recent communication concerning the Hon. Bourke Cockran's return to Congress from New York, after the lapse of many years, writes as follows of his oratorical attainments:

"Mr. Cockran has said of himself that when he is stimulated by a great congregation, and by a topic that greatly interests him, he speaks almost in a trance, exactly the mental exultation, so to call it, of which Henry Ward Beecher was recently said by a friend to have made a confession. Every student of oratory and of the great orators, knows well enough what that trancelike condition is—the mental faculties overstimulated so that the senses themselves seem completely subordinated, an approach almost to cerebral condition that may be likened to momentary delirium. Mr. Cockran says that in his highest flights he sees no audience and identifies no face. He hears no sound and is unconscious even of the modulations of his voice. If he only had the sense of humor which with Beecher was always present, and sometimes overmastering, these unconscious flights of ortnory might be worth preserving as some of Beecher's sermons are. Although, in private life, Mr. Cockran seems to possess a power of wit and certainly a gift of humorous comparison that is pleasing and really the chief qualification for his coveted association with those who are cultivated, nevertheless that gift is either subordinated or forgotten when he speaks earnestly and in that self-forgetful state which he describes."

And yet there are those, even Spiritualists, who deny that there is any such thing as inspirational speaking, or trance conditions.

Lessons are for our learning rather than our liking.

A Practical Consideration of Mediumship.

SEEKING THE TRUTH.

C. F. Short of New York Attempts to Explain Some Mysteries That Often Confuse the New Investigator.

There are many persons who seek but find not; ask, but receive not, and becoming discouraged they abandon any further pursuit, while others find reward and satisfaction.

That spirit messages are often **VAGUE, TWISTED, CONTRADICTORY, OR EVEN FALSE, NEED NOT BE DENIED.**

While no one can sanction all this, still there are some reasons for it that should be considered. How to explain to some degree, and to find out who and what should be censured for these difficulties, is the purport of this letter.

1. The mistake is often made by applying the laws of material science to explain spiritual affairs.

2. Those souls living on a low material plane should consider that between them and the high realms of spirit existence is a wide and almost impassable chasm. To convey earthly knowledge intact into spirit consciousness is no easy matter. How often questions are unwelcome, out of place, and distasteful to the spirit who makes but slight or indifferent replies. Then again, some ask a deep question or secret of the heavenly world that is forty years ahead of our present attainment. Little pains are taken to answer such paltry puzzles. Furthermore, curiosity, pretense or selfishness may prompt the inquirer. Spirits knowing all this, make vague replies, or evade it altogether.

Often we think it most important that we know certain things, while they see that it would be better unanswered.

Sometimes we are arrogant, dictate and command as though they were servants and we their masters. In that case they never make haste nor take pains to gratify our vanity.

It is a mistake to suppose that they are all wise, infallible, perfect in knowledge and morals. This accounts for many failures, for they are yet human, and may not be any wiser or moral than we mortals, and hence many mistakes are made. They, like we, judge things from their point of view, and to expect all truth from one standpoint is a folly. We should remember that they are wise on certain matters; to push them out of the special lines, and expect perfect knowledge on other matters is neither rhyme nor reason.

Ignorance of the laws of mediumship accounts for much confusion. A perfect harmony must obtain between the spirit and the medium. A musical spirit can manifest through a musically talented medium. So of the poetic, the artistic, etc. To expect an exalted visitor to display these surpassing qualities, through a coarse, sordid, ignorant instrument, is a great absurdity. To give a fine mechanic old, dull tools, you cannot expect the finest results.

How often we approach the seance, not to have a heart to heart talk with the loved ones, but, "I have just come to get something. I am in trouble. I want to learn about that trade. Can I marry? or get a divorce? or how can I make a big deal and cheat the other fellow? That answers are so conflicting and unprofitable is no great wonder.

It should not be forgotten that vast quantities of earthly knowledge is of no value in spirit life—often more of a hindrance than a help. This knowledge is put aside and spirits are in no haste to gather it up again, even if they have the power to do so. When we ask them, "Oh, don't you remember all our high times, our ups and downs, the fights and footraces?" the answer is: "Oh, no, I can forget. I must forget these things, or I can make but poor progress in the new life. O, maybe sometime I can get into the earth condition and recall them if you insist that I must do so."

A great mistake is made by asking gloomy, unhappy questions like the following: Don't you remember how you suffered? Don't you remember how we all cried? Did we do right to put that headstone at your grave? Don't you want us to still wear mourning and to visit your grave every day and put flowers on it? etc.

Now, dear, stupid souls, instead of these being the first things they wish to hear from us, they are the very last.

Great capital is sometimes made, and wonder expressed, that spirits do not or cannot parade for our pleasure all their earthly experiences. As a partial explanation of this difficulty, bear in mind the suggestions of vibratory science.

We mean this, that knowledge gained under the slow, weak, sluggish vibrations of earthly life is eclipsed when the spirit brain vibrates a million or so times more rapidly, just as you cannot see the rapidly revolving wheel.

Spirit messages are possible when the medium's brain goes up to a high vibration and the spirit's brain slows down to touch it. This contact makes communion possible, brief, irregular, faulty, fragmentary, yet precious. The longer and the stronger this union of the two minds can be maintained, the more clear, the more valuable, the more reliable such messages become

No very great estimation can now be placed on ordinary messages. We only pursue this way because we think we believe that greater success in the future will be realized, and messages of surpassing value will be forthcoming from the higher spheres to all persons who become spiritually minded.

Few appreciate the great effort it requires for spirits to come to us at all. They come, swinging and swaying like a leaf in the breeze, almost helpless, easily moved or hypnotized. They are in such close rapport with the instrument that their messages become colored by the medium's sentiments. All strong likes, dislikes, sentiments and wishes, that an answer will be so and so these strong currents of thought affect the spirit, and all these mind currents are more in power and influence than the spirit can encounter, and it reflects them back again, so that often we get back what we send forth. These irregular results are a natural effect and not the evil intent of the spirit visitor.

What investigators receive in the seance room is not all spirit, nor all medium, nor all sitters, but is, as we might say, a compound result, and it requires much judgment to discern just how much of it belong to the spirit alone. By this time we should understand that the spirits use the elements of strength to enable them to manifest. Ignorant of this, one will cry out, "Oh, that was not my mother came, that was the medium's voice I heard." This explains all that. Or they will say of a materialized spirit, "Oh, that was not genuine; didn't resemble her at all—not a bit! It is all fraud!" Not remembering that the body which they expected to see, has long since gone to dust and this new one is constructed from the available elements that may be at hand. The writer trusts that these random thoughts will give to some more rational ideas of viewing the matter and assist them in obtaining the best results possible.

C. F. SHORT.

New York City.

A False Claim.

We have received a pamphlet, a clergyman the author, in which he maintains President Lincoln was a Christian—a believer in the dominant religion. A gentleman who knew Abraham Lincoln very well, a strong anti-slavery man in those times, and well posted in political affairs, has just made the statement over his own signature, in which he asserts with positiveness that when Mr. Lincoln was first a candidate for the presidency, there were twenty-one orthodox preachers in Springfield, Ill., persons who knew the afterwards martyred president well, and save just one lone, solitary preacher who voted for him, all the rest voted against him, else did not vote at all. And why this action? Because Mr. Lincoln was recognized as an Infidel. The truth is, he was an inquirer, and probably a Spiritualist, for we have positive proof that he was a frequent attendant at Spiritualistic circles. The clergy of Springfield were conscious of this fact, hence ther opposition to him.

It is closely bordering on the ridiculous to see the clergy writing books to prove Mr. Lincoln a Christian because he occasionally used Christian phraseology when writing or speaking to the multitude, after having opposed him so violently. Similar phraseology can be found in the writings of Thomas Paine, and yet no churchman has yet claimed him as a member of his faith.

A Retrograde Movement.

A writer in the Southern Churchman is seemingly distressed at the tendency of the Episcopal church to fall back into Catholicism. He says:

"The ritualists have made havoc with the Protestant Episcopal Church. They have contended for and obtained the freedom to introduce into this church the robes, the ceremonies, and the doctrines of the Church of Rome. They are building on this sandy foundation a large part of the spiritual temple of the Protestant Episcopal church. The rapid progress which was being made by the Protestant Episcopal church before the commencement of the Oxford movement was checked by it for long years, and a great deal of what is now called "progress' is on this sandy foundation, as was shown by Bishop Lee of Delaware before his death.

It is not the Episcopal church only that is adopting the methods of the old Roman church, but all the older Protestant sects seem to be vieing with each other to see which can adopt the greatest number of the practices of that church without being swallowed up by it. These imitators of the parent church have read history to little purpose if they have forgotten the flagrant crimes the old church was guilty of which led to the great Reformation.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

I recognize the importance of the revolt from the awful dogma of predestined happiness for the few and damnation for the many. Slowly but surely the dreadful barrier of this old belief is being lifted from the heart of humanity.—Whittier.

A Questionable Requirement Proposed.

Chancellor McCracken, of the New York University, proposes to make the qualification of the admission of freshmen to the university, a diploma from some Sunday-school, certifying that the holder knows by heart the Ten Commandments, the Sermon on the Mount, a church catechism of some kind, and a score of the Scripture Psalms, and the best classic hymns. He offers to join any association of universities and colleges that will demand these as an entrance requirement.

Years ago a commission was appointed in one of the Eastern States to investigate the penitentiary, and ascertain how many of the convicts had been attendants on Sunday-schools in their youth. It was found 95 per cent of those who were doing penal service to the state had been attendants on Sunday-schools.

With this experience should such a recommendation be required of students who are about entering our great schools of learning? On the contrary it would seem as if a good moral character would be better than Bible or church learning.

To the Readers of The Progressive Thinker.

Dear Brothers and Sisters:—I have been for some weeks engaged in preparing a review of "The Great Psychological Crime." As I look at the matter the articles in the Symposium were hurriedly written and failed to go to the bottom principles which are involved in genuine mediumship and hypnotism. This I think I have done; but it has cost me weeks of reading and study. If there is a demand for such a review I shall be glad to publish it. It will not merely meet the arguments of the criticised work but will state concisely the true philosophy of both mediumship and hypnotism, and will, therefore, be of value independently of its refutation of the book reviewed. I have not made an accurate estimate of the cost, but feel sure that it can be sold for twenty-five cents per copy. This is to ask the readers of The Progressive Thinker, not to subscribe, but to write me their opinion as to the desirability of such a publication. As to my ability and thoroughness you are good judges.

Address me at Summerland, Cal.

J. S. LOVELAND.

BOOK REVIEW.

In the World Celestial. By Dr. T. A. Bland. Published by the author, Chicago. Price, $1.00.

Dr. Bland's beautiful Spiritualistic book, "In the World Celestial," has already reached its third edition, and the sales are still increasing, which proves that those who read it recommend it to others; that it is as B. O. Flower said of it in the Arena: "A remarkable book is true; remarkable in its realistic and vivid revelations of scenes and conditions in the spirit spheres; for the charming romance of the two worlds it contains, and for the grand lessons in the ethics and philosophy of Spiritualism running through it like threads of gold." It is also remarkable, as he says, for its authorship, Dr. Bland being widely known throughout America as one of the most honest, sincere, fearless and thoughtful men of our time, and one of the most scholarly; a courageous champion of every just cause, whose pen has wrought great good in the cause of human emancipation and progress. He adds: "Dr. Bland is one of the most learned and successful of the liberal medical practitioners of the age, and the author of numerous books, scientific, philosophical and literary. As secretary of the American Medical Union, he is in fraternal touch with the physicians of all schools in every state, and many doctors have read his spiritual book because he wrote it, and have been so profoundly impressed by it that they at once began to investigate the phenomena of Spiritualism, with the result, as a rule, they get facts, proving the continuity of life, which as scientists they cannot resist." Perhaps no book of the age has been more generously treated by the press. So far as we have knowledge, no literary critic has attempted to write it down, which is another remarkable fact, considering the attitude towards Spiritualism of many newspaper writers. The skeptical critic pronounces it a fiction, of course, "but a "beautiful fiction." That brilliant editor, Dr. W. C. Cooper, of the Medical Gleaner, says: "It lifts the reader into enchanting realms. Everybody should read this beautiful book, and believe it; for even though it be not true, a sweet illusion is better than a bitter truth."

The great men of the earth are but marking-stones on the road of humanity; they are priests of its religion.—Mazzini.

THE UNSEEN WORLD.

C. W. Leadbeater Presents His Views of the Same.

At Warwick Hall, Kansas City, Mo., C. W. Leadbeater lectured on "The Unseen World," and explained in a simple way the nature of the astral body and the theory of theosophy, based on logical deductions from the law of vibration. He said, in part:

"Theosophical teaching on the subject of the unseen world is very much more precise and definite than that which we usually receive from current religious teaching in England and America. We hold that there is an unseen world, and that it is around us here and now, and not far away from us, and that it remains unseen simply because most of us have not yet developed the senses by which it can be perceived; that for those who have developed these senses the world is not unseen, and not unknown but is entirely within reach, and can be explored and investigated as may be desired, precisely as any country here on earth might be if only the possibilities of human consciousness were more fully developed. This very suggestion implies that there are additional possibilities—that as we usually know it, it is imperfect. We all know that some people have greater powers of sight and hearing than others, and therefore that there is considerable possibility of variation in consciousness. We know that there is much that the keenest sight can never reach unaided—that there are whole worlds of minute life, revealed to us by the microscope, which are far beyond the grasp of ordinary human senses. But our senses are limited in another direction. We cannot see the very air that surrounds us, our senses would give us no indication of its existence, except that when it is in motion we are aware of it by the sense of touch. We cannot see any matter in the gaseous condition unless it happens to have a brilliant color, as chlorine has.

"All information, of whatever kind it may be, which reaches us from without by means of our senses, must come to them in the form of vibrations. We see by vibrations of the ether; we hear by vibrations of the air; and if you will study this question from the scientific point of view you cannot but be struck by the fact that our eyes are capable of responding to only a very limited number of these vibrations—a mere handful out of possible millions. The same thing precisely is true of the sense of hearing—it can respond to only a very small number out of the possible sounds. So we see at once that there is here a possibility of extension; that if a man could learn to use and respond to more of these vibrations, the field of his consciousness might be indefinitely extended.

"What are the conditional possibilities, and how can they be obtained? Obviously they lie along the line of learning to respond to a large number of these vibrations which bring to us all our knowledge of this outer world. But the finer vibrations affect finer matter, and that seems beyond our reach. It seems to be, but in truth it is not. For man himself is a far more complex being than is yet recognized by the majority, and he contains within himself a great deal of this finer matter, making for him a body not generally recognized among us, though perfectly well known to medieval writers, who describe it under the name of 'the astral body,' and also to writers of antiquity, as for example to St. Paul, who called it the spiritual body. (I. Cor. xv.)

"Now if a man can learn to use this finer matter within himself, and to obtain vibrations through it, instead of only through the denser matter, then he can respond to impacts coming from the world of finer matter without him, and so become conscious of much that is at present hidden from his eyes. The power to do this is latent in every man, but only a few as yet have developed it.

"Of course our first question would be, what do they see, these explorers in a new realm of nature? What news do they bring to us who as yet are blind to these higher things? The answer is happily of the most encouraging character. They tell us that this developed faculty widens their horizon enormously, that it not only gives them a veritable world of novel information about natural processes, but that it also supplies them with information of the utmost value with regard to many problems which have agitated the minds of man, through long ages, mysteries of life and death which cannot but be of the keenest interest to all. The possession of this higher sight at once settles forever many questions about which the majority are still arguing—such, for example, as that of continued life after death."

Is Life Immortal?

In The Progressive Thinker of March 5, W. H. Hutcheson, of Montana, in a labored article attempts to prove that abstract life is immortal. There is no doubt but life, the vis vitae, under favorable environments, is continuous on earth.

The mammoth and the mite, the tree and the toad, continue to live in their offspring.

The important question is, does the soul, spirit, or mind persist as a conscious entity after death?

The life principle is an intangible and unimportant force. It is seen in a man, a mouse, and in the robust growth of Jonah's gourd. Life, proper expires with the last death-bed sigh, and is dissipated in nature's great conservatory of energy.

Brother Hutcheson in his thesis has confounded "vital energy," that presides over the growth of an oak, an ox, and an infant, with the god-like mind that makes kings of men.

Vitality is inane, it sways no sceptre; wields no influence. Nature has hung the mind of man, as Jupiter did the harp of Orpheus, on the promontory of a star, to make music for the world.

Men live in their children; and Fate reels the raveled ends of their influence, and weaves them into the fabric of the world's civilization. This possibly is the limitation of man's immortality.

Immortality was brought to light by the alleged resurrection of Jesus, yet his followers are full of doubting Thomases. Spirit return may now be better verified than in the case of the Nazarene, yet the world is full of agnostics.

As a working theory, to prove immortality, the labor of Spiritualists should be commended. Every religion on earth is founded on spirit communion. Spiritualism is earnestly trying to prove the basis of these religions true. Orthodoxy should treat Spiritualism with endearment, instead of fighting it with fire. L. L. LAMBORN, M. D.

Alliance, Ohio.

AN IMPORTANT QUESTION.

Is mediumship injurious?

That depends; a person will be injured by sitting too long in the sunlight.

Is the sunlight injurious and to be carefully avoided?

Water is injurious if one stays in it too long.

Hold your head under water for an hour and you will be considerably injured.

Shall we refuse to have anything more to do with water?

The best of food will injure one if taken at too frequent intervals or in too large quantities.

Shall we discard all food because hundreds die every year from the effects of overeating?

Personally, I have found mediumship the reverse of injurious. From the time I became fully conscious of my mediumship up to the present I have steadily gained in strength and ability. Twice I have got up from a sick bed at the command of a spirit friend, and since the last time have steadily gained in health. I challenge anyone who knows me to show that I have deteriorated morally during the time.

Judging by my own experience I assert boldly that any medium who desires to receive and give only good, who puts out of his or her soul all hatred, envy, fear, jealousy, every impure thought, and all greed of gain, has absolutely nothing to fear.

Our inspirations come from the plane to which our aspirations ascend and the spirits that come to us when alone are drawn by the law of attraction. By our most earnest desires and not by our words and acts we not only build our future habitations and decide our future destiny but also decide our spiritual companionship. "Love worketh no ill." "Love seeketh not (exclusively) own but another's good," and it never injures nor destroys.

Envy, lewdness, anger, hatred, fear, covetousness—thoughts of such nature harbored in the mind tend to destroy one both mentally and physically, and to draw influences of an injurious nature. Get the soul filled with love for humanity, the love that is tender, merciful, helpful, patient and compassionate, and you have within yourself a creative power—a power that strengthens, vitalizes and builds up, and you draw to yourself those intelligences that will help to strengthen you, that will broaden your views and bring beauty into your life.

Spiritualism when rightly understood is seen to be the real good, the vitalizing power in all religions; take that away from them and you have left but a worthless husk.

Spiritualism is so broad, so deep, so high, so full that it meets every demand of the soul.

When I had the "orthodox" religion, I was always soul hungry. Its injustice and deficiencies impressed themselves painfully upon me even then, and I was always reaching out for something to get hold of, but since I got Spiritualism into my soul as well as my head, I have found what I so long sought in vain. I have got hold of the something I grasped after. I have learned what it is to find a heaven here and now in the midst of the most adverse conditions. I have found "the peace that passeth understanding," "the joy unspeakable and full of glory." Radiant spirits have come and talked with me as I have been about my household duties, and they always leave me stronger, wiser, nobler, purer for their blessed presence. If our earnest desire is to obtain good results that we may give good we may rest assured that the good will come to us.

Bethel, Vt. MRS. I. L. LEWIS.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Dobell.

BECOMES ANOTHER MAN FOR MONTHS.

Startling Case of Dual Personality Is Disclosed When Charles Du Bois Regains Memory of Past.

Quincy, Ill.—A marvelous case of dual personality has been disclosed since the arrival in Quincy, Ill., a few days ago of Charles Du Bois, who is 28 years old, and whose family home is in Gibson City, Ill. He became, figuratively speaking, another man for several months until the memory of his previous life came to him suddenly, while he was acting as a common seaman on a ship. The story of his experience is supported by plenty of evidence.

Du Bois went to Louisiana seven years ago to work on a rice plantation. Five years later he and another young man, named Albert Carlisle, agreed to run a rice plantation on shares near Gueydan, La. One Sunday morning in June, 1902, DuBois says he got in his buggy to go to church in Gueydan. While on the way he suddenly dropped out of existence so far as his memory was concerned. When the memory of his former career returned he was 400 miles from the United States coast and was on the full rigged sailing ship Endymion, bound for Diego, Suariez, Madagascar. The vessel was flying the Russian flag, but Swedish was mostly spoken on board and the captain's name was Peterson.

When DuBois recovered his former self a storm was raging and the right side of his jaw was paining him. A lurch of the ship had sent him sprawling on the deck. The shock of the fall had caused him to regain the memory of his career, but at the same time he was bewildered by his strange surroundings and by finding himself a seaman.

He was attempting to collect his thoughts when the mate of the ship ordered him to make fast the sails, but the work seemed so new to him that he required instructions. Every task which he was ordered to perform subsequently was strange to him, though he was informed that he had done seaman's work satisfactorily while he was in his other physical state.

Du Bois says the mate told him that he, Du Bois, had gone aboard the Endymion at Pensacola, Fla., on the afternoon of Aug. 18, 1902, and together with a German, a Frenchman, and two negroes had signed as sailors before the mast. DuBois found his own signature on the ship's books, though he had not the slightest recollection of having penned it.

The mate also told DuBois that the latter had acted in a peculiar manner, but that it had not occasioned much comment. The Endymion, after discharging her cargo at the Madagascar port, went to the island of Reunion and next to Rangoon, British Burmah, and finally, after several delays and trying experiences, dropped anchor in the harbor of Leith, Scotland, on Dec. 1 last.

DuBois says he was paid $145, and he made haste to return to his home in Illinois. He reached New York Dec. 14, and is now at Quincy, where his sister, Mrs. R. O. Beadles, lives. He had written to her from Madagascar, and had told her of his remarkable experience.

The only clew that DuBois has regarding his whereabouts between that Sunday in June, 1902, when he started for church in Louisiana, and Aug. 18, following, when he woke to his former self on board the Endymion, was the information given to him by the German, who shipped as seaman with him at Pensacola. The German told Du Bois that he first saw the latter working on a fishing smack. They met and became friends soon after.

The only other experience that Du Bois ever had in the way of memory leaving him was a couple of weeks before his long disappearance. He says he was Gueydan, La., and then all was blank until he found himself on a pier in Galveston, Texas.—Chicago Inter Ocean.

"Spirits in Prison:" = How Did Jesus Reach Them? How Shall We Help Them? A Discourse Given Through Mrs. Cora L. V. Richmond.

"He went and visited the spirits in prison."

The explanation which follows by Peter is: That those who were disobedient in the days of Noah were imprisoned, or were "spirits in prison."

"Noah," in the real interpretation, means the termination of a cycle. It is interpreted as "motion" or "rest." These two words are entirely opposite to or at variance to each other in meaning; but the word really means the completion, the fulfillment of the cycle or "covenant." The ark (arc) is the covenant, or is the portion of the circle which is described by the great astronomical revolution around the central sun, and, therefore, was known as a period, a glacial period.

Such as were not ready for the Dispensation that preceded the Noachian cycle, yet were approximately ready for the teachings of Christ, were evidently the ones whom Jesus visited.

During the three days, says the early church traditions, that Jesus' body was in the sepulcher his spirit visited the spirits in prison. Undoubtedly the early church had very different records of these events from those translated into the New Testament, which are very meager. It means that during the time, or portion of the cycle, that there is seemingly the suspended animation of the Christ-life, the spirits that do not come out of the darkness fully, yet might be ready as they are enlightened and the many spirits pass into spirit life without the knowledge, technically, of spiritual things, yet who would be ready if it reached their human understanding, such are ready to come out of their spirit prisons in spirit life.

Of course, "spirits in prison" do not mean that they are behind any bars, bolts or in dungeons, but the conditions or states that accompanied them into spirit life. According to the Soul Teachings, and evidently according to the early teachings of Christianity, no great new steps can be taken in spirit life, but the spirit, if one is ready (having been in error) for enlightenment can know of its error after the body has passed to the earth as well as before.

The visiting of the spirits in prison, of course, could not have been in mockery; it must have been to do them good, to give them encouragement, to tell them of other cycles in which they could find improvement, which they had not found upon the earth before. But all this, of course, was veiled in the modern church. Not only did the early Christian Fathers of the church suppress it, but it did not form any portion of the education of the Christian teachers after the first or second centuries of the Christian era. All the education in those centuries was borne forward orally. The first disciples and their descendents taught orally. Paul was the only scholar among the disciples, and his education being from Jewish sources. The teachings of Peter were more direct and simple, as were those of John and some of the other disciples; but their teachings were not preserved because they were not in scholarship equal to Paul. Therefore we have the Pauline interpretation of Christianity instead of those of Peter, John and James. Of course, Luke was also educated, but a great deal of the history is thrown in doubt. The direct teachings of Jesus, however, seem to be well preserved in the essential teachings to the disciples and in the Sermon on the Mount and in the Lord's Prayer.

But this subject of the Spirits in Prison is very seldom alluded to in orthodox Christian pulpits, because it implies a possibility of a change after death to those who never heard the name of Jesus, which is not in accordance with the teachings of modern Evangelical Christianity concerning the soul. Because, of course, as far as dates are concerned you must place the Noachian deluge far antecedent to that in which the Jewish and Christian interpretation has fixed this period. You must make of this literal fact a cycle. Then you must understand that these cyclic upheavals are periodical, and that they are also accompanied with great spiritual outpourings, and that the "Spirits in Prison" of one cycle become those that are released to a truth, probably, in the next.

That is, all the disobedient Christians to-day, who make war, who do injustice to their fellow men, but who know better, through the commandments and teachings of Jesus, are to be and are spirits in prison, and will not be released until the next great cyclic change.

The people who were disobedient in the days of Noah, in that cycle which preceded the great glacial cataclysm—the Noachian deluge—were no more disobedient to the primal laws of Moses—to the law of loving thy neighbor as thyself, than are Christians disobedient to the primal law of the Golden Rule, or the returning of good for evil, which is the essential teaching of Christ. It is not simply the "Golden Rule:" "Do unto others as ye would that others should do unto you," but "A new commandment I give unto you, that ye love one another." It is the returning of good for evil. The overcoming of evil with good.

What Christian church to-day decries the preparations for war? Very few. What Christian nation to-day withholds its preparations for war? Of the eleven nations that submitted their claims against Venezuela to arbitration, to the great international arbitration, only three were ready to go to war about their claims, and those three who were so ready to go to war were the first to receive consideration. Are great international arbitrations to be intimidated by war-like nations? Are we, then, to consider that this great desideratum of the twentieth century to abolish war is impossible?

Of course it is a great thing to have eleven nations willing to arbitrate. But if it was a large matter would they arbitrate?

The Czar of Russia is anxious for the disarmament of nations. Has his nation disarmed? The whole of Christian Europe and Christian America are preparing for war. Those nations not actually engaged in war are making preparations for war, and these, as said before, when the great cataclysm comes that is now approaching the earth, will be the "spirits in prison."

Those who are disobedient in the days of this Noah, this cycle, this state of motion, this interval of rest between the great cyclic periods when the word of truth has been spoken. Many souls have responded to that truth; have refused to wage war. Many of the early Christians were elevated above the spirit of national or individual strivings; many people who have dissented from the "regular" Christian churches and have objected to warfare: George Fox and the Quakers, Mother Ann Lee and the Shakers and a few non-resistents that have been scattered throughout Christendom who object to wars of aggression or even wars of defense. William Lloyd Garrison in his anti-slavery agitation recommended no striving. Count Tolstoi is a "non-resistant," though speaking and writing words that pierce like a sword all forms of error that are in the world. You have a man in prison on Ellis Island (at this speaking John Turner was still held a prisoner) in this "free" country of this "free" nation, who is a non-resistant, but he calls himself an "anarchist." The Christians were anarchists in their early days; they sowed the seeds of dissension that spread among the people and separated them from the established church in Judea. They were those who declared the principles of self-government. Jesus enunciated that the spirit itself must be pure before there can be purity of expression, of action. Everything penetrated to the life of the individual, yet to-day these Christian nations are talking and teaching as if their kind of Christianity is that which will save the world.

How will they be saved when the "Prince of Peace," the great teacher of Olivet, summons those who have really followed him? Will these kings be summoned? Will the Emperor of Russia, the head of the Greek Church, be summoned? Will all the kings and rulers and heads of the Romanish church be summoned? Albeit, some shining lights have hoped to establish peace under the dome of Saint Peter's. Albeit, some have sung and taught like Savanarola, who taught as others have in their days, bringing hope and light, as did one in the church who followed Garibaldi ("ergo Bassi") and gave great hope to humanity. These will be summoned. But such as have placed arms in the hands of other Christians to destroy other peoples, such as have made almost every foot of the soil of Great Britain the battle ground for two conflicting Christian churches, such as have destroyed Italy and Spain, and given France over to dissensions unspeakable, such as now wait with eyes like birds of prey for the results in the far Orient to see what morsel will be parceled out to them, such as in this western land who have not the strength or courage of the great light of freedom and prosperity to lift their voices and actions to the higher plane of moral right and of non-combatants. Every foot of the shores stretching along the Pacific ocean on the one side and the Atlantic ocean on the other would be guarded by hosts of angels if there were no fortresses, no guns there. There is no nation in the world or combinations of nations that would attack a country strong enough to say, "I will have no part nor parcel in these wars of aggression and conquest," but these are the disobedient children in the days of the new Noah, and the great "Ark of the Covenant" that is being formed, and the circle, or that portion of the circle that is being described by your solar system brings you to the period of reckoning.

The cycle is passed; the nations have been warned. The Star of Empire no longer can be said to be westward, for it has encircled the globe.

Now what are you to do with the spirits in prison who have fastened these wars, these ambitions these desolations upon the human race? The spirits in prision that because of their selfishness and self-seeking cry out for more wars; who take the least of their subjects to wage war against other nations, and send their most enlightened ones to Siberia? There is a Siberia in every nation.

All this means that the visiting of spirits was not for that day and that time alone. People who are "almost persuaded" to be Christians; people who are almost ready to give up self-seeking and all this selfish striving; people who are not vindictive, who understand that wrong, and wrong-doing bring their own penalties, understand that if these could be gathered who are scattered over all the earth, there would be but a Noachian handful; there would hardly be more than those enumerated as being "saved" in the Ark.

This Great Covenant was not a literal thing; this Ark of Safety was no material thing. The great principles of life that were carried forward in pairs were not literal animals, but the Great Siderial Promise that nothing should be lost that was essential to human beings and to the bearing forward of things essential to life. That is the "Ark of the Covenant," and that is what it will be in the next glacial period.

But how many spirits will there be? Not only those who are disobedient to what they intellectually understand, and what they morally profess to teach, but those who stultify their convictions over and over again. They are the spirits in prison to-day.

If Jesus came upon the earth at this moment preaching the Godlen Rule to the leaders of nations and those who raise armies and those who supply the armaments of war, how many followers would he have? Can you count them? We can. The "one hundred and forty-four thousand," that is the symbolic number in this dispensation; the external Kabalistic record of those who are ready for the Christ or for the Noachian period or whatever be the symbol of the period of time in which a truth is stated. And all the rest are in prison. Those criminals whom you send to jail—many of them less criminal than the larger criminals who are free as far as your jails and penitentiaries are concerned—those whom you send into the other world by the scaffold are not the limit of the "spirits in prison;" perhaps not as much imprisoned as those who sent them there; but every human life, every one upon the earth at this moment who has hatred or revenge, or seeks aggression for spoil, or desires selfishly that to possess which will endanger another; every one who engages in traffic which by so doing robs another; any one who is the victim of fear, or hatred, or malice; any one who lives in a selfish house of pleasure, any one who is self-seeking, anyone who is over self-righteous, anyone who seeks salvation selfishly is in prison.

There are those on the verge of a change. It was a predecessor of the present Czar of Russia who received an illumination which came in the form of the liberty of the serfs; it came in the form of a knowledge of spirit communion; it came in the form of a promise for added freedom, and that promise was fulfilled; but the present Czar, with all his horror for war, is impelled by the precedent of his nation and his generals and advisers in places of power, so that he is unable to follow the precepts of his conscience. But they will be followed for him. Meanwhile, the spirits of those whose bodies are imprisoned in Siberia must be fulfilling their work. Their bodies will be set free. A great northern nation will arise, as if from the halls of Odin, and set free those marvelous and wondrous minds, some of whom have been waiting for more than half a century to see the light of dawn.

How shall you visit the spirits in prison? Maudlin, sentimental women, who cannot bear the slightest thing that is offensive, visit the courts to gaze upon the criminals and hear the testimony against them, who would not touch a Magdalen upon the streets with the hem of her garment, or do aught to visit those really imprisoned in sorrow and shame. The world goes mad over some fictitious sentiment, while the great under-current of continued human sorrow is neglected. A billion of people die scattered over all the earth, and no one mourns, excepting for their especial friends. A fire produces mourning for the city and the nation, but who cares for the Japanese woman and children, the Russian women and children, the women and children of all the world that are sacrificed when their sons, fathers and husbands go down to battle? These are the "spirits in prison" that the Christ of all truth and love is considering to-day.

This is the great period between the "motion" and the "rest" of the cyclic deluge, and the world is summoned by the great visiting angels. They do not stand upon the towers of ships to watch which battleship shall go down; they do not stand with generals along the front of armies to see which army shall be victorious, but they stand where the great white pinions of mercy and love prevail, following with love in the wake of the armies, following with messages of comfort to those bereft, following with whatever shall summon nations to a thought concerning that which is higher and better than greed or selfish gain.

Do you suppose the Christ-spirit was with the emperor of Germany when he thanked God for his and God's success in battle? Do you suppose the Christ-spirit is with Russia or Japan—Russia knowing the Christ, Japan bending the knee to the gentle teaching of Buddha Gautama—or that either Christ or Buddha bear the standard of those contending armies?

Humanity grows apace, and the Christ-spirit is visiting those in prison, whispering to such as have been disobedient through fear of the truth, teaching those who are ready to be taught; and out of the maelstrom of war and the cataclysm of the elements come forth those who are ready. On the watchtowers of time, or descending into the caverns of human doubt and fear these Angels of the Mighty Messenger visit the Earth to-day.

If your nation was called to arms to defend its possessions in the Orient, would you respond? Some of you say, "Yes;" some of you say, "No." But whoever would respond is a spirit in prison. Disobedient to the primal law of your nation's existence. We say it to you. We would say it to the head of the nation if we had the chance. We would say it to every legislator in the nation. We say now, that if Washington, Jefferson or Lincoln were here in bodily form they would say: "Keep out of the Orient; you have nothing to do with the Orient."

Yet the chains and gyves of the "Spirits in prison" are upon the nation, and the people feel, and are made to believe, that they are patriots when they are only slaves.

By and by the great strife will be upon you; by and by the war will spread; by and by you will seek to retrace your steps and cannot, and the great human cataclysm will be precipitated, as the great physical cataclysm is being precipitated. Then the "mountains of safety" and refuge will be hidden from your sight. Then the great period of reckoning will be here. Who will be ready for the Ark of Safety? Who will say, not one of these "little ones" have I slain? And Christ, the Great Spirit of all Truth: Jesus, Buddha, Zerdhurst, whomsoever and whatever he may be, will look above the nations of the earth and pity the "Spirits in prison."

Driven by the storms of war; driven by the selfishness of human striving, and driven by the storms of the elements are many, and knowing that such as are well nigh ready may be waiting to hear the voice, can you wonder then that the Christ spirit visited those in prison? Can you wonder that the messengers of that Hallowed Light find it difficult indeed to seek and find the prisons of those who are in darkness? Do you wonder that the voice of truth is not more willingly received? Do you wonder that the Earth, moaning and groaning for what it has not, is not enlightened enough to perceive what it seeks?

Oh! the great truth of Olivet! If that could descend through the intervening ages to the disobedient of the past Noachian deluge, so may the light of that perfect love at last reach the souls that are in darkness to-day: the kings and rulers, the mighty men, the leaders of armies, the advisers of war and the creators of war, may they at last be reached.

When the great cycle shall again be completed, and the Orient is the Occident; when that which you now call the "New World" shall be the old world; when up from the mighty East shall spring a new strong nation that will put to flight these ancient aggressors; when the New Dawn or New Light appears there as well as here; when the wide (long sleeping) eyes of the Orient shall awake; when the pulsing tides of this great wonderful human destiny shall reach their shores again, and the new lands along the sea shall be peopled with a new race that will drive these barbarous (un)Christian nations from the face of the earth; then will the Christ-spirit visit the spirits in prison, those who were disobedient in the days of the Great Republic of the Earth that had an opportunity to lead the people of the earth in ways of peace, but did not.

by special train to Cypress Lawn Cemetery, where the closing remarks were made by Madame Montague. Prof. Evans and his wife took full charge of the funeral arrangements and relieved the bereaved husband of that painful duty. Mr. and Mrs. Mozart had been happily married for the past 32 years, and after years of hard work had accumulated a comfortable fortune, and had retired from active business just a few months prior to Mrs. Mozart's transition. Her husband did everything in life as well as in so-called death to relieve the sufferings as well as gratify the desire of his beloved helpmate.

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No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

SPIRITUALISM OF FORTY YEARS AGO.

Manifestations Occurring in the Earlier Days.

Farmer John Langdon came from old Puritanical stock. He was a descendant of John Langdon of revolutionary fame. He lived four miles south of Erie, Pa., at a flag station, in early days known as Langdon's Station.

One summer day in 1862, his eldest daughter was sitting at a chamber window of the large, old-fashioned farm house, reading the life of Mary, Queen of Scotland. She heard a rapping near her, and at first supposed it was some of her younger brothers or sisters playing a joke, but upon looking about she found no one present. Upon resuming her reading, however, the tapping upon the cover of her book would commence.

Becoming nervous, she went down stairs and related her experiences to her mother. When both returned, the phenomenon was repeated, and they became alarmed and made a hasty retreat, and upon being joined by the grandmother, they returned again to the attack. The old lady had been reading a few months previous an account of the Rochester rappings, when she declared it to be spiritual rappings.

They commenced asking questions, when the spirit influence claimed to be that of the queen, whose life the girl was reading. From that time on the manifestations increased, the two older daughters being able to produce all sorts of crude phenomena, such as table tippings, rappings, etc. Quite a sensation was created in that quaint, old-fashioned farming community for two or three years.

Old Doctor Heath lived at Corry, Pa., about thirty miles southeast of Erie. He had for many years been a Methodist preacher; but suddenly developed into a trance, clairvoyant, clairaudient and inspirational medium, and was lecturing periodically through northwestern Pennsylvania. He was invited to go to Langdon's, and finally arrangements were made for his making regular monthly visits there.

During one of his seances, at the close of a lecture, the third daughter of farmer Langdon was controlled by a spirit giving the name of Katy.

When I arrived there in the Spring of 1865, to take charge of the telegraph station, this third daughter was a full-fledged and full-developed medium, while the two older daughters had lost their power to even produce rappings or other form of phenomena.

The spirit guide was a French half-breed squaw; at least she claimed it, but her medium described her as having little of the Indian blood in appearance, being small, slim, and of a French cast of countenance.

Katy, however, was one of the family. Almost daily for a year that I boarded with farmer Langdon, I had interviews with Katy in some form. To make a long story short, from that time to the present, 39 years, Katy and I have been good friends. She materializes almost every time I attend a materializing seance, upon which occasions I sometimes take her by the hand and introduce her to those present.

Since The Great Psychological Crime has caused so much comment, there were certain phases of the phenomena experienced at Langdon's, that may be of interest to the student of occult science, and to which I desire to refer at some length.

When Katy commenced controlling this medium she could not speak English, and the family were nearly a year in teaching her.

While Katy was the medium's regular guide, several other spirits often controlled her, among them an Indian preacher whom we called Wahwolloway. Another was this same grandmother who had in the meantime passed into spirit life.

Another peculiar phase was the presence of a spirit who would give no name; was always smiling, and always told lies. The peculiarity of his lies was that they were always harmless, and based on some truth.

For instance, one day I was in Erie, about three o'clock in the afternoon, and while passing a music store saw a guitar in the window that struck my fancy, and I bought it, leaving it there until train time, about 5:30 p. m.

About the hour I was buying the guitar, this "black-eyed fellow," as we called the spirit, by his request, appeared to the medium at Langdon's, and told her I was in Erie buying a piano. They knew I was not buying a piano, but the medium's mother said, "I guess Ed must be buying some kind of musical instrument."

These white lies, as I will call them, were not told for the purpose of deception, but more for the fun of keeping us guessing from day to day as to what coming event he was giving us a left-handed warning of, as they were of almost daily occurrence.

Another peculiar phase of the phenomena was the periodical visits of the spirit of a Frenchman. His story was, that during the French-Indian war, he and a party of Frenchmen were retreating from a point in New York state, near Buffalo, to Pittsburg, Pa. Upon reaching the Langdon farm, which was at that time heavily timbered, they were so hotly pursued by the Indians that he buried a pot of gold near a spring between two large trees.

They retreated to French Creek, built a raft, and floated down to Pittsburg, when pressing business called him back to France where he died before having an opportunity to return and dig up his gold.

Upon taking possession of the medium he would urge us boys to go with him and help him find the gold. To please him we would arm ourselves with picks and shovels and go to the place indicated. The land had been cleared off, the ground ploughed, and where there had been a spring was only a swampy, sloping piece of ground covered with an orchard in place of a forest. Only two old rotting stumps were left. While controlling the medium he would walk over the ground trying to locate some particular spot, the most likely to prove the hiding-place of his treasure.

During the summer at different times we dug a trench, probably ten feet long and three feet wide to the depth of one or two feet. The ground was hard clay mixed with gravel, and boy-like, we would soon become discouraged and stop work.

There was something peculiar in his manner. Pondering over the subject in after years, I have come to the conclusion that he was an earth-bound spirit, or in a state the Catholics would term purgatory. He was slow of speech, dignified, and there was something in his manner that indicated a species of insanity. He may have buried money, and may not, but he seemed to be under the delusion that he had, and that his future progression depended upon its being found.

On the other hand, the lying spirit whom we called the "little black-eyed spirit," was just the reverse. He was always smiling and ready for a joke. Katy was a typical, hight-hearted, babbling squaw, always laughing and always ready to help cheer up and cause one to forget sorrows and disappointments.

I was raised at the romantic and dreamy old orthodox town of Warren, Pa., sixty miles southeast of Erie. Spiritualism in those days was an unknown factor. My father, visiting me at Langdon's during that year, became interested in the subject, and arranged for Dr. Heath to deliver a lecture at Warren soon afterwards, causing much discussion among orthodox circles.

The old doctor, farmer Langdon and his wife, have long since passed into spirit life. About three years ago I had an interesting interview with all three through the mediumship of a speaking dial. The medium married an old-line Presbyterian, and to please him she gave up mediumship. They moved to Michigan and her husband is to-day one of the prominent men of that state.

Her mediumistic power, however, has left her. I often visit them at their home, spending several days, when we talk over old times, when Katy also makes known her presence in various ways, although she no longer controls her former medium.

Oh, ye preachers—oh, ye priests—oh, ye professors of psychology and men of science, forty years ago, that farmer's wife knew more of psychology, of the future existence of man, than all of you put together.

Poor old Doctor Heath, because he transcended them in power and knowledge, they called him crazy.

The priesthood circulated the same stories about Christ until they caused his own mother to believe it, and having greater power they went still further and crucified him upon the cross.

E. D. TITUS, M. D., Ph. G.

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If a man is to achieve ultimate success he must be willing to forego immediate enjoyment.—Rev. J. F. Peters.

OUR LIVES ARE ALL DUAL.

Our lives are all dual—an outer, an inner,
The motives of saints—the deeds of the sinner,

No soul has yet seen, the soul of another,
No friend though the dearest—nor father, nor mother.

Through all of the years, 'tis but symbols we're using,
And signs of the soul sometimes are confusing.

Not strange then, that shadows of misunderstanding,
Envelop our days, and are sternly commanding

The reasons for acts that are truly intended
To serve but the best—and by conscience commended.

Nor wonder it is, that we grow faint and weary,
Nor wonder, indeed, that the world seems so dreary,

When hopes that were fairest are flowers soonest faded,
And aims that were highest are stamped as degraded.

We hunger and thirst for the pride and the pleasure,
The outer world holds as the rarest of treasure.

We cry for life's playthings, its toys and its bubbles,
And when we possess them, bewail them as troubles.

O, set in our souls is a light that is burning,
A light that will lead to the power of discerning

The secret of life, and its harmonic forces—
The inner and outer, in alternate courses.

A school of the spirit, well classed, and well graded,
Where none of the lessons are lost or evaded,

This earth-life presents us, and bids us accept them,
Nor can we refuse them, nor can we reject them.

Through sorrows and trials we pass to life's center,
Where Peace that is perfect invites us to enter.

As victors we gaze through the pathways we've taken,
The shrine we have reached, is forever unshaken.

Rejoicing in strength, and in courage untiring,
We welcome each day, with a joy all-inspiring;

And take up its tasks, and its multiform duties,
And turn them to blessings, and eternal beauties.

Chicago, Ill. ELLA DARE.

Transition of Mrs. E. H. Mozart—A Modern Funeral Service.

Mrs. E. H. Mozart, a Spiritualist well known throughout the United States and Europe, passed to the higher life, March 1. The funeral services held over her remains at her late residence, 1424 McAllister street, San Francisco, Cal., on Friday, March 4, were beautiful in the extreme. The elegant lavender-covered copper casket was placed in the Gold Room of her late elegant mansion, where her remains were viewed by many hundreds of her friends. Exquisite flowers in great profusion, among which purple and white predominated, were in evidence everywhere, and all the usual signs of mourning were replaced by beautiful symbols of immortality. A canopy of purple lace, surmounted by a dove, covered the casket, the pall bearers wearing white ties and lavender gloves. The services were conducted by Prof. Fred P. Evans who had been a personal friend of the family for nineteen years. He was ably assisted by Madam Montague and Mrs. Lillie. Prof. Evans, after paying a touching tribute to his departed friend, gave a masterful and scientific exposition of the principles of Spiritualism, explaining the mysteries of so-called death and of spirit return and communion.

"Flee as a Bird" was then sweetly sung by Miss Broderick. Madame Montague delivered a beautiful address, after which Mr. Ogilrie sang "Abide With Me." Mrs. Lillie closed with a touching address that brought tears to the eyes of her hearers as well as to herself. "Nearer, My God," by Mr. Ogilrie concluded the home ceremonies, Prof. Hoffman presiding at the organ. About fifty friends proceeded

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

MISSIONARIES' NOTICE.—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

John L. Milnor, of Marshalltown, Iowa, desires the address of Charley Wynans, the medium.

The Englewood Spiritual Union held a social and camp fire in Hopkins' Hall, 528 West 63rd street, on Saturday evening, March 26. There was music, messages and refreshments."

H. Hanson, of the Soldiers' Home, Cal., writes to us, picturing the agony of a "Starving Soul," and portraying the horrible condition of those who lead an intemperate life.

The Progressive Spiritual Society held anniversary services of Modern Spiritualism, on Sunday, March 27, at 183 E. North avenue, near Burling street, at 2:30 and 8 p. m. Speaking by D. W. McKenna and others; messages by Mrs. Howes, Mrs. Ella Johnson Bloom and Mrs. Hilbert, pastor of the church. The society will give a card party at 204 Burling street (near Center) on Tuesday, March 29, at 8 p. m. All are cordially invited to come and have an enjoyable social time. Prizes given to the best players.

Mrs. C. Schwahn will hold consecration services at No. 523 Belmont avenue at 3 p. m., on April 3.

Mrs. A. Sexsmith writes: "The Rising Sun Spiritualist Mission will hold special anniversary services at Star Lodge Hall, 378 So. Western avenue., on Sunday, April 3. A special feature of the afternoon will be the Spiritualist christening of five children. In the evening Mrs. Cora L. V. Richmond will deliver the anniversary address. An extended vocal and instrumental program has been arranged. We cordially invite all Spiritualists, skeptics and investigators on this occasion."

R. N. Kerr writes from Glenlock, Kansas: "A Scott Bledsoe, president of the Kansas State Spiritual Association, gave us a splendid address at Glenlock Hall, on Feb. 29. We hope to have him and his excellent wife, Mrs. Bledsoe, with us again."

Theodore Frank writes from Louisville, Ky.: "Spiritualism, a Science, a Philosophy and a Religion, was the subject of a discourse by Mrs. Annie Throndsen, speaker of the Church of Spirit Communion, Louisville, Ky., to a large attendance at last Sunday's service. Her lectures have aroused interest in and about Louisville, also across the river, as we now have several members recently joined our society from New Albany, Ind."

In Boston is Annie Abbott, the psychological marvel. At one of her performances there ten men held on to a billiard cue, with another man seated on top of it, and yet she lifted it from the floor by simply placing her hand against it. A juvenile in the audience was singled out and requested to stand in the aisle, and after instructions from Miss Abbott to look steadily at her and concentrate his attention on the idea that he could not be lifted from the floor, an athletic-looking man failed to budge him.

The Havana Post, Cuba, has the following: "Havana has two interesting visitors at the present time in Mr. B. B. Hill, the inventor of the rubber stamp, and now of the B. B. Hill Manufacturing Company, of Philadelphia. Mr. Hill is accompanied by his daughter, Mrs. M. E. Cadwallader, who is a very interesting and cultured lady who has traveled all over the civilized world. She is very much interested in Havana, and says that it reminds her very much of Italy. The narrow streets, the churches, the architecture, the different shades of color, all appear like some of the ancient cities of Italy. Mrs. Cadwallader and Mr. Hill were received by President Palma yesterday."

Mrs. Rozetta Gott writes that "this year has opened with pleasure for the Wellington, (O.) Spiritualists. Mrs. Baird of Elyria enrolled us on her list, and since then we have had many treats in lectures, tests, etc. We have also secured a charter. We have had the pleasure of listening to Mr. Jenney and Mrs. Schauss, and those who have not heard them must count it as a loss. Mrs. Baird and Mrs. Curran illumined our paths with light, also that noble worker, Mr. H. D. Barrott, whose lectures were pearl and gold."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imitations of birds, etc.

Albert Goldman writes from London, England, to Wm. Richmond, of this city: "I thank you very much for your great kindness in sending me Mrs. Richmond's luminous discourse, Can a Soul Die? Also a copy of The Progressive Thinker containing a second one, Spiritual or Psychic Phenomena. I can only say they are very welcome, and I appreciate very highly your goodness in sending them to me. This Progressive Thinker is a wonderful one. Is it not strange that in London there is no place where this periodical literature is kept?"

M. E. Hazzard writes: "Spiritual services that are held every Sunday evening at the home of Mrs. M. B. Hill, 320 Flournoy street, are well attended and much interest is taken in them, and there is great good being done. There are Wednesday evening circles for development, and circles Friday afternoon. All are helpful and commendable. Mrs. T. B. Maben gives beautiful and helpful messages from the realms unseen."

C. E. Heills writes from San Francisco, Cal.: In looking over list of books I find that I have nearly all of them, and if I could not replace them, I would not part with them at any price. I am more than pleased with the independent policy of your paper, and would not be without it, and will have it as long as I can raise a dollar."

Each Sunday morning at the same time throughout the country, which is 10 o'clock Boston time, there is concentration of thought with the view to influencing the minds of those who are indifferent or slightly inclined to the belief that vivisection is wrong. It is the theory of theosophists that sympathetic thought may be stirred in persons by concentraton of thought on the part of the theosophists along the lines on which it is desired that the persons shall think. In accordance with this theory, also the theory that all life is sacred, theosophists in this part of the country set their minds for ten minutes each week in opposition to the practice of vivisection. This will continue every Sunday morning for an indefinite time, or until it is felt that the cause has been won.—Boston Journal.

Mrs. E. A. Magoon writes from Worcester, Mass.: "The late symposium that created so much effort and interest, imparting a more intelligent conception of spiritual mediumship, will no doubt be fruitful of much good and lasting results. There is another subject of general interest and importance. It involves a crime of no small magnitude. I allude to the crime of legalizing murder, or capital punishment. Who is to bear the blame for the cruel and barbarous custom? When is there going to be enough civilized and enlightened people to abolish the heathenish practice?"

The Alliance (Ohio) Daily Leader says: "Mr. Harry J. Moore, of Chicago, was greeted with intelligent and appreciative audiences yesterday, both morning and evening at the Independent church. Mr. Moore lectured last evening on the 'Communion of Saints,' and for over an hour held the undivided attention of the large audience. Some of the ideas brought out and made comprehensive during his discourse were as follows: Mr. Moore took the position that what is called special providence could be more intelligibly understood if viewed from the standpoint of spirit impression than it could be if viewed as one having been impressed by God of the impending danger. A spirit could impress one not to go upon a train and thereby become the means of saving a life, but if God would impress a person and not the rest of the passengers who got aboard the train that was afterward wrecked with great loss of life he would become partial and he would then immediately lose that dignity that must characterize the Deity. Another thought brought out during the lecture was that bodies of supposed dead people should be kept until the only infallible proof of death, which is mortification, puts in its appearance before the bodies are disposed of, and then Mr. Moore suggested that providing the deceased had been willing, that their bodies should be cremated."

Rolla Stubbs writes from Long Lake, Minn.: "Lake Minnetonka Spiritualist Society is to dedicate its temple Sunday, April 10. It is to be dedicated by Miss Whittle and Mrs. Sauer of St. Paul, missionaries for the State Spiritualist Society. We expect other mediums and friends will attend the dedication. Regular trains leave Union depot for Markville over the short line to Hutcheson, at 5 p. m. We expect the regular Sunday train will be put on by that time; leave Union depot at 10 a. m. Sunday. Anyone coming, ask for round-trip ticket to Markville, 50 cents; ten rides, $2.25, good for the summer season. Ten can ride one way on a ticket, or five, round trip, and come cheaper."

Two districts in Ulster, Ireland are in a state of great excitement owing to the supposed supernatural visitations. In the house of a farmer named Thompson, who lives near Carrickmore, County Tyrone, some extraordinary happenings are alleged to have occurred. On several nights stones and bricks have been hurled through the windows and churns, milk pans, and other utensils have disappeared from the dairy, though the door has been locked and strict watch has been kept both by the Thompson family and their neighbors. In a district called Qulica, in County Cavan, unearthly noises heard at night for weeks past have reduced the inhabitants to a state of terror. No one will stir out after dark.

Harry J. Moore is now located at 5900 La Salle street, Chicago. Mr. Moore may be addressed at any time in care of this office and his mail will be forwarded to him wherever he may be.

Mrs. Grace C. Middagh writes from Camden, N. Y.: "The Progressive Thinker is looked forward to in our home every week, with the joy of a coming, real, living angel of Truth. Bound volumes upon psychic subjects, many times, present so many theories of different phases of the truth, which, after reading, always leaves the impression of wishing I could know how nearly true certain theories are—then, more often than not, in comes our Progressive Thinker, relating some real experience, answering all those very questions upon which I had so much desired more light. In this way alone the paper is proving to be an educator to me, (as well as my family) broadening my views and thoughts upon all the questions of most vital interest of the day."

That hypnotism is recognized by both the legal and the medical professions was the conclusion arrived at by the Medico-Legal Society at its meeting at the Waldorf-Astoria, New York. Dr. J. Thornton Sibley read a paper on "The Philosophy of Hypnotism." He contended that the subject of hypnotism was acted on through suggestion of the hypnotizer. He gave a history of hypnotism under its various titles of mesmerism and clairvoyancy. Therapeutics, he maintained, was aided by hypnotism. He had practiced hypnotism himself for the last ten years, and found that it had been beneficial to his patients. Anybody, he said, can resist hypnotism with a mental effort, made at resistance. Suggestion was the base of all hypnotic power, and suggestion need not be of voice alone, but by gesture or even look. Many people, he declared, made themselves ill from autosuggestion. In hypnotism the objective mind is under subjection, while the subjective mind remains active.

H. E. Martin, of Grand Rapids, Mich., writes: "Beginning with the first Sunday in February, Mrs. Jennie Martin and Mrs. Addie Baldwin have been speaking alternately for the Grand Rapids Spiritual Society, and each has spoken one Sunday in March. Dr. O. W. Knowles speaks on the 20th of March; he is a clairaudient and a clairvoyant, and can give very good messages and tests from the platform. He has earned his honors. Mrs. Jennie Martin is a psychometrist, sensing the soul and intellectual nature of people and gives her readings and messages from the platform. She senses people's thoughts and feelings especially when directed to her; and by the aid of a controlling spirit having the same psychometric sense, she can read the character of a person. Mrs. Addie Baldwin can give poetry and has the promise of becoming a good speaker and public singer."

Charles A. Kiehl writes from Williamsport, Pa.: "Brother G. H. Brooks, of Wheaton, Ill has just closed an engagement with the first Church of Spiritualism that was productive of much good. In addition to his talents as a speaker and medium, we found in Mr. Brooks those characteristics which lead people toward a more favorable opinion of Spiritualism. We were much impressed by his warm words of praise for the workers in the cause of Modern Spiritualism, as well as his efforts to create a greater interest in the spiritual press, and the earnest manner in which he advocated lyceum work. Spiritualists realize the importance of a proper spiritual training for the young. The lyceum is a bright promise for the future welfare of our cause, and greater activity should be manifested in this indispensable branch of every well-regulated society that aims to do the greatest possible amount of good. We are at all times happy to greet, and sorry to part with those who strive for the advancement of every effort to further the cause of Modern Spiritualism, which means a priceless helpfulness to all humanity."

Mrs. M. B. Lang writes: "The lecture given at Harmony Circle hall, Sunday evening, March 13, through our inspired pastor and message-bearer, Mr. Chas. S. Hulbert, was very able. The subject being 'God,' it was proven to the audience that God always was and always will be the spirit of Man. Mr. Hulbert's developing circles held at his home, 54, Morgan street, are well attended, and all who go there are well repaid. Our vice-president, Mrs. M. E. Lane, of 215 Virginia street, was at Akron again last Thursday, Mar. 17. She was kept very busy through the day giving readings, and held a large circle in the evening. She has made arrangements to go there once in two weeks for the next three months to hold meetings and give tests at the home of Mrs. N. W. Flint, who is an earnest worker in spreading the light of Spiritual truths. There is a broad field of work at Akron and the surrounding towns. The people are ready and anxious to investigate in this work."

The Journal of Sandusky, Ohio, says: "Harrison D. Barrett, of Boston, now filling his eleventh term as president of the National Spiritualists Association of the United States and Canada, delivered his first lectures at the Spiritual Science hall, Sandusky, Sunday afternoon and evening. Mr. Barrett says that the national association is composed of 21 state associations, the societies in the United States numbering about 300. The estimated membership of all the organizations in the United States and Canada is 250,000. Michigan has more legally organized societies than any other state. Ohio has only 25 societies. The association is now recognized as a religious body, the same as all sects of the Christian faith. It has a licensed ministry and is building churches throughout the country. Over 110 structures are now owned and 20 of these were erected during the past five years. There are at present 325 ministers. There are about 10,000 mediums."

C. W. Leadbeater has been lecturing in St. Louis, Mo. Speaking of life after death, he says: "We usually give far too much thought to death, but the teaching of Theosophy enables us to view it in its true proportions, simply as a passage from one stage of life to another stage. The old classical saying, 'Mors janua vitae' (death is the gate of life'), is literally true, for that is exactly what it is—a gate into a fuller and higher life. We must realize that on the other side of the grave, as well as on this, the same great eternal law of divine justice prevails, and that we can trust as implicitly there as here to the action of that law with regard both to ourselves and to those whom we love. If we believe at all in a God, who is a loving Father (and no one who has the sight of the higher planes of nature can for an instant doubt this), we must realize that a fate which, like death comes to all alike, cannot have in it aught of evil for any, and that whether we are in this world or the next we must be equally safe in his hands."

C. H. Figuers writes: "The East End Spiritual Society, 1749 Superior street, Cleveland, Ohio, will hold its anniversary exercises commemorative of the fifty-sixth anniversary of Modern Spiritualism in its hall, Sunday, April 3, 1904. It was intended to hold them on the 27th of March, but sickness of our musical director compelled a change in the date. We have arranged a fine program—good speakers, good mediums, fine music, with elevator service. The ladies of the Pearl Children's Lyceum, assisted by the ladies of the West Side Progressive Lyceum, will serve light refreshments. The afternoon will be given up to the lyceum work as the Pearl Children's Lyceum, 1186 Pearl street, is under the protecting care of the East End Society. The West Side Progressive Children's Lyceum having been invited, will join in the afternoon's entertainment. A small admission fee will be charged; the proceeds going to both lyceums equally after expenses are paid. The Pearl Lyceum is the youngest in the city, but will compare favorably in every respect with the other lyceums. We cordially invite the public to come and see what we are teaching the children, and see whether it is good or not. Our children come from homes that are strangers to Spiritualism, but their parents say that they learn nothing but good there. Let us build up and not tear down in future. What a good thing it would be if each one would be content to do their very best and let others do the same."

Scribe writes: "As there is no organized society at McKeesport, Pa., the management of the meeting has fallen on the shoulders of Mrs. C. Lawton, whose ability is proven in the fact that for three years they have held regular meetings. Mr. and Mrs. Briggs have been invited to unite their forces with them and look favorably on the proposition. The McKeesport Daily News says: 'The closing meetings of the McKeesport Spiritualists in Haber hall, were held Sunday. The meetings were expected to be the last held in this city, but arrangements have been made for the use of the hall in the postoffice building and services will be conducted there next Sunday evening by Mrs. Megogney and Mrs. Dr. Sophia, both of Pittsburg, who conducted the opening meetings in Haber's hall and took part in the closing services there. The meeting last Sunday afternoon was addressed by Dr. Briggs and Mr. Welsh, president of the Beaver Falls society, in the absence of Dr. Day, who was ill. Eleven mediums were present during the day. In the evening the hall was filled and many were turned away. The McIlroy orchestra furnished music during the services and the Americus Male Quartette rendered a number of selections. During the evening an address was made by Mr. McClure.'"

Mrs. Emma M. Nutt-Moore writes from Muncie, Ind.: "Harrison D. Barrett, President of the N. S. A., lectured in the court house, the 16th and 17th of March. An interested audience greeted him. The Independent Society of Spiritualists holds services in G. A. R. hall. It has had Dr. Hewitt of Chicago, and Mr. Mendenhall of Muncie, this season as their speakers. For the past two Sundays I have been serving the society as speaker and medium. I have the months of May and June open. I would be pleased to hear from societies wishing a speaker and medium for these months. Address me as follows, No. 321 East Jackson street, Muncie, Indiana."

John C. Hemmeter writes from Cleveland, Ohio: "True Spiritualism is vindicated, notwithstanding the tricky element it has in its ranks. Saturday evening, March 12, a basket surprise party was held, composed of a number of Spiritualists at the residence of Sister Lena Wolff, No. 177 Auburn street, Cleveland, Ohio, the purpose of which was to congratulate her upon her emerging from her divers court proceedings with flying colors; and at that, unassisted (except by a few lay members); notwithstanding the N. S. A. and the O. S. A., including a number of mediums in this city were requested to lend an assisting hand by opening their purse-strings, and even at the latter's request, at a meeting held at the writer's office, by representatives of the divers societies located in this city, your correspondent was requested to draw up twelve or more subscription lists, and deliver to the several members to solicit funds to defend her suit, and more particularly our cult, but not one farthing was received by reason of said subscription lists, except that invisible gas called air, and when in motion, wind. As your space is limited to correspondents I must proceed to the point: Mrs. Wolff was known in her last court (circuit, composed of three judges) trial as plaintiff in error vs. the State of Ohio, defendant in error, and was a proceedings in error to reverse the judgment of the Court of Common Pleas and the Police Court of this city. The judgment in the Police court was a judgment of conviction, and that was affirmed by the Common Pleas Court. Her prosecution before the police court was under taken under our Revised Statutes, Sec. 7017-4, and that section, so far as applicable to her case reads, 'Whoever shall represent himself to be an astrologer, a fortune teller, clairvoyant or a palmister, shall be guilty of a misdemeanor,' etc. The presiding Judge (Marvin) in delivering the court's syllabus, amongst other matters stated: 'This case has some curious features about it. It invoves, among other things, the question what is meant by 'represent' and what is meant by a 'fortune teller.' It certainly was not the intention of the legislature to include every one who represented himself to be a spirit medium, else that would have been included in words. Spirit communications are held very sacred by some most excellent people. Judgment is reversed and the police court as well. 'The proceedings will be dismissed.'"

C. Walter Lyin writes from Oakland, Cal.: "It has been raining here for the last four or five weeks almost constantly. No danger of a dry season in Northern California, and we are almost at the point of praying for a respite. Down at Los Angeles they prayed in the churches for rain several weeks ago and got a sprinkle. Up here we were 'wicked,' apparently, and forgot to pray, and have had almost a deluge. Warm weather, however, and prospects good for a prosperous year."

Lida A. Rowo writes from Findlay, O.: "We engaged Mr. Frank T. Ripley to speak for us the month of February, and we were so pleased with his work we engaged him for the month of March, and the hall is crowded so there is not even standing-room, and many have to be turned away. We are trying to procure a larger hall so as to accommodate everybody. Mr. Ripley's lectures are very interesting and instructive while his messages are fine. He is doing a good work here. We are arranging to hold anniversary services, and expect to celebrate the 56th Anniversary of Modern Spiritualism in a way that will do credit to our little church, and bring back to the minds of all those tiny little spirit raps that were heard at Hydesville, N. Y., so many years ago, and brought such comfort and blessings to so many. Mr. Ripley is to deliver the anniversary address. All are invited to attend from all little surrounding towns.

Theodore Franck secretary of the Church of Spirit Communion, writes discouragingly of certain aspects of Spiritualism in Louisville, Ky. He concludes his communication as follows: "Finally, a few faithful workers were assembled by a Mrs. Annie Throndsen, formerly of Toronto, Canada, and courageously she ventured to exalt our grand cause so long subjected to the ridicule of the public and the ministry. This last effort has resulted in one of the most prosperous societies that ever existed in our city."

Mrs. A. Sexsmith writes: "The Rising Sun Spiritualist Mission held special services on Sunday evening, March 20, at Star Lodge Hall. A special program was arranged for the occasion, it being necessary to occupy the large hall to accommodate the crowd, as the attendance was close to 300. The lecture by Brother Thos. S. Warner was brimful of spiritual food, and was delivered in his usual masterful manner. After the lecture he was ordained a Spiritualist pastor by Dr. Geo. B. Warne, president of the Illinois State Spiritualist Association. The ordination was very impressive and was all that could be desired from a spiritual standpoint. The new pastor was congratulated by all the officers and workers present of the state association and the Mission. The president, officers and members of the Mission are proud of Brother Warner, and are desirous that he continue in the grand work in the future which he so ably accomplished in the past. The Rising Sun Spiritualist Mission celebrated in a fitting manner its first prize maskball, on Saturday evening, March 19, at Star Lodge Hall. The upper and lower halls were filled with 700 Spiritualists who enjoyed themselves hugely. The costumes were very fine, and the prizes were of a high and valuable character, and were appreciated by all who won them. The entertainment feature was well arranged and the speakers and mediums were at their best. Some very fine vocal and instrumental selections were rendered. Great credit is due our worthy president and the committee who arranged the whole affair, it being a grand success both in a social and financial way."

Lawson Bradley writes from Bloomington, Ill.: "Our good missionaries, Mr. and Mrs. E. W. Sprague, have been with us and held five good meetings—Tuesday, Wednesday and Thursday. Friday evening they organized a society. We started out with forty members, all very enthusiastic. Sunday morning and evening, they held two more meetings, and it has not been our good fortune to listen to anything so good before. They are surely very fine. We hope to increase our membership much more. We have elected Mr. J. G. Erdman as president, and he is a very d ,ent worker for the cause, and we as members will help him to the best of our ability. We held our first regular meeting to-day. Brother Wm. Shafer read one of Mrs. Richmond's short discourses, which was very fine. Brother and Sister Sprague have gone to Decatur, Ill., to organize a society there. We hope to have them with us soon for more meetings. This city, like many others, has had its share of frauds and people who profess to be able to do almost everything; that is the worst thing Spiritualism has to contend with. We hope to be able to have the genuine mediums hereafter."

Otto E. Kropp writes: "The next meeting of the Chicago Spiritualists League will be held at the residence of Mrs. M. A. Burland, 3019 Vernon avenue, on the evening of Monday, April 4, 1904, at 8 o'clock."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will celebrate the anniversary of Spiritualism on April 3rd. Dr. Geo. B. Warne will lecture. We will have a fine programme and good music. Come and let's make it a regular love feast. Mrs. Klein will be on hand to give us messages from our friends on the other side. Meeting, at 7:30 p. m., 323 East 55th street."

Mrs. M. Henry, secretary, writes: "On Saturday evening, March 19, The Ladies' Auxiliary connected with the Universal Occult Society, held its third social under its state charter, at the residence of the president, Mrs. Davenport, 3138 Rhodes avenue. About forty-five were in attendance. Messages, tests and palm readings were given by good mediums. Refreshments were served. All appeared to enjoy the evening. Our next social will be held at Mrs. Davenport's on Saturday evening, April 2. All are welcome. We now have our constitution and by-laws, and would be pleased to welcome the ladies as members of our auxiliary."

Arthur S. Prentice writes from Buffalo, N. Y.: "Among the many Spiritualist societies that are engaged in promulgating the grand truths of spirit communion, not the least is the little church on Allen street in Buffalo, N. Y., which is so ably presided over by Dr. F. O. Matthews, the pastor and medium. So earnest and excellent has been his work that from a congregation of a score two years ago, at nearly every meeting our church is filled to overflowing, and so eager are the people to learn the beautiful truths of our grand religion that we shall soon have to enlarge our present church or get a new one. Many of our people came for the first time out of curiosity, but were so much interested that they have dropped the old ideas and have accepted the indisputable facts which the mediumship of Dr. Matthews has given them. Long may our good pastor be permitted to administer to his people and may the grand teachings of Spiritualism become widespread until every human being shall know of and accept this natural religion. A Buffalo paper says: 'An enjoyable musical entertainment was held at Rev. Dr. Matthews' chapel on Allen street last evening, consisting of songs and recitations. The entertainment was a complete success. The proceeds are to help defray expenses of the church.'"

Agnes Tuttle writes from Berlin Heights, Ohio: "I send a few extracts from a letter received by me from Mrs. Marian Carpenter, of Detroit, who with her husband, has been spending the winter in Cuba, thinking your many readers may be interested in these estimable workers in the Spiritualistic field. 'Carvet, Cuba, March 9.—Tomorrow we leave for Havana, where we will remain one week, sailing on the 19th, homeward bound, via St. Louis. We are delighted with the climate, and have built a little winter home, surrounding it with young trees, palms, lemon, grape fruit and orange, which will welcome us on our return next year. We have organized a society in this small town, with twenty active members. We have elected officers and have christened it 'The First Spiritual church.' I have lectured every Sunday except two since leaving home, to large and enthusiastic audiences, many American tourists listening for the first time to a lecture on Spiritualism. The natives are inclined to be cruel. There is much work to be done along the lines of humane education. Oxen are driven with long, sharp prods, and it is no uncommon sight to see horses with one ear. A fly lays an egg in the ear which hatches out a grub; that eats into the flesh, causing the poor beast untold agony, and often disfigurement. I could not sleep nights until I found a remedy; and I think you as well as your good mother, Emma Rood Tuttle, will be glad to learn that we relieved the suffering of many with the simple remedy of sweet oil. I lecture in Toledo, Ohio, every Sunday in April, and will soon greet my friends and co-workers in Uncle Sam's own country.'"

Dr. Ballard writes: "Mrs. A. E. Palmer, last Sunday night, gave the second of course of three lectures on The New Creation, at the Church of Higher Forces, Indiana avenue and 35th street. Each and every one became willing captives to the subject, and the charming mannerisms of the talented little lady, with the astronomical delineations, held the close attention of the audience for a quarter of an hour. The lady is distined to become very popular, so those who wish to get a seat had better not tarry by the wayside. Our services commence at 8 o'clock p. m. Our reliable and gifted little psychic, Mrs. Grace Aitken, gives spirit messages every Sunday after the lecture. A progressive euchre party, consisting of members and friends of our church, will be entertained at the residence of Mr. and Mrs. Aitken, on Saturday evening, April 2. Although I am not in a position to say who will speak for us next Sunday, yet I can assure our friends the rostrum will be occupied by an interesting speaker."

W. N. Walker writes from Middleport, N. Y.: "Recently I participated in a most remarkable performance of spirit power. We attended an exhibition given by a frail-looking young lady and manager. Six powerful built men were invited to come to the platform, and assist in the exhibition, myself among the number, and all skeptics as to her power. Taking an ordinary wooden rod, about six feet long, and two inches in diameter, the manager raised it about five feet from the floor, the rod being level with the same. The young lady then placed her open palm against the end of the rod. We were then requested to lower her end of the rod until the same reached the floor, if possible. Three men bore down on the rod next to the young lady, and three placed their shoulders under the other end of it. Then began a most energetic exhibition of human strength on the part of the men, but to no avail—the rod was as unyielding as a piece of masonry. A chair was then raised by her manager, the front side of which she touched with the ends of her fingers. Three men were requested to place the same on the floor. Placing my hands on the back of chair while the same remained suspended in midair, I was lifted off the floor."

Aug Recht writes from Brooklyn, N. Y.: "The Society of Spiritual Truth holds its regular services every Sunday afternoon at Croshy Hall, Brooklyn. This month fine speakers and test mediums have been heard from its rostrum. On Sunday, Mar. 20, Dr. Wyman lectured and Mrs. Henderson of Newark, N. J., assisted Mr. Rasmussen in giving spirit messages."

Will C. Hodge sends us a photograph of the new Spiritualist Temple at San Diego, Cal. It is indeed fine, and no wonder the Spiritualists there enthuse over it.

H. F. Coates writes: "A large and enthusiastic audience greeted Mr. T. W. Sherk at Kenwood Hall, Sunday evening, March 20. His subject, 'The Future Life' could not help but instruct and interest all. Mr. Sherk will occupy the rostrum Sunday evening, April 3, with an Easter address. In the afternoon Mr. H. F. Arnold will address us. The church of the spirit communion is making the greatest effort to give the people who are seeking for truth that which will satisfy them. Our attendance never was better."

CHARLES BROCKWAY, platform test medium, lately from various points in Michigan, where he created great excitement among the Spiritualists, some sustaining him; others trying to suppress him, and some calling him the greatest medium of the age. He is so regarded by Mr. Lant, of Detroit, Mich. Now that he is in Chicago, he will hold a meeting next Sunday evening at Kimball Hall, corner of Wabash avenue and Jackson boulevard, when Spiritualists can pass judgment upon him, in regard to his merits. Admission free. Test him with questions securely sealed.

Rev. T. S. Warner will lecture Sunday evening, April 10, for the Rising Sun Society.

Mrs. Catharine McFarlin, a most excellent and efficient worker in the ranks of Spiritualism, has been employed during March with the Spiritualist society of Battle Creek, Mich. She would like to correspond with any society wishing a speaker for the coming months. She will also answer calls for holding parlor seances or public meetings during midweek any time when not engaged with the societies' work. She is also open for camp engagements, both for lectures and entertainments. She can furnish the best of reference. Letters will reach her addressed to 56 Willow street, Battle Creek Mich.

Mrs. M. A. Burland, Light of Truth church, writes: "The meetings at 47th and Cottage Grove avenue are growing in number, and they will be held there during the summer months. Tests given at each service. All good mediums welcome. Bring your lunch to conference, 3 p. m., and stay, as there is always a social time between services, and the pastor is there to interest you. Violet Club social every second and fourth Wednesday evening; good lunch and music, and many mediums, at the home, No. 3019 Vernon avenue, second flat."

John A. Hoover writes: "I am an invalid, seventy odd years old, and have been a devotee to the spiritual cult for fifty years. The Spiritual Universe and the Spiritual Telegraph, were among the first papers I took, spreading light on our heaven-born philosophy; since then I have taken many of the leading spiritual papers, both German and English, and never torn one nor kept a copy on hand, but sent them on to do mission work among the Gentiles; I dare say that I spend hundreds of dollars in this way for postage."

The Sandusky (Ohio) Register has the following: "A large and intelligent audience which completely filled Spiritual Science hall, greeted Frank T. Ripley last evening upon his return visit. His spirit guide delivered an instructive and entertaining lecture on 'Mediumship,' which was followed by a number of spirit messages, some full of comfort and consolation to the bereaved mother who had been separated from her child, while others produced smiles, as they brought up recollections of days long ago, when gray-haired veterans of the civil war went gaily to the front. The satisfaction which was apparent as the audience slowly filed out showed that Spiritualism has gained many adherents in this city during the past winter. Mr. Ripley will give some more messages from the other shore after the concert at the same hall this evening."

Robert Schmuss, secretary of the Psychic Research Society, Rockford, Ill., advises officers of the Illinois State Association, that Dr. J. H. Reynolds, who crowded Grand Opera House of that city, on Sunday evening to witness tricks done by himself and band of mediums, is a "first-class fakir" from the stand point of genuine Spiritualism. Western cities of this and neighboring states will probably be visited by him, perhaps under an other name. Spiritualists should rouse themselves to action because many communities believe such fellows represent all there is to Spiritualism. A Rockford daily said of Reynolds: "Fully 500 persons were turned away from the Grand Sunday evening, who were unable to obtain seats for Dr. J. H. Reynolds and his company of 'mediums.' It has been a long time since a lecture or entertainment has attracted the interest of this advertised 'open light seance' and before the box office opened at 7 o'clock no less than 200 persons were in line. The crowd gradually increased until 8 o'clock when Fire Marshal Thomas ordered the doors to be closed to prevent crowding in the aisles. Every seat in the house had been sold. Dr. Reynolds gave an interesting entertainment in magic. He opened with a slate-writing trick in which a 'message' was obtained from William Shakspeare. The slate was passed down to the audience for an examination and later an evident believer in Spiritualism was seen passing out of the door with the slate carefully tucked under one arm. A look at the message proved that the handwriting of the bard has greatly improved and that he is now using first-rate 20th century English. Later Dr. Reynolds performed a number of seeming impossible feats while within a cabinet. A committee consisting of Hon. Harry Woolsey, Harry Norris, Will Prentice and John Oberg was selected by the audience to see that the 'medium' was tied hands and feet and securely gagged. They reported the work well done, and yet bells were rung and harps were played by an invisible power. Dr. Reynolds courted the closest investigation but the committee was unable to expose the tricks. Dr. Reynolds himself does not pretend to have assistance from the spirit world but many in the audience seemed to take his work seriously and believe in the presence of spirits. As an entertainment it was very good but as a lecture or demonstration in psychic phenomena it was nil. It was a good proof of the value or newspaper advertising, however, for no other means of exploiting the entertainment was used."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

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A Startling Story Which Will Interest All Who Are Short.

The Height of Either Sex Can Quickly Be Increased From Two to Five Inches. These Marvelous Results Can Be Accomplished at Home Without the Knowledge of Your Most Intimate Friends.

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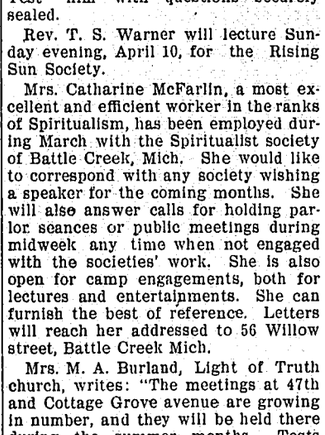
MR. R. LEO MINGES.

Inventors, Scientists and physicians have for years been trying to find some method whereby the height of an individual could be increased and up to the last few years have met with failure. It remained for a comparatively young man, Mr. R. Leo Minges by name, to discover what so many others had failed to do.

Mr. Minges resides in Rochester, N. Y., and has devoted the best part of his life in studying and experimenting on the Cartilage, and his great efforts have at last been crowned with success. A large company, composed of Rochester's leading citizens, has been formed for the purpose of placing Mr. Minges' discovery and inventions before the public, so that now it is possible for any lady or gentleman who is short to increase her or his height from two to five inches. These results are absolutely guaranteed.

Mr. Minges has successfully used his method on himself, and has grown from a short, stunted boy to a handsome, robust man of six feet one inch in height. Thousands of people living in all parts of the world are using his method with equally as startling results. Let us send you the absolute proof of the above statements. We have just issued a beautiful illustrated book entitled "The Secrets of How to Grow Tall" which contains information that will surprise you. Ten thousand of these remarkable books will be given away absolutely free of charge in order to introduce them. If you fail to receive a copy you will always regret it. This great book tells how Mr. Minges made his wonderful discovery. It tells you how you can increase your height and build up the entire system. It contains the pictures and statements of many who have used this method. After you receive this book you will thank us the longest day you live for having placed within your reach this great opportunity.

Remember, a postal card will bring it to your very door, all charges prepaid. All correspondence strictly confidential and sent in plain envelopes. If you wish a free copy of this book and the proof of our claims, write today. Address THE CARTILAGE CO., Dept. 242F, Rochester, N. Y.



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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Geo. Adkin, South Dakota: Q. I live much alone and the scenes of my past life rush in on my memory like a flood. They are so vivid they seem realities of the present. During sleep it is the same with dreams.

A. This correspondent as he writes, has almost reached the age assigned to man, and has from an active life withdrawn as he says living "much alone." It is usual in the decline of life for the past to become more vividly remembered than passing events. The plastic mind was more susceptible to impressions, and now the thoughts not being occupied on the present revert to the past. If the mind is kept actively engaged in events of the day, if it continues to grow and acquire, it will not have occasion for retrospection.

When most men retire from the business in which they have engaged all their lives, they have no thoughts of anything else, and the past furnishes the only material. Their mental development is narrow and one-sided, and outside of their business they are mental dwarfs. This falling into the retrospection of age may be and should be avoided. The mind should be interested and engaged in work of some kind, and new ideas and new projects taken up, so that the hour will be too full to allow of reversion to things of the past.

Never was there a more harmful idea than that generally entertained, that the object of living is to gain a competency, and then retire into inactivity and enjoyment. The gaining of a competency is carried on at such high pressure and hot haste, that the individual becomes unfitted for enjoyment when the retiring point is reached. There is no present or future for such, only the past in which to revel. Men who stay in the harness of business, even the most exacting, live longer than those who gain a competency and retire. Probably they are happier. Of those who retire, it may be said of nine-tenths of them, "died early of ennui." Better it is to take the race with less pressure, go slower, and stop at times by the way as a picnic excursion, to rest, recuperate, and enjoy companionship and the scenery.

P. F. A.: Q. Please state through The Progressive Thinker the religious belief of the Justices of the United States Supreme Coutr?

A. The Congressional Directory which gives their biographies, does not say a word about their religious belief or affiliations. Evidently as the material for such biographies is usually furnished by the persons interested, they are not anxious to shout from the house-top their belief. Hence the question is difficult to answer. From sources that are probably reliable, the following statement has been compiled: Chief Justice Fuller, Episcopalian; Assistant Justice Harlan, Presbyterian; Brewer, Congregationalist; White and McKenna, Catholic; Holmes, raised a Unitarian, now independent; Brown is a member of the Board of Trustees of the Church of the Covenant, the Presbyterian church attended by President Harrison; Peckham is an Episcopalian, and Day's father is reported to have been a Methodist preacher. He was reared a Methodist.

Hollander: Q. Are there any papers devoted to Spiritualism printed in the Dutch language? How many in France?

A. Twenty spiritual magazines, weekly, fortnightly and monthlies, are published in France. These are edited by the best talent and have eminent men and women on the list of contributors.

In Holland Spiritualism has made rapid strides. There are three journals published in that country. "The Op de Greuzen Van Twee Werelden," (on the threshold of two worlds) has been for twenty-seven years under the management of that eminent literary person, Mme. Elise Von Colcor. The "Weekblad Gewijd Aan de Studie Von Het Bovenzinlijke, (weekly journal dedicated to the study of the higher life) edited by Dr. C. de Jong. It is a weekly, six-page folio. Lastly, the "Het Toekomstig Leven" (The Life to Come), fortnightly, 16 small folio pages.

From these we learn that circles meet every week in Utrecht, Amsterdam, Rotterdam and The Hague, and able lectures are given.

Peter Wickstrom: Q. Would it not be a good idea to send a copy of The Progressive Thinker to every minister in the United States? Is there any book or pamphlet containing the most striking facts of spiritual manifestations that could be distributed for missionary purposes?

A. There has not been any such book or pamphlet published. As for the project of sending The Progressive Thinker to all clergymen, it would be one of the most effective schemes to propagate the new philosophy of life. If there was a fund, such as the Humane Society furnishes the publisher of "Our Dumb Animals," which enables him to send a copy of every number to every editor in the United States, Canada and Mexico, and to all prominent ministers of the gospel, who would be able to calculate the influence that would be thus excited? All cannot be supplied, but those who favor this idea might send a copy to one or more ministers, and thus do what they can for the work.

A. Rosland: Q. As a reader of The Progressive Thinker, I have a few questions to ask. Is there any law determining how much a developing medium may charge for developing another medium? If one has engaged a developing medium and quits for another, will he become insane or obsessed? Has the developing medium power to call back the controlling spirit and keep it away from one seeking development?

A. These questions tell a story of "ways that are dark and tricks that are vain." A person anxious to become a medium meets with a "developing medium," who promises for a good round sum, to "develop him into a great medium." The developer does not make good his promise and the subject transfers his allegiance to another. Then the first threatens to make him crazy, and send a spirit to "obsess" him and to keep away the spirits he would converse with.

A more villainous scheme never was concocted to extort money from innocent credulity. That "developing medium" should be placed behind the bars of a penitentiary until reformed, if possible to reform one so utterly lost as to play upon the dearest and most sacred affections for sordid purposes.

Of course the price a medium may charge is not fixed by any law. If such service can be rendered it is above price, and should no more be sold than the sunshine. But here arises the objection. The claim that anyone has the power to "develop" mediumship in another is not true. That anyone by mediumship can bring spirits to "obsess" another, or has power over spirits to keep them away, is not only untrue, but an infamous lie, manufactured and employed to hold the victim in the slavery of fear and extort his money. Persons making such claims and in the name of Spiritualism extorting exorbitant fees for promises they know they cannot perform, are not mediums—they are ghouls. They should be shunned as the most loathsome and slimy creatures are passed by.

Sextus: Q. Are lynchings increasing in number?

A. The number of lynchings has remained with remarkable regularity, nearly the same from year to year, and this, notwithstanding the increase in population, which if considered, makes the ratio much less. The year 1903 shows a great decrease from the year preceding, 90 cases being reported against 135 for 1901. The following table has been compiled for the years since 1885, and are practically correct:

1885—134	1886—138	1887—122
1888—142	1889—176	1890—127
1891—192	1892—235	1893—200
1894—190	1895—171	1896—131
1897—166	1898—127	1899—107
1901—135	1902— 96	1903— 90

During 1902 and 1903 there were no lynchings, in the states of New York, Ohio, Pennsylvania, or the New England States. The crimes for which the penalty was inflicted were first murder, and second assault. Although the negroes are less than one-tenth of the population, more negroes suffered than whites.

NEW ORLEANS.

Spiritualism and Other Matters of Interest.

Sunday, Nov. 1, found me speaking for the first time to the Spiritualist Association of this city to a constantly increasing audience and after nearly five months lecturing and giving spiritual messages each Sunday and Wednesday evenings, I find a greater interest manifested than at any previous time.

New Orleans is a historic city and many places of interest to be seen. November 1, the day set apart in New Orleans as sacred to the dead, the windows in Royal street are aglow with wonderful beaded wreaths and flowers, wax and paper flowers, enriched with various mottoes so that at All Saints' time they may rival one another in the beauty, the variety, and the skill of their productions, for unique among the cemeteries of the United States are those of New Orleans. Owing to the dampness of the soil which long ago caused the authorities to agree that burial beneath the earth was unsanitary and impracticable, the custom here of burying above the ground has brought to the assistance of nature all the graces which money and art can combine in producing to make fair and beautiful the resting places of the so-called dead, and so everywhere the cemeteries breathe the lesson that all still live, that there is no death, what seems so is transition.

The tombs are built of brick or marble or granite and consist generally of the vaults with a crypt below for the reception of bones. The vaults are carefully cemented to prevent the exhalation of decaying animal matter. Sometimes, as in the old St. Louis cemeteries, the tombs are built in tiers along walls of extraordinary thickness; these walls surround the cemeteries and are called ovens. As years pass on and deaths multiply in a family the vaults are needed for the reception of other bodies; the slabs are then removed from the tombs, the old coffins broken up and burned, and the remains of the dead deposited in the crypt. In this manner a long series of burials may take place in a single tomb. The custom here of decorating these graves on All Saints day with the most beautiful flowers both natural and otherwise is a beautiful one, but somehow we could not help thinking that cremation would be the far better way to dispose of the dead bodies, and to scatter flowers along life's pathway would be more appreciative but such is life and we have to make the best of it.

As this is a Catholic city, or nearly so, there is a great chance for improvement along many lines, and through the law of evolution it will come.

We visited St. Roch's cemetery and shrine where it is claimed many have been healed of their spiritual and physical infirmities, many wonderful cures have been said to have been performed at this shrine and a large pile of crutches were left behind to show the efficacy of their faith and hope.

We also visited the Army of Tennessee monument to Albert Sidney Johnston. At the entrance to the vault stands a marble statue of an orderly calling the roll, the burial vault in the heart of the mound contains a tablet to the memory of General Johnston on which is inscribed Dimitry's famous epitaph, said to be one of the finest mortuary inscriptions in the English language. Within the mound, along with many of the soldiers he led, lies the body of General P. G. T. Beauregard, the great Confederate chieftain.

As during the past two years I have spent a considerable portion of my time in the South, I feel that I am better qualified to judge of the true condition of the Southern people; and as personally I have visited the tombs of the illustrious dead of both armies I have arrived at this conclusion that we as a people learn the lessons of life through sad experiences, and I shall hope that with increased knowledge which is power we shall settle all our differences in the future through arbitration, and when the roll call sounds for us that our name shall be inscribed on the right side of the ledger.

So many places of interest I hardly know where to commence or leave off, as this city is composed of many foreigners, with different habits and customs, but all seem to be law-abiding citizens and enjoy themselves in their own way.

The great carnival or Mardi Gras was considered a great success and for one week was given up to the festivities of the occasion—thousands flocked here from all portions of the country to see the grand parades, attend the balls and other places of amusement; the floats were simply beautiful and expressed much and were well worth seeing—but among all the places of interest I have visited, too numerous to mention, nothing has interested us so much as the cause of Spiritualism. But few workers here seem to feel any interest in the public work, but there are a few who are as the salt of the earth, and are doing all they can to advance the cause, and the crowds who have come out to listen to our philosophy and receive a spiritual message, have cheered the hearts of the faithful. A law here preventing mediums from advertising has been a hindrance in many ways, but it has also had the effect of keeping out some of the professional ones who have in the past caused our cause to be greatly misjudged, but we hope in time things will adjust themselves and right come uppermost and justice done.

We are now making preparations to celebrate the 56th anniversary of Modern Spiritualism and anticipate a pleasant time. I shall expect to return to Detroit in the near future. The weather here during the entire season has been delightful, flowers in bloom all winter and not one day this season but we could look out upon the Square and see every seat occupied. This is really the land of sunshine and flowers; and I shall be loth to turn my back upon these beautiful scenes, but duties call me and I must respond.

I have written this long article in answer to many letters of inquiry regarding the city, its climate, and our cause in general, hoping that as this is my second article of the season, Brother Francis will kindly publish.

REV. NELLIE S. BAADE.

A PROPOSITION FROM W. W. ABER.

To the Editor: "A gentleman from Los Angeles, Cal., Robert Hale, has offered $1,000 to any medium who will bring to view a genuine materialized spirit.

Since you have called the attention of Spiritualists to this fact I communicated it to Mr. W. W. Aber, and he authorized me to say through the columns of your live and efficient paper, that he invites Mr. Hale to come to Kansas City, Mo., (3422 E. 10th street) with the money, and remain ten days or longer (if necessary.) He will allow him to rent a room and prepare it as he likes with a cabinet which excludes the light, in which Mr. Aber is to go, subject to the most scrutinizing personal examination by a committee approved by both parties concerned.

If, at the first, second or third seance a genuine materialized spirit appears outside the cabinet, male or female, Mr. Aber is to receive one thousand dollars, and he will allow Mr. Hale to deduct therefrom all his expenses incurred on his trip to and from Kansas City, back to Los Angeles.

Conditions are simply means for the accomplishment of purposes. The means required for materialization are honest intentions on the part of all concerned; a harmonious circle of eight or ten, equal or nearly equal males and females, an earnest desire for truth, a kind and gentle disposition towards all, and an earnest desire for honest endeavor. Light must be excluded from the seance room except sufficient for a full, clear and deliberate view of the materialized forms.

In transfiguration, the spirit can be touched, and it manifests the character of the one it claims to be. It is the medium transformed; but in true materialization, the medium remains in the cabinet while the spirit is outside. The visible substance is a combination of the magnetic aura of the circle focalized in the cabinet, together with the elements from the atmosphere and those drawn from the medium, so manipulated by the spirit chemist as to be made visible to mortal sight. The spirit cannot be touched by mortal hands, and is instantaneously dissipated by the light of day.

This explanation is necessary to show how indispensable the requisite conditions are. Mr. Aber is not willing to break up the conditions established in Kansas City; and as Mr. Hale says nothing about details, nor who are to prescribe conditions, such uncertainties are very unsatisfactory.

Now Mr. Hale has an opportunity to make an exhaustive investigation. Let him come. He will be received with due courtesy and assured fair treatment. E. J. SCHELLHOUS.

J. T. McColgan, M. D., a prominent physician, and a firm believer in materialization, recommends Mr. Aber. He says:

"Let me kindly suggest a plan to Mr. Hale by which he can save nine hundred dollars and get better results than by attracting all the fake mediums in the country to Los Angeles, in the hope of beating him out his money. Let him slip off from home, not telling anyone where he is going and visit Kansas City incognito; attend Mr. Aber's seances for one week—not as a fraud hunter, but as an honest searcher for truth. Let no one know anything whatever concerning his antecedents or his dead relatives or friends, and if some of his spirit friends do not come to him that he can unmistakably identify and call him by his given and surname, and unasked give him stronger tests of their identity than he could frame, he will have a different experience to mine under similar conditions. I am not personally interested in Mr. Aber, but cite him because he is nearer to Los Angeles than any other psychic I have tested thoroughly and found genuine. I have seen numbers of people there from all parts of the country and never saw one failure to get satisfactory manifestations."

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

RUNNING COMMENTS.

Something for Spiritualists to Consider.

The purification of Spiritualism depends upon the fidelity of the laity. Mediums cannot with prudence openly aid in that Herculean task. They invite misunderstanding of their motives and are charged with professional jealousy. The greater the percentage of honest mediums so much smaller will be the manifestations of envy. Genuine workers know no rivals, for they welcome real demonstrations through any fellow workers. They glory in the triumph of the truth instead of in that of the individual.

A medium writes me: "If you say a word against their nefarious work you are condemned and blacklisted over the country by them and by many so-called Spiritualists—letters are sent ahead of us to look out for and not admit us to any of their seances. So you see if you want to maintain any standing in a society where you know fraud is perpetrated you have to keep still and let the tares grow with the wheat."

All of the statement of the writer is true and beyond question. Secrecy, cunning impudence and ignorance are the chief weapons of the tricksters. They excite prejudice against any medium they wish to blast, and do not scruple at falsehood to attain their end. The gang is misleading many well-meaning Spiritualists into doing their dirty work for them. The awakening time is sure to come and vengeance will be visited upon the offenders whose cry is only give us a living and the devil may take care of the truth.

"You will be all right when you have gotten into the inner circle—your success will be assured." So said a well-known medium and late camp-meeting official to a new worker still in the early days of mediumship, and who believes that her work is a sacred calling. "So you really mean there is an inner circle for mediums?" queried the auditor, "Certainly there is," was the answer, and the first speaker's record qualifies him to testify on that point.

A friend writes: "Beaver Falls (Pa.) has passed through an experience this winter which has been the means of the society closing—one was a trumpet medium; the other a materializing medium from Allegheny. Illinois is not the only state overrun with fakirs." There is noted a rapid and remarkable increase in the number of trumpet mediums. Just connect with that incident the fact that the demand for materialization is on the decline—like some of South Water street's eggs, it is becoming stale. The Tin Horn phase is not necessarily a spiritual inflow, or overflow. Chicago has a materializing medium, who, in private is said to hold death ends all—does not believe in life beyond the grave.

Chicago Spiritualists are just now having their attention called to a new, or else a relocated, "supply house," whose quite tasty card reads: "Radium—Medium's Paraphernalia—Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear. All work confidential." Here is an opportunity to realize the melancholy aspirations of childhood; everyone can now become an angel and with the angels stand, a crown upon his forehead and a harp within his hand. At the same time he may become an angel to somebody else. No wings, but only a pocket-book required.

A letter before me reads: "You no doubt read Mr. Kidd's article in The Progressive Thinker praising up the McCoy-Chase combination going under the name of the Baldwins, from Cleveland, Ohio, who have had many exposures—yet some think them honest." Had supposed the "Baldwins" were professional showmen and at last accounts "he" was hunting for a competent female partner who would taboo all thoughts of marriage and confine herself strictly to business. A woman named McCoy, with a male partner, were features of the Island Lake (Mich.) camp the season before the last one until the first-named ran up against an examining committee of ladies and as a result no show was given and injured innocence in petticoats departed in high dudgeon. Last season the same name bobbed up at the Chesterfield camp and passed the official committee. Remember a great deal of gauze can be compressed into small compass. If your materializing medium is a woman have a lady physician assist in the preliminary examination.

Here is another quotation, "Yes, test hunters for platform workers have existed and I have known of some of the so-called test mediums using them, and if reported correct, missionaries for the N. S. A. are not exempt from said criticism." If the writer can furnish any proof of such work by the missionaries named, I will promise him that it shall be brought to the attention of the official board of the N. S. A., and an investigation made. Fakirs and falsifiers are twin offspring of selfish natures. Message mediums are not alone to blame for existing conditions, serious though they are. The greed of laymen for messages seems insatiable. How many would be content with just the output of genuine power? Who is as willing to pay the circle fee when he gets nothing as when he receives something? Why crowd our instruments to desperation? What can you expect from a sponge after once wrung dry? It must have a chance to reabsorb. The quality of the supply is often dependent upon the character of the demand. Be willing to pay the medium whether something or nothing, comes to yourself. GEO. B. WARNE.

WHAT IS LIFE?

And Is Life Worth Living?

The answer to the first will be the answer to the second question, we think.

Life inheres in every atom; no subdivision can be made that will leave any particle, however infinitesimal, without life. All is Energy (only another name for God), ready for expression, but is inoperative until impulsed to express. By expression I mean showing itself in action for achievement. The whole history of the known universe is based upon this premise, and the demonstrations of that we call nature sustain the premise.

Nature is understood as comprising all that offers itself in cosmos, and every demonstration of energy is a demonstration of nature.

Another fact connected with the above is that every atom has intelligence—exactly in accordance with its needs.

Achievement is by energy in action toward a given point; that point reached the energy either holds itself to its attained purpose for the prolongation of its usefulness there or through disintegration prepares the way for a change in usefulness. Nothing rests in absolute inactivity. In the alembic of the infinite, change is eternally going on.

The solid granite crust of our globe has never been in perfect rest. Its combined atoms have gone and are doing their work, their chemical combination, not through or by an outside intelligence, but by the principles of life or being inherent in every particle, produce constant activity which in time will change the structural compound. As it is, it is giving off every hour the results of its inherent potentialities, for no one touches a piece of granite or steps upon it but draws from its unrecognized life something of that life; no earth lies upon it that is not impregnated with its outgoings, its aural force. All plants within reach of it partake of its principles, and even the lichens which cover it draw life force from it. The air coming in contact with it is also affected chemically by it; and this is so little thought of, so little studied, but an intelligent investigation of the silent forces of nature, a seeker after the underlying reasons of things, will find these statements true; and if true of granite, it is true of all aggregations of force by whatever names they be known, or of whatever construction, even to the keystone of the cosmic arch, man himself.

This that we call life is

"Full manifested everywhere;
But templed man, in you."

Then from the analytical point of view, as shown by the granite and the comprehensive glimpse at all manifestations, can we not glean enough to bring answer to the question, Is Life Worth Living?

To begin with, it must be lived. We cannot avoid it. We cannot evade it, cannot annihilate it. We must be because we are.

But you argue the question of change. Yes, change does come, but the inference from known facts is that individual life never ceases; that the crystallization known as man, the highest type of intelligent energy, never knows any change that destroys the individualization; that ascends the scale of existence but to find that change of relation only increases power of usefulness, widens fields of expression, opens out still further vistas of opportunities and inducements to seek for more and still more, until they are justified in saying man is infinite. Good reason, then, has he for saying he is the highest expression of Deity, and this does make Life Worth the Living.

MRS. M. A. CONGDON.

Washington, D. C.

ALL FOR JESUS—DO WE MEAN IT?

A Recitation by Arzella C. Clay, of Grand Rapids, Mich.

"All for Jesus! All for Jesus! All my being's ransomed powers,
All my thoughts and words and doings, all my days and all my hours."
Thus, within a curtained window, sang a woman's voice so sweet,
While without, upon the pavement of the cold deserted street,
All unconscious in the darkness, drenched by slowly falling rain,
One (once quite as pure and tender) had succumbed to cold and pain.

Homeless, friendless, without shelter, she had wandered all the day,
Till at last in sheer exhaustion prone upon the ground she lay.
There a late pedestrian found her, stooping close her features scanned,
In the dim light turned upon her from the lantern in his hand;
'Twas a face of wondrous beauty, marred, 'tis true, by want and shame,
But the stranger bending o'er her looked in pity, not in blame.

Some one singing! Clearly, sweetly, comes the voice above the storm,
"All for Jesus!" Stooping quickly, see! he lifts the dripping form;
Up the steps he swiftly bears her, pausing scarce to think before
'Neath his touch the bell's loud summons brings the singer to the door.
"Madam, see! I found her lying fainting on the pavement near,
And just then I heard you singing so"—said he—"I brought her here."
But alas! no ray of pity shines within those starry eyes,
As the stranger pleads, "In mercy, let me in before she dies!"
"No," she said, "you cannot enter, up the street another square,
Round the corner stands a refuge—they'll receive her—take her there."
Has he heard aright, he wonders, waiting just a moment more,
Yes, she draws her silken garments round her, bows, and—shuts the door!

Shocked, amazed, the kindly stranger to the refuge wends his way,
And within its peaceful shelter soon his helpless burden lay.
Here kind women gather round her, loving hands work with a will,
But just once she moves her eyelids—shivers—gasps—and then is still.
And they stand with solemn faces silently around the bed,
While the matron softly whispers, "'Twas too late, sir, she is dead."

Yet awhile the stranger lingers, gazing on that lovely face;
Of her past, death's icy fingers have not left a single trace;
Not one mark or sin or sorrow stains the whiteness of her brow,
Whatsoe'er her life's dark secret, none can ever read it now,
But his thoughts go all unbidden to the home adown the street,
Where securely rests the singer with the voice so clear and sweet;
And the matron heard him murmur, "'Tis indeed a bitter fate!
Had she meant what she was singing would it then have been too late?"

Oh, my sisters! warmly sheltered, in your homes ablaze with light,
Know you not that souls are dying, near your door perhaps to-night?
Know you not that all around you lives go out in sin and shame,—
Lives that you, perchance, might rescue by one action in "His name."
"All for Jesus!" listen, sisters: He who died upon the tree,
Says to us, "As you have done it unto these, 'twas unto me."

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(Continued from page 2.)

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Charles Dawbarn on the Center of Creation.

THE CENTER OF CREATION.

Part Third.

The scientist now recognizes that every form is built up of units. Everything that happens is the action of a unit. Man of to-day is learning that even his thoughts are molecular, and can travel through space. The mysterious protoplasm is a collection of units, working intelligently together for a common purpose. So are our bodies, and every organ in them. We next recall as another fact that personality is merely a form, through which intelligence is telling its tale to our sense. Yet further, every form is always composed of a number of units that can be torn apart. So every personality is in its essence an uncertainty. It may stand like a pyramid, inside and outside our time life, but one day it drops apart, and the personality vanishes.

The human personality may grow hoary with age, or break up in its youth. It may march, with its units a little differently arranged, through the gateway of death, and build its home across the divide. It may boast its own immortality, and call it an eternal truth, but it is only eternal as a city is eternal, for every form is an aggregation of units, each perfectly independent. The city will remain a city only so long as new inhabitants are attracted to it, but it is built up of forms, some mere bricks, others in human shape.

Those who have cared to watch recent recorded scientific revelations must have noted the curious case of Miss Beauchamp, reported for the English and American Society for Psychical Research by a learned physician and specialist of Boston, Mass. The whole account is marvelous in every recorded detail, but the one point to note herein is the appearance of "Sally," who claimed to be a portion of Miss B. at her birth, but had been unable to come to the surface and express herself in earth life until released by the nervous shock experienced by Miss B. It happened in that case that this hidden self was a rather wicked part of the mortal lassie, who was thus the gainer by its suppression. But it might as easily have been a real good sliver off the original block. If the reader realizes that a personality can be thus broken up, he will perceive that that means that a personality cannot be eternal, and possibly may not be very lasting. Spirit Return teaches us that the personality usually or often outlasts death, but presently, if the spirit be progressive, changes until any direct talk with a mortal becomes impossible.

The writer claims as sufficiently demonstrated that the personality, of which we are so proud, is nothing but a collection of eternal and indestructible units, each of which is the only real being worth talking about as neighbor to neighbor throughout eternity. The bull's-eye may have been hit by Nature when shooting at her target, and man may have as a consequence, popped out. That only makes him the best collection of units that has yet appeared—so far as we know.

We will not dispute the Wallace contention that manhood is possibly very scarce as a celestial commodity, and that he needed very peculiar conditions before he could make his appearance, but that is as far as we care to go in that direction. Intelligence is just as much present in every other speck of Cosmos, and therefore Nature is hitting other bull's-eyes in her own way, and producing other personalities with which, in all probability, we could no more exchange thought than we can with the ant.

It is perfectly useless discussing the kind of personality outwrought by Intelligence under those other conditions. If we recognize, as proved by Mr. Wallace, that it cannot possibly resemble man, that is the end of it for us. But, all the same, these facts present us with a great thought.

There are many manifestations of intelligence, and one may influence another, even if the personality be absent. A man may pride himself on his intelligence, but if he associates with a number of others, the united intelligence is not that of his own, but something better or worse, as the case may be. And the intelligence of a city or nation is not the personal intelligence of the single citizen. It does and approves acts the single citizen would not do or approve. The influence of a great intelligence of this kind may be unseen, but it is tremendous all the same. Now when we remember that every unit in space is also an intelligence, it seems startling. When we gaze at the myriad stars forming our Milky Way, and realize their vast distance, it seems as if their presence or absence would amount to little for us. But when we remember that even the most distant has energy enough to print itself on the photographic plate we can realize that the total influx of energy must be enormous And when we further remember that intelligence is always associated with energy, and that it could only reach us combined with substance, we recognize that the combined influence upon earth life must be beyond mathematical computation. And if we further reflect that each one of those distant globes has and exerts intelligence in proportion to its mass, we realize yet more that the inflow of such Cosmic influence upon our little earth is, and must be enormous. But all the same, as we have seen, the personalities wielding such intelligence may not be able to exchange a single thought with us, any more than with the white ant, our neighbor.

The truth as the result of such studies seems to be that man must not allow himself to become disheartened by finding himself alone in the universe, as a man; or feel badly because he himself has no assured personality on which a Celestial Life Assurance Company would take much of a risk.

Still man realizes that, in some way he cannot comprehend, the united intelligence of his units is building up a grander and grander manhood. That manhood exists for him as a personality. Whatever the ultimate fate of that personality, he knows it outlasts the grave. Even if chips fly from the block at birth, or at death, it seems certain they all become once again a united whole, somewhere and at some time in the eternal history.

The personality we may meet hereafter may be fuller and grander than that of our loved one here, but we shall not cry for it to be diminished that we may recognize it. We shall accept that, and every other change that comes to us as a law of Nature. And if manhood, here and hereafter, is to stand alone so long as its personality lasts, there are enough of us, Brother Wallace included, to make our bull's-eye a Garden of Eden, and without a snake in it. Give us time enough for that and we won't complain when the unit gathering breaks up—if it does.

(The End.)

CHARLES DAWBARN.

San Leandro, Cal.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue. Star Lodge Hall.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

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PRAYING TO THE GOD OF WAR TO BUTCHER THE OTHER FELLOW.



A "sinner" who had been wrestling with his sins at the penitent form of a revival meeting, startled the assembly by jumping high in the air and shouting, "Hurrah for God!"

Alexeieff, the Russian commander in the Far East, is a rival of the jumping convert. In order of the day recently issued to the Russian troops, the military leader speaks of God as having always upheld the arms of Russia, and concludes his little sermon to the army with a characteristically military utterance: "God be with us—hurrah!" or its Russian equivalent.

The same old prayer! Surely if God took any notice at all of such blatant hypocrisies, He would be desperately tired of the whole miserable, cowardly business. Hasn't Russia millions enough of poor wretches, to offer as "food for cannon" without imploring the assistance of an unseen helper?

A more honorable prayer was that of a Scotch sailor, who was faced on one occasion by a huge polar bear. Opening his knife, his only weapon, and grasping firmly, he thought a prayer might help him, so he hurriedly uttered the following words:

Oh! Lord, I dinna' trouble ye often, but ye see me, an' ye see this bear. Oh! Lord, if ye winna' help me, dinna' help the bear; and if ye'll help neither ane nor the ither, stan' by an' see fair play, for this'll be a maist awfu' fecht. Amen.

The Israelites are reported to have found "Jah" useful in their blood-spilling, land-stealing campaigns. He worked in their favor with hailstones and thunder; stopped the "sun;" breathed poison on Sennacherib; made walls fall on armies, and turned on floods.

But there was a distinction with a difference in those days. Jah was not the only god prayed to. He was one of the crowd; he had to uphold his dignity; or Dagon, or Baal, or some other divinity would claim the victory.

Now, however, things are changed, and warring nations generally pray to the same God! Which is extremely awkward for the Deity.

Boers prayed to the same God as the British, but were defeated. Some one had to win, and the most capable army did it. It was prayer plus power; then why pray at all, for the forces of prayer being equal, it was the power which decided the struggle.

Now, here we find Russian playing the same game. "O, God, bless us, curse the Japs. We are right, they are wrong. Direct our bullets, explode our shells, sharpen our bayonets, repair our warships. God—help us! Hurrah for God!"

Is not all this business contemptible? Is it not a survival of the times of grossest savagery, when men called in the princes of the power of the air to aid them scalp each other? Surely Russia is barbarous to do such things.

The papers tell us that "many Russian politicians, among them men whose penetration and energy have often been admired in Western Europe, have addressed themselves to the Far East crisis after a pilgrimage to the shrine of the Virgin of Kazan or the wonder-working St. Seraphim. And more than one general bound for the seat of war has, before starting, been blessed with the highly venerated icon of some Russian saint, in the miraculous efficacy of which he has the profoundest belief.

"Russian officers and soldiers under orders for the front attend a service before they leave, to pray for the untimate success of their arms. Special prayers are read; the one most generally used is, "Blessed be God, holy and immortal. Have mercy upon us. Our cause is a just one; therefore, let us all pray to the Lord that He may strengthen our arms in order that we may gain a victory over our enemies,, with all their wiles."

"The service is not a lengthy one, rarely lasting more than twenty minutes. Frequently, before setting out for the Far East, Russian priests sprinkle the soldiers with holy water, and many believe that the rite renders them invulnerable, or at least goes far to protect them from bullets."

Oh! barbarous to call upon the Father of the Prince of Peace—or is it the Prince himself?—to commit wholesale murder! For surely it is nought else—"who can fight against God?"

Icons? Holy water? Virgins? Saints? Humbug! England smiles at the credulity of the Russian —— and does exactly the same when she is going to war.

Is it not time that the Father of Love was left out of this brutal sport?

Has not the day come when men should say as they take off their coats to fight, "Oh! God, we know we are breaking Thy laws of love, we know we are forgetting Thy noblest teachings, we know we cannot expect Thee to approve of our brutish conduct, but we are going to give the other lot a hiding—if we can. Oh! Father, you taught us by the example of earth's best, by long suffering, by the stripes of tyranny, that this war is the most insensate folly, that this bloodshed is rabid madness, that this cut-throat scramble for wealth is raging lunacy; but, Father, we are bent on fighting, and will fight. We do ask your help—we know we cannot expect it—"Thou art Love," but we have no time for that just now—we mean to fight, and win—if we can.

It will be long before the Archbishop of Canterbury utters a prayer like that. But Phariseeism is easy when it is well paid, and so long as a nation is inclined to endow a church for praying to God for victory for upon her arms, so long will creatures be found to waste their wind in unholy supplications to the God of Peace.—The Two Worlds.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant. —Hosea Ballou.

A man cannot have an idea of perfection in another which he was never sensible of in himself.—Steele.



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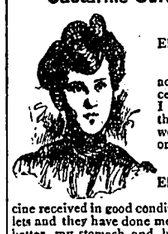
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MATTIE JOHNSON.

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Gentlemen: The box of medicine received in good condition. I have taken all the tablets and they have done me lots of good. My heart feels better, my stomach and bowels are in good condition. Cactarine is the best medicine I have ever taken.
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The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Universal Occult Society holds its meetings at No. 27 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

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do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker, and in fact every man and woman who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause is worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.

The Progressive Thinker.

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as Humanity is benefitted we need not fear for the absorption and death of our cause. But we must push along with the world's progress and mingle our truths with the business and social precepts of mankind, by spreading our literature before the world. Each can do his best and all together can do much. Scatter Spiritual Literature.

VOL. 29. CHICAGO, ILL., APRIL 9, 1904. NO. 750

SPIRIT VOICES

On the Morning of May 12, 1899.

Awakened from sleep, I heard a spirit voice, not speaking directly to me, but to other spirits who evidently held different views on the subject of reincarnation which they were discussing. This voice in clear tones took the lead thus;

"Souls are not repotted as some wiseacres put it, nor are they remodeled like old clothes; they are eternal form systems and continue to exist eternally, but, some human souls are not improved through earth life as the immanent law requires, owing to lack of congenial system reciprocity, which bars out the legal supplies needed for soul and general improvement. This condition of individual defects cannot otherwise be made good, than by the needed experiences and the quality of substance in such grades of correspondence as the immanent law calls for this condition.

"These natural facts not being understood by mortals, are not complied with in too many human lives. This then is the cause that necessitates the return of such individual souls to don another earth form through which these deficiencies can be made good and the soul thus rendered strong for its endless progressive pursuits and enjoyments.

"Individual evolution is only possible step by step in the regular order of gradations. When any grades of needed experiences are missed, the step must be retraced as above said, so that the march onward can be pursued in the legal order, nor is this rated as retrogression. It is all governed by the strict rules of progression.

"These processes frequently appear paradoxical, yet are they truly progressive and the watchword is ever onward, nor is there any loss to the individual entity. What has been acquired on one tour is to the individual's credit, and marked on his individual chart of being and all farther knowledge gained is added to this, nor is there ever a change of sex or individual self-hood. The real self or ego survives all changes and endures forever, unaltered in aught but acquired wisdom, strength and perfect individual form. This is truth."

Then another spake thus: "So be it then, but observation teaches and verifies this, that there are really millions of mortals out of system harmony so to say, thus not really in harmony with their people and things, yet possessed strong will and persuasive ability through which they seek to enlist the sympathy of others to aid them in ways and things where individual efforts can prevail to accomplish what is sought for. Is such help beneficial and permanent? Please explain."

The other answered: "No; such help is not permanent, and it is lack of comprehension of the nature of the cause or causes by the parties pro and con. The records show clearly that those who in such wise seek help and those who give it sympathetically, are persons of such diverse desires and motives, that in most cases such incongenial sympathetic associations interlock them conditionally, so that in a measure they partake of each other's natures and faults, etc., and therefore share the penalties for misconduct; and it is always shown in the records that those showing kindness to those in fault, are weaker in system strength and will power mostly, and become therefore, the sufferers for the real culprits who by their will power and cunning have gained a mastery over them while enlisting their sympathies. This is absolutely wrong, and although it is rectified later on, it is a waste of time in life's pursuits and a detriment to individual progression. If this were rightly understood, much time and trouble could be economized. Millions of mortals are crying for help, yet are not willing to learn and comply with rules of life and conduct that would insure the needed help.

"Too many mortals are depleted in minds and bodies by reason of nurturing hate toward other persons and things. This is sickness and the cure for it is a change of thoughts and motives, so that the healing balm can be inducted into the mind and mechanism. The mental or divine healer can assist such persons in this change of mind, by a change of vibratory currents directed upon them to pass through the mind and body; but persons so assisted, must have faith in such a healer and follow closely the advice that is given, otherwise permanent help is impossible. Jesus himself could do his mighty works only in keeping with this rule or law, wherefore he said so often, "If you believe" and "Thy faith hath made thee whole." Faith serves as a means to attach the outgoing soul fibres to other souls through whom strength and healing balm can be drawn from the central system or God, if you will. This insures health and is a success, as long as those superior soul relations are not broken by a relapse into former bad habits, in whch case, former ailments would also return and are, in all such cases the individual's own to suffer out. This is justice.

MRS. M. KLEIN.

Van Wert, Ohio.

A WEATHER PHILOSOPHER.

I's thankful foh de weather,
'Case when it stahts to snow,
It's sumpin' fine to think about
In summer's meltin' glow.

I's thankful foh de Augus' heat,
'Case in de winter's blast
You knows de summer's boun' to come
An' dat de fros' can't last.

I's thankful foh de weather,
Although de comfort's small,
It's better foh to git it bad
Dan not hab none at all.

—Washington Star.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

Evidence of Spiritual Unfoldment.

A Minister Rending Asunder the Shackles That Bound in a Church.

Spiritualism and Liberalism go hand in hand in disseminating truths that finally seek expression in the orthodox fold, and the result is a mental, moral and spiritual eruption that causes no end of excitement, and which ultimates finally in great good. Mr. Fisher is a magnificent specimen of manhood, bright in intellect, eloquent as a speaker, and well rounded out spiritually, and he will walk from that darkness of a heathen pulpit into the full light, joy and gladness of the freethought rostrum.

LIBERAL THOUGHT IS PREACHED AND PANDEMONIUM RULES—AN EMINENT MINISTER OF THE GOSPEL KNOCKED OUT BY THREATS WORSE THAN THAT OF THE PUGILISTS—"GOD IS NOT A SUPREME BEING IN SOME SHROUDED PARTS OF THE UNIVERSE, RULING EVERYTHING, WE MUST GET AWAY FROM THAT DOGMA—GOD IS A SPIRIT WITHOUT FORM OR PARTS, AND THEN THE PIOUS MEMBERS RAISED HELL, AS PRESENTED BY THE CLEVELAND LEADER.

A tempestuous pastorate, of less than five months, came to a dramatic end at the Franklin Avenue Congregational Church, yesterday morning, when Rev. J. Alford Fisher attempted to preach his farewell sermon.

Rev. Mr. Fisher, whose subject was "Liberty," had fairly entered upon his discourse and had repeated some of the utterances that had led the church deacons to request his resignation a few days ago, when Deacon Thomas Henderson arose and requested the pastor to cease talking. Previous to this, the words of Rev. Mr. Fisher had moved about half of the audience—his friends—to applaud him.

A Sensational Scene.

This precipitated the scene that followed. There was applause, mingled with hisses and cat-calls; part of the audience arose, some attempted to leave the church, others rushed forward to the pulpit. Members of the congregation became engaged in wrangles over the situation; some deplored it, others supported the minister; some shook his hand and gave words of encouragement, others denounced him.

Amid the confusion Rev. Mr. Fisher stood the victim of mingled emotions. He waved his hand and sought to restore order. At length he compelled quiet, and brought the service to a close, while many were still asking him to go on with his sermon.

Rev. Mr. Fisher is not orthodox. He does not claim to be. His defense is modernism. His congregation learned this several Sundays ago. At once he had opposition from the orthodox members of his church. They could not listen to a man who believed that God did not exist, in person and in fact, as a supreme being. One who did not believe in the Bible in toto and literally was not to be countenanced in the little brick church at the corner of Franklin and Waverly avenues. The members began to talk. The deacons shook their heads. At first there was an awakening, then meetings, then action. There was, however, a division of sentiment. The new preacher found friends and followers. The friends argued, then pleaded. Ill feeling sprang up. The opposition, being in the majority, finally took action. Rev. Dr. Fisher, who came among them last November, was asked to resign. The situation was laid before him. His resignation was tendered last week.

Liberty," His Topic.

As a farewell sermon the minister announced that on Sunday morning he would discuss "Liberty." The subject was strikingly significant. There was a good attendance at the morning service in consequence, about 300 persons being present.

There was a general feeling of suppressed anxiety and expectancy.

Rev. Mr. Fisher conducted the opening sermon as usual. The choir sang, the congregation repeated the Lord's prayer, the collection was taken, the Scripture lesson read, prayer offered, and the text announced. The text was Second Corinthians iii. 17—"Where the spirit of God is there is liberty." After the reading of the text there was a solo and the minister began his sermon. There was a rustle among the congregation. The people sat up straighter.

"Liberty" was the first word of the sermon by the pastor, "liberty—that beautiful child of the ages," Rev. Mr. Fisher continued. "It is the spirit of everything; it is the man. God is not a supreme being, in some shrouded parts of the universe, ruling everything. We must get away from the dogma. God is a spirit, without body, form or parts. We must worship him in the spirit and in truth. The child of the twentieth century has pictured God as some being in a remote part of the universe, thinking, ruling, watching.

"In the Christian world there is not liberty. If a man does not follow and conform to the shibboleth of the church, he is not recognized and is restrained, and enslaved. 'Man's inhumanity to man' has made countless thousands of slaves. We know what political liberty costs. Blood flowed as water in the civil war. He who binds the body in slavery is not to be compared to the man who shackles the mind and says you must think as he thinks, and say as he says. I would rather be the humblest peasant and live in squalor, but think for myself, than to be the highest potentate in the church and be a slave to its doctrines.

His Views on the Bible.

"Many of our orthodox friends swear by the Bible. They read it and believe it from cover to cover, every word, every punctuation. There was a religion long before the Bible was written. Christ never wrote a line nor a word of the Bible. He had nothing to do with it. Its adherents say you must believe every word in the book or you will be damned. As for myself, I would rather be damned.

At this point the suppressed feeling began to take form and there was no restraint. People fidgeted in their seats.

"What I want is liberty," the minister shouted. "You can talk about your LL. D.'s, etc., but what I like best is the plain m-a-n, man. I say to the church, 'Prove you have the truth before you compel me to utter your shibboleth.' I am sure I would be damned if I believed in some of the doctrines of Luther, Wesley, and Knox. The quicker some of the men that are now in the church get out of it the better it will be for the church."

At this there was applause by the friends of the preacher. As soon as the commotion had subsided William Faragher, the sexton of the church, accompanied by his wife and Mrs. Hall, who was sitting in a rear seat, arose. The women picked up their wraps and walked out of the church. The audience were disturbed and were looking back. There was a considerable movement and it looked as if others would walk out, but no more did. Mr. Faragher hesitated but a moment and walked to the front of the church. There he held a conversation with Deacon Henderson, in which he requested the deacon to make a protest in behalf of the members. This conversation directed attention to that portion of the church. The minister stopped in his sermon and, facing the two men, asked:

"Is there any trouble, gentlemen?"

Mr. Henderson arose to his feet.

"In behalf of the manly men and the decent women of this church," he began, "I want to protest against the sayings of this man."

Excitement Was Intense.

"Sit down, sit down!" shouted Deacon John McKay, from across the room.

"Sit down!" shouted a red-faced man.

"I will not," Mr. Henderson answered. "This man," pointing at Rev. Mr. Fisher, "came here as a lie and a fraud. He came upon his good looks." Poor fellow, I am sorry for him. He should be in an insane asylum. He was asked to leave this church because he is not a man. He has no mind; he is unkind and unbearable. He stands here and insults the men who built this little church."

"Sit down, sit down, keep still!" were the shouts hurled at Mr. Henderson. But he continued, and pointing his finger at the minister said: "You are a disgrace; a disgrace to the membership of this church."

"Now let us show liberty and a kind spirit," said the minister, speaking for the first time. Facing the congregation, with his arms folded and looking Mr. Henderson in the eye, he had heard the charges of the deacon.

"I believe that under the circumstances it would be wiser to here end this sermon, which appears to be so offensive to some. I take it there will be no services to-night."

"There will not," said Mr. Henderson.

"Brethren, I will not attempt to continue the sermon, but I would be glad to meet you all before I leave." The minister stopped.

"Go on, go on," came the appeal from various parts of the church.

"No, no; stop, stop!" shouted the opposition.

"Go on, go on!"

A part of the congregation arose. Some pressed forward, others walked toward the door, but they did not pass out. Members became involved in heated arguments. The situation was intense and feeling was high.

The Minister Speaks.

"Brethren," and the voice of the minister rang out above the tumult. "I want to meet you before you leave. I want to shake your hands and give you god-speed. I want to meet my friends. I wish they would come forward. Deacon Henderson said I am a lie and a fraud, and that I imposed myself upon this church. I want to say that I came here upon the recommendation of good men, and those recommendations were accepted and I was accepted. I was recommended by President Bradley, of Grinnell; President Northup, of the University of Minnesota; Rev. Dr. Cox, of Bethany Church, New York; by Rev. Dr. Creegan, head of the American Missionary Board; Rev. Dr. Peniman, of the Ravenswood Congregational church, Chicago; Rev. Dr. Morgan Wood is my friend. He recommended me, and there are scores of others."

"You are too far ahead of them; that's the trouble with you," shouted some one from the middle of the church.

"Morgan Wood is an advanced thinker and preacher," said another.

With this the disturbance came to an end, as did also the services. For several minutes Rev. Mr. Fisher remained at the pulpit shaking the hands of his friends, and receiving their congratulations and assurances of support. The opposition were at the rear of the church. Conversation and argument took the place of shouting and hissing. Ten minutes later the church was emptied and closed. Rev. Mr. Fisher went to his home. He pleaded with his friends to make little of the incident.

Rev. J. Alford Fisher was born and reared in Philadelphia, Pa., and comes from one of the old families of that city. He was taught the Heidelburg catechism in the old Reformed Church. When sixteen years of age he was forced, against his will, into the ministry. He attended the Pennsylvania State Normal School, and became a teacher. Later he attended Colgate University, at Hamilton, N. Y., and the Chicago University, of Chicago. Although he began preaching when sixteen years of age, his first charge was at Dwight, Ill., in 1888.

He immediately attracted attention, and went to Plymouth Church, of Omaha, Neb. In 1896 he succeeded Rev. Dr. Scudder in one of the prominent Brooklyn, N. Y., churches, where, with the exception of one year during the illness of his wife, he remained until he was given the Cleveland charge last November.

"I would not accept another pastorate," he said to a Leader reporter yesterday, "although I could not get one now, after this has occurred; but I do not want a pulpit. I shall now enter the lecture field.

"My household goods are partially packed, and we shall move to Oberlin at once. I will make that my home, and educate my children in Oberlin College."

Rev. Mr. Fisher has prepared four lectures. They are: "Looking for a Man," "Liars, Sweet and Bitter," "Power of a Smile or Laugh and the World Laughs With You," and "Tramps, Cranks, and Dudes." He will lecture under the management of the Ridpath Lecture Bureau, of Chicago.

SPIRITUALISM AND JOSEPH SMITH.

A Letter From the Editor-at-Large to the Kansas City Star.

Editor Kansas City Star:—I presume you will allow the other side to present its views on a question which deeply affects at least three millions of believers in the doctrines of Spiritualism.

Mr. Stead may be somewhat erratic, but his honesty and courage in attacking what he believes to be wrong, and defense of what he has come to take as truth cannot be questioned. His fearlessness has at times brought even imprisonment. Nor can the brilliancy of his thought or the prescience with which he has forecast the future be otherwise than given the high praise he merits. In a daring moment he investigated spiritual phenomena, and found that his hand was moved to write without his thought or control. It wrote messages purporting to come from "Julia," a spirit, who in this life had been dear to him. This spirit gave answers unknown to him, and told him of events he know nothing of. The article in the Star gives an explanation of this as follows:

"Had Mr. Setad been of a scientific turn of mind he would have known that the phenomenon he described was familiar to psychologists as 'automatic writing' and that his 'spirit' was superfluous. The explanation is merely that the subject is in a semi-hypnotic condition in which parts of the brain manifest an activity independent of the general consciousness. In some unexplained way the rebellious brain cells are able to conduct themselves fairly rationally and dig up all sorts of forgotten ideas and impressions. Mr. Stead had undoubtedly secured, years before, the information of which his hand availed itself in answering questions, but he had forgotten it."

This theory is another form of Dr. Hudson's "subconscious self," and Prof. Quackenbos' "transliminal" self. This theory is as yet only an hypothesis, a speculative guess. It is assumed to have been demonstrated, when there has not been an attempt at demonstration. It does not even meet the requirements of a "working hypothesis," for it fails to harmonize the facts which it attempts to unitize.

That there is an "unconscious self," beneath the everyday conscious, that is infinitely keener of memory, and understanding than the conscious mind, may serve as an explanation, but is against the decision of common sense. If it were true, the best self is for the most of the time dormant and useless, and it were better if this lower being were at the front. Mr. Stead is one of thousands who write in the same way. He is capable and his opinions on other matters are quoted far and wide, why is he incapable of arriving at a correct conclusion in his own case? He was not in a "semi-hypnotic condition," as this writer understands that state, but himself, perfectly conscious in all his senses.

Of course it is easy to explain phenomena by a combination of assumptions, as that tae "automatic writer," is a "semi-hypnotic," and writes only the ideas "undoubtedly secured years before," but that he has laid away such ideas is an unproven assertion, and until it is proven the theory is valueless, and it is a gross misrepresentation to say that it is "scientific."

The phenomenon called automatic writing, is not "familiar to psychologists." It was unknown until presented by Spiritualism, which gave it its name and forced it on the attention of the so-called psychologists. The investigation of these psychologists has been intensely partial and with the object to prove its non-spiritual origin by any means which gave the least prospect of success.

It must be acknowledged that thus far they cannot boast of having settled the question. If Mr. Stead were alone, we might conclude that he was mistaken. He is not alone. There are thousands of others, some of whom far exceed him in the messages written. For example, take Mrs. Underwood, author of a work standard among Spiritualists, "Automatic Writing." She is a highly cultured literary woman. Her husband an agnostic philosopher, lecturer and editor. She found by experiment she had this gift. She and her husband held seances, they two only being present. Her hand moved and wrote answers to questions on philosophic, religious and scientific subjects, most profound, gave messages from various spirits, in their characteristic style and exact handwriting, with dates, names, etc., which she could not have ever heard or in any way known. The book contains these answers, messages, and specimens of hand-writing, a close study of which must convince an impartial reader that their spiritual origin is the only tenable explanation.

As for the connection of automatic writing with Mormonism, it certainly has the merits of originality, and to those who have studied Spiritualism and made themselves acquainted with the life of Joseph Smith, it seems farfetched and unwarranted. The writer says:

"All of which is merely incidental to the modern explanation of the Book of Mormon. Briefly this is that Joseph Smith partially hypnotized himself by gazing into a crystal—which he called 'Urim and Thummin'—and that he dictated the book precisely as Mr. Stead wrote the answers to questions under the influence, as he supposed, of the spirit, 'Miss X.'"

Is there the least evidence that Smith ever used a "crystal" or was self-"hypnotized," or wrote "automatically?" There is none whatever. The most authentic statements have been made and substantiated as to his manner of writing.

According to the writer of the article under review, Smith was grossly illiterate and an epileptic, facts which as he admits, "have always made the explanation of the Book of Mormon rather difficult." But he adds: "Smith was epileptic and so easily liable to go into trances." And more, "the handwriting of some of the 'revelations' which he wrote himself suggests the characteristic type of the semi-hypnotized person."

Those who have investigated the trance state and epileptic, well know that the two are the antipodes of each other. Epilepsy is a strictly organic and functional ailment, and there is a total suspension of the intellectual processes, while the trance is one of intense activity. If Smith was an epileptic he could not have been in trance or even made approach to that state by self-hypnotism. I have been in intimate contact with the movement known as Modern Spiritualism almost from its advent. I have examined messages given automatically by a great number of persons, yet I have never recognized anything in these voluminous writings suggesting this "characteristic type of the semi-hypnotized person." What is it? It would be interesting to have a clear description. It would be an addition de novo to psychology. I have seen hundreds of these writings and compared them with the handwriting of the persons, from whom they professed to come as spirits, and in most instances, they were so alike as to be indistinguishable. Even to the spelling and use of capitals the similarity was preserved.

I have had many communications, articles for publication and volumes written by my own hand, which, whatever may have been the moving power, I am as certain, as of my existence, did not come from my sub-conscious self.

The claim of spiritual origin may be denied, but thus far it is the only explanation that explains.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

Suffering should leave a legacy of ability to sympathize.

Men of shiftless habits are never of immovable character.

It is no use singing "sunshine" if your life is all moonshine.

The true man never lets his living stand in the way of his life.

No good is found in a difficulty by the man who crawls around it.

A little vim in religion is worth a lot of vision.

Heart keeping is the secret of happy housekeeping.

The self-conceited are bound to suffer from solitude.

Justice is the constant desire and effort to render every man his due.—Justinian.

PLEA FOR PURITY.

THE TRICKING ELEMENT IN OUR RANKS CONSIDERED.

One Way Pointed Out to Eradicate the Weeds That Have Taken Root in Our Cause.

James L. Dow, in No. 747 of The Progressive Thinker, brings to the front a very important subject in his article on fraudulent manifestations. His logic is excellent and the remedy which he offers would be very effective if applied. There is but one obstacle in the way, and that is that Spiritualists are a great deal like Christian Scientists—they will not apply the remedy.

There is no problem before Spiritualists at the present time more fraught with consequences than the elimination of fraud from our ranks. In fact, no religious organization of whatever name or nature has ever had a problem before it of such vital importance to its future welfare as the one we have now to consider.

When dealing with frauds it must be remembered that their most lucrative customers are those who are just beginning to investigate our phenomena, but who understand practically nothing of our philosophy. This makes it difficult to abolish dark circles by warning investigators not to patronize them, for, as a rule, they consider it all fraud when they begin to investigate, and later go to the opposite extreme and accept everything as genuine, or else retire disgusted.

If investigators would first study the philosophy of spirit-communion and then investigate as to its truth they would not hunger so much after the marvelous, and there would be far less chance for the frauds to wax fat.

But instead of this the ordinary investigator does not understand the first principles of mediumship. He wants astonishing phenomena, and he gets it—but not through spirit power. Spirit phenomena are far less sensational and far less certain than the imitation. THE INVESTIGATOR, WITH FEW EXCEPTIONS, NEVER SEES A SPIRITUALIST PAPER OR BOOK, AND—REGRETABLE FACT—SOME BECOME CONVINCED OF THE TRUTH OF THE PHENOMENA, BUT NEVER STUDY THE PHILOSOPHY, AND THESE ARE THE ONES WHO UPHOLD THE FRAUDS, and prevent the more philosophical Spiritualists from bringing to a succesful culmination their efforts to cleause our ranks of the derogatory fiends who, while they may occasionally make a gullible convert to our cause, yet drive away dozens for every one they bring.

The evils of fake mediumship have been made plain to every thinking mind, what we now need is concerted action and a systematic plan to drive once and forever these CRIMINALS from the path of earth's grandest religion.

Every medium, whether for physical or mental phases, should be obliged to undergo a strict examination by a committee of "fraud hunters" appointed by each state association, and approved by the N. S A. Let this committee be composed of Spiritualists of good standing, who have never posed as mediums for lucrative purposes, and who have by long investigation become well versed in the methods by which fraudulent manifestations are produced, and also in the conditions required for the production of genuine phenomena.

Then, let all true Spiritualists petition to the proper officials for the passage of laws to prevent any medium not endorsed by the N. S. A. from holding circles or meetings for the presentation of Spiritualistic phenomena, charging an admission fee therefor. Thus, and thus alone, can Spiritualism be made the perfect religion that it should be, for when the frauds can no longer charge for their work, they will soon cease to attach themselves to Spiritualism, while the genuine mediums will be far better paid for their work than is now the case.

Such an ordinance will also have a tendency to prevent undeveloped mediums from going before the public before they are amply qualified to give convincing manifestaitons, although they would be at liberty to give their services free and in that way grow proficient in the practice of their gifts. Thus the unsatisfactory mediums who obstruct rather than aid the advancement of the cause would be kept in their proper places instead of coming before the public before they are capable of giving convincing evidence. It would also prove to the world that Spiritualists are not upholding fraud, but that we are earnest in our desire to make Spiritualism an exemplary religion. But while Spiritualists endorse those who are afterward proven to be frauds, the skeptic cannot help but surmise that the remainder are also frauds.

Investigators, and old Spiritualists as well, will continue to patronize dark circles and materializing mediums of uncertain quality until we strike at the root of the evil and compel all mediums to be up to a certain standard before they make mediumship a business. Then Spiritualism will be what it should be—a respected, influential power in the realm of religion and morals, and science as well.

GEO. B. FERRIS.

Grand Rapids, Mich.

The idle man is the devil's cushion.—Bishop Hall.

It does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets.—American Sentinel.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with.—Drummond.

He who rebels against conscience ruins character.

Man alone is and shall be our god.—Feuerbach.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

MATERIALIZATIONS.

David Haynes Gives His Experience as Follows with Helen V. Fairchild, Having First Carefully Examined all the Conditions and Finding No Loophole for Fraud.

At one of her seances, the medium standing at least eight feet from the cabinet, said:

"Mr. Wetherbee, your daughter is coming to see you," and immediately the curtains of the cabinet, that we had thoroughly examined a few minutes before, parted and a little girl, seemingly about eight years old, walked out in plain view of the circle, and it was light enough to read the common print of The Progressive Thinker. She walked to her aged father and mother and took a hand of each in her own, and talked with them of her home in earth life, which she had left forty years before, and told them of her brother who had gone to spirit life after she had. All she said to them was confirmed by Mr. Wetherbee to me after the circle.

The medium said to a man sitting at the right of me, "Senator Morrell, your daughters are here to see you." She led him to the center of the circle and the curtains parted and three young ladies walked out of the cabinet, and went up to their father, kissed him and he them, and the tears coursed down his cheeks as they talked of their once happy home on earth before consumption claimed them for its victims one after the other.

Mrs. Fairchild sat an empty chair in the midst of the circle and came to me and said: "Mr. Haynes (how did she know my name?), your little daughter is coming to you," and as I took the chair the curtains parted and the only little girl my wife and I ever had walked out in materialized form and came to me, putting her little hands in each of mine, and said, "Papa, I am very glad to come to you. This is different from anything we knew about when I went to spirit-life from Hartford by scarlet fever one Sunday morning when I was a little four-year-old girl. I am sorry for brother Charlie that he lost his health after he had worked his way through Yale College without any help, and had worked up to a good position as teacher in New York, and made many friends, and had a nice wife and little two-year-old girl, and life looked bright to him, and then to have the cough come on him and have to leave all his kind friends and give up his good position that he had worked so hard to gain, and have to take his wife and little girl and go 2,000 miles to Colorado Springs to save his life from consumption, and with little prospect of ever coming back in this life; it was hard for him; give my love to him when you write to him; tell him it will be all for the best. Give my love to Danie (the other brother that was a small boy and dangerously sick when she left mortal life, but had since she passed on grown to man's estate, and has been secretary in a bank here in Middletown for the last 20 years), and mamma," (Amanda, as she used to call her mother in her earth life.)

As I was clasping those little materialized hands in mine with all the love of a father for the only little daughter I ever had, she could hold the form no longer, and gradually settled down to the floor, dematerializing as she went, in plain sight of us all.

I would like to ask doubters of true materialization, who had a greater motive to learn if that was the truth, or all a fraud, than the father of that little girl, and do you think that being in my normal condition, and on the alert to detect any fraud that I would not have held on to those little hands had they been those of a confederate, and beside, how did that little form that stood before me, and whose counterpart had laid in its little grave over a hundred miles from Boston, where we then were for, 20 or more years, have those minute facts concerning that brother and what had transpired after I shook hands with him, as I then supposed, for the last time, in this life, a few days before I went from here to (Middletown) to Boston on business, and quite unexpectedly had that experience with the medium, Mrs. Fairchild, and when the little spirit form said, "Tell him it will be all for the best."

It is now susceptible of proof, as that young man, my son, has written me at least once a week from Colorado Springs for the past eighteen or twenty years, and I usually get his letters every Monday morning and write him every Sunday. This, longer than I intended narrative of facts, can be tested if desired, as his name is Charles W. Haines, and a foremost lawyer and a member of the Bar Association at Colorado Springs; office at rooms 64 and 65 Bank Block, and P. O. Box 46. I had several other very strong tests of the Truth that materialization is real in several of Mrs. Fairchild's circles, while in Boston years ago. She has been in New York, California and Australia, and her home is now in Denver, Col., and continues to demonstrate the truth to those really honest in seeking for it.

Thanking you for your efforts to spread the Truth and doing missionary work with The Progressive Thinkers as fast as I get time to read them, I remain ever,

Fraternally yours,

D. H.

Middletown, Conn.

Respectability may be quite different from righeousness.

He who loses no love for others loses all life for himself.

Platitudes against sin are as harmful as applause for sin.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

A Notable Defense

THE DARK SEANCE DEFENDED WITH CONSUMMATE SKILL.

Notable Examples Where Spirits Have Materialized, From Forty to Sixty Appearing in an Evening, and Writing Over Five Hundred Words in a Minute.

To the Editor:—An article appears in No. 747 of your enterprising and excellent paper, the purpose of which is to set forth the reason for the decline of spiritual organizations. The writer seems very anxious to see the cause of Spiritualism advancing, in which he has the sympathy of all Spiritualists.

He specifies four things necessary for its advance that must be maintained. The first is: "To teach and prove that mankind has an intelligent, conscious existence after the change called death." This being granted, the second is: "To teach and prove that those who have passed through that change can, and do communicate with those still in the flesh in an intelligent and reliable manner."

In regard to this he says: "They must satisfy the inquiring mind that they are honest." To whom "they" refers is not quite clear unless it be the mediums, as appears below, for he tells us:

"THERE ARE VERY FEW COMMUNITIES IN THIS COUNTRY THAT HAVE NOT BEEN VICTIMIZED BY FRAUDULENT AND UNPRINCIPLED MEDIUMS."

How fraud can injure truth, it is hard to conceive. It is said that hypocrisy is a compliment paid to truth; so fraud is a virtual confession of the genuine which it assimilates. He tells us that "Hundreds of fraudulent mediums all over the country have been exposed who were receiving the patronage and moral support of Spiritualists; and I am sorry to say that most of them have been exposed by outsiders." This is rather hard on the Spiritualists, that outsiders should have to come to the rescue and protect them from fraud.

It seems that the organized societies are perpetrating these frauds, or are particeps criminis in them; for he says: "A large number of mediums who are showing through the country under the auspices of the spiritual societies, at the different places where they hold their seances, are producing the phenomena by fraud."

If the phenomena can be produced by fraud, how can we tell the difference?

Again, the writer says:

"There is no sense or excuse for Spiritualists upholding and supporting fraudulent mediums, and thereby bringing disgrace upon the whole cause."

If there is no sense in it, and it is carried on to such an extent, then there is no sense in Spiritualists. There is no doubt of the honesty and sincerity of the writer; but it seems that his feelings are so wrought up to a pitch of indignation in his zeal for the cause, that his imagination has been called to his aid.

But his greatest grievance is: "These fraudulent mediums have so disgraced the cause that at the present day Spiritualists have no social standing among the better classes."

That is to say, because some persons claiming to be mediums have been proved to be frauds, "thousands who believe in the fundamental principles of Spiritualism are found connected with the various churches throughout the country, for the reason that they do not want to be socially ostracised by the better classes of the community."

Our friend wants the Spiritualists to have a better standing, and he thinks that concealing the truth for the sake of popularity is nothing wrong.

If Spiritualism were as popular as the churches the people would tumble over one another to get into its ranks; but this throng would be for popularity, and not for the sake of truth which is not to be served, nor is the cause advanced by popularity.

But it is the dark seance that fills the writer with indignation. In his opinion it is the bane of the spiritual cause. It is an old and accepted saying that "Men love darkness rather than light because their deeds are evil," and this sentiment is associated with all things done in darkness. He who objects to the dark seance must be able to tell all about light; as darkness being the absence of light, light must be necessary to the production of all spiritual phenomena.

Light is both a mechanical and a chemical force, and always acts on some form of matter. The photographer goes into a dark room to develop his plates, but that does not prove that photography is a fraud. Spiritual phenomena have their rise in the action of spiritual forces whose vibrations are infinitely more rapid than are those of light—too rapid for physical sight, and wherever light is, its vibrations being material, overcome the spiritual vibrations when coming in contact with them. At all events, except in rare cases, conditions made on the material side of life have not been sufficiently favorable nor strong enough to overcome the grosser material force of light. Because of the lack of knowledge on this subject, many false conceptions are entertained. He asks: "What has been the cause of Spiritualism getting this undesirable reputation?" He attributes it to dark seances.

He now asks: "Has not a large majority of cases where an attempt has been made to see whether the phenomena produced in the darkness were fraudulent or genuine, proven to be fraudulent? Has there been any, or many, of these cases proven genuine?

The answer is that all I have attended, which have been many, except one so-called materializing seance, and that was easily detected, were genuine manifestations, and so far as I know this is the experience of many Spiritualists with whom I have conversed on the subject. He says that:

"It is the next thing to impossible to get strictly test conditions in a dark seance."

On the contrary, it is the easiest thing in the world to get test conditions especially in materializations.

IF THE MEDIUM REFUSES ANY REASONABLE TEST YOU MAY BE SURE THERE IS TRICKERY ABOUT IT; AND NO HONEST INVESTIGATOR WILL GO ANY FARTHER WITH HIM; but if he willingly and cheerfully submits to any reasonable test, there is ample opportunity to put the matter beyond any possibility of fraud. The cabinet is open for free inspection; there is no place for concealment of masks or drapery; the medium is willing to be disrobed; there is no possible chance to get into or out of the cabinet without detection, and no possible entrance by anyone into the seance room without being noticed, and the room outside of the cabinet is light enough to plainly distinguish faces and forms in every part of it. The medium is sewed to the carpet, and to the curtain in the back part of the cabinet; his coat sleeves sewed to the knees of his pantaloons and his hands filled with soot, making it impossible for him to get out of the cabinet without breaking loose from his bonds which always remain unchanged. Other tests equally crucial may be applied.

And now come from the cabinet in rapid succession all the way from forty to seventy-five spirit forms, male and female; the latter arrayed in dazzling white, giving names, and are recognized by those to whom they come, and conversing with them; some write with a degree of rapidity of FIVE HUNDRED WORDS IN A MINUTE; write long messages on a typewriter, and do many other things equally marvelous. Portraits are painted in oil on canvas, with the most exquisite skill in from five to seven minutes, without brush or pencil, besides many in crayon recognized by the visitors.

In this brief review, it is not possible to note all the objections the writer sets forth. He leaves the impression that Spiritualism is liable to be swamped, or at least degraded below respectability by "being flooded with fraudulent mediums who are supported by Spiritualists." Much of the fraud has its rise on the spirit side of life. The only criterion one has is his reason; but we know so little about conditions for truthful communications, that we are often misled, which a better knowledge would correct. This cry of fraud leaves the impression that it is a very dangerous thing, and that Spiritualism is tainted with it; and therefore it can not be respectable.

E. J. SCHELLHOUS.

AN EXPLANATION.

It Relates to the Members of the Fox Family.

To the Editor:—I will endeavor to explain the discrepancy between my statement in your issue of Jan. 9, and page 30, in the Missing Link, that our friend, Chas. S. Lamb, of Michigan, refers to in your issue of March 26. Mr. E. E. Lewis, an educated gentleman residing in Canandaigua, N. Y., heard of the phenomena occurring at Hydesville, he was impressed that it was a matter of sufficient importance to investigate, and accordingly went to Hydesville, reached there April 11, interviewed the mother, the father, the son and brother and many of the neighbors, had it signed by them, and early in May, 1848, Mrs. Ann Leah Fish visited Mrs. Little, his neighbor in Rochester, was surprised when Mr. Little brought in his house a proof sheet of the pamphlet of said statements, it being the first Mrs. Fish had heard of what was occurring at her parents' at Hydesville. This pamphlet was considered so correct, that it was copied in the Missing Link, except the paragraph which gave a positive clew to the ages of Margaret and Cathie, which we found Mr. Lamb admits is, or may be correct. Mrs. Underhill, like many fine ladies, tried very hard to conceal her age, and it is not likely she would give it more than it really was, and at one interview, without my asking, stated that she was 20 years older than Margaret, and then went on to explain why, that her father, was angry at her mother, for asserting her rights in family matters, and went away for about twenty years, sent money home by mail or messenger to support the family, and during this absence he became addicted to the excessive use of liquors; not a prostrate drunkard, but kept his system saturated with it. After being away some 19 or 20 years there was a reunion, and Margaret and Cathie were born after the reunion. The plate on Mrs. U.'s coffin did not give her age. The monument in Greenwood Cemetery, Lot No. 13,594, Sec. 172, Lawn Path, does not give any clew. The burial certificate says 72. Some months after her statement as regards age, talking with Margaret, without my saying what Leah had said, also stated there was about 20 years difference between herself Leah. It is not at all likely if Leah was only 10 or 16 years older, she would have said she was 20 years older. I remember her saying at this interview, "Neither my husband nor adopted daughter, Lillie, know exactly my age. I only give it to you approximately. The main object of this interview is to show how my sisters came by their intemperate habits." She thus said, "My impressions are that I shall depart for spirit realms long before you, and then you can publish what I give you, if you choose."

The exact age of Mrs. Underhill is of little importance, the valuable lesson given humanity by Dr. Franklin and Dr. Fay, and kindred spirits, though their instrumentality is of great importance, and millions so regard it. In the near future I will explain how I was chosen to hear the minute history of this family,

Yours fraternally,
TITUS MERRITT.

DISCONTENT.

A man in his carriage was riding along,
A gayly-dressed wife by his side;
In satins and laces she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed,
The carriage and couple he eyed,
And said, as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give my wealth for the strength and health
Of the man who is sawing the wood."

A pretty young maid, with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage, the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

—Truth Seeker.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

Loyalty to others must characterize one who aspires to reach any of the higher standards of success.—John De Witt Warner.

THE REVIVAL OF LEARNING

Did it Begin in Italy After the Fourteenth Century, and in England About the Year 1500.

"The Rise of English Culture," by the late Professor Edwin Johnson, M. A., a book of 637 pages, is now published by Williams and Norgate, London, and by Putnam's Sons, New York. The principal previous works of the author are "Antiqua Mater," 1887, "The Rise of Christendom," 1890, and "The Pauline Epistles," 1893.

"All the mass of references have been verified by a competent librarian," says the widow of Prof. Johnson in a letter to me, and she adds: "Whoever may differ from the conclusions cannot be other than astonished at the enormous amount of reading gone through by the author."

The scholarship and competency of the author cannot be questioned. He was the son of a Congregational clergyman. Being a studious and thoughtful boy and under influences of a Puritanical cast, he drifted, scarcely knowing how or why, toward the pulpit. One of his tutors in training him for the ministry was Dr. William Smith, Johnson won three scholarships and took his M. A. degree in classics at the London University. Years afterward the aged Dr. Smith wrote of him as one of the most distinguished pupils he ever had. One of his college friends writes: "Few men were so deeply loved and respected at college as Edwin Johnson; for while he was always an original and daring thinker, he never willingly wounded the susceptibilities of those who differed from him.

He became a pastor at Forest Hill, near London, in 1865, and later at Boston, Lincolnshire, in 1870, where he preached for nine years. In 1879 he was appointed Professor of Classical Literature by the council of his college in London. Henceforward he became a constant worker in the British Museum and other libraries. After eight years he was left free to devote his whole attention to literary pursuits. He then began his great work of research into the origin of Christianity. The first result of his inquiries appeared in his "Antiqua Mater," published anonymously. A copy of the book was sent to me by J. M. Wheeler, of the "Freethinker," who requested my judgment upon it. I answered, "Good as far as it goes." The unknown author was not yet "out of the woods." He soon became convinced that the actual writers of Church and Gospel histories were not ancient.

Canon Westcott had remarked of St. Jerome that he seemed to write in a sixteenth century" manner. Professor Johnson became convinced that nearly all of the writers belonged to that period.

"The Rise of Christendom" was treated by few with the consideration it deserved. The historian, Froude, read it with the closest interest, and asked the author to call upon him, which he did, and a correspondence between them followed. A few in America appreciated the work, and regarded it as one of the century.

"The Pauline Epistles," a later book, of 152 pages, has had a fair circulation. I have read it seventeen times, and "The Rise of Christendom," 510 pages, thirteen times.

And now I proceed to state some of the author's startling affirmations, Many of them have appeared in his prior publications. I give them as far as practicable in the exact language of the writer:

At what epoch was the chronological scale, Anno Domini, laid down? I point to the Era of Publication, about 1480 to 1520; it was not known to general scholars about 300 years ago.

I have not been able to ascertain when the important abbreviation A. D., or A. C., came into use, but it was hardly before the sixteenth century.

I fail to trace the principle of Justification by Faith beyond Luther; it is in fact the innovation of his time.

There was no talk of John Whitecliff and his connection with Bohemia until the eve of the great Schism, and no talk of either of the "Wiclifs" until the reign of Henry VIII. (1509-1547). The name allegorical and ideal, significant of a strong body of reformers in certain colleges and religious houses.

Hallam (177-1859) finds that in Italy the ignorance was very great in the middle of the fourteenth century, so that "a man, supposed to be learned, took Pluto and Cicero for poets."

Petrarch (alleged to be of the fourteenth century) was "the first real restorer of polite letters," the aspirant after pure Latin.

Hallam ought to have seen how slight were the grounds for crediting the existence of the writings of Petrarch long before Erasmus. Not a book from the library which Petrarch is said to have collected and to have left behind him, has come down to us.

The belief that classical learning revived in Italy toward the end of the fourteenth century is vague guesswork eked out by invention.

The Latin Bible texts show a gradual improvement in the acquisition of that language, and the best "historic compositions" of the monks all date from the late fifteenth and early sixteenth centuries.

Among the incredibilities copied by Hallam is the story of Italian universities founded in the fourteenth century and immediately dying out; of decrees for the establishment of professorships of Greek and Oriental tongues, which "remained a dead letter;" and the existence of some ten persons in Italy who could read Homer in the time of Petrarch.

There was no Greek in Western Europe during the Middle Ages. Our chief authority, L. Arctino, says, in an oft-quoted sentence, that Greek had been lost in Italy for 700 years; in other words, 700 to 1400.

The monks, according to the testimony of their own writers, were profoundly ignorant and indisposed to learning at the end of the fifteenth century.

That a solitary monk here and there took it into his head to write history, when there was no class of readers or listeners to appreciate it, is one of those absurdities which, well considered, leads to the detection of the whole system of fiction.

It is probable that the mass of Rabbinical writing which was brought to the Italian printing presses during the Revival of letters had been mainly the work of the preceding hundred years. The Rabbins had considerable knowledge of Latin and Greek.

The Rise of the Synagogue in Southern Europe preceded the Rise of Christianity. But the Jewish chronologers had no means of knowing the exact antiquities.

No Benedictine monastery ever possessed "thirteenth-century" monuments. That of Westminster, like all the rest, derives its sanctity from the belief that it is the sepulchre of saints and princes. Yet its Burial Register begins in 1606, and not until late in the fifteenth century did its Prior begin to trace its history from the foundation to the year 1380—a chronicle, not only most meagre, but fabulous from first to last, and filled with trifles that are of no service to the modern inquirer.

It is impossible to discern the state of the buildings at the accession of Henry VIII., 1509. Dean Stanley has to confess with a sigh that its inmates as tradition has invited us to believe.

gence of Christendom.

There was a time when the sole intellectual occupation of the monks appears to have consisted in the "Perennial Praise," or chanting the Psalter, and in the "Prayer without ceasing." To the end of the fifteenth century the Bible was known only in the form of short lessons, or detached books.

It is difficult to conceive how the Benedictine architecture could have come into being at anything like the early epoch commonly supposed. There are experts in architecture who are persuaded that we have nothing so enormously old in England or the West a stradition has invited us to believe.

Assuming, then, that the Order of St. Benedict could not have been founded before some time in the thirteenth century, we may also assume that the following age saw the beginning of the great missionary enterprise in Sicily, France, Spain, England and Germany. They acquired land, they built monasteries, and they helped to set up the Papal monarchy. The Pope was the grand Caliph of the Nazareans.

WM. HENRY BURR.
(To be Continued.)

Henry B. Lord—One Man's Influence.

In answer to a phone call and a telegram, I left home Monday, March 21, to meet the friends of Henry B. Lord, of Genesee, N. Y., and celebrate his emancipation from the bondage of mortality. Mr. Lord will be 84 years old April 30, proximo. He has been almost alone in the free advocacy of Spiritualism in that thriving town of two to three thousand souls, where costly churches abound, and superstition reigns. A State Normal School gives to the village a special imporatance; but such schools are almost wholly dominated by the dogmas of theology, and the influence of creeds and their orthodox expounders. They are not, ostensibly, sectarian schools, but the ruling spirit nourishes and supports the ideals and authority that make for intolerance and proscription. One of the strongest factors in controlling and suppressing free thought and free speech, is the love of popularity, and cowardly cringing before the autocracy of deceased public opinion. There are, in all probability, hundreds of thousands of believers in the central truths of Spiritualism, who never mention it, lest they should evoke a frown or sneer from the vain pretenders and unreasoning devotees of the popular faith. But the influence of ONE MAN, whose life presents a noble example, and commands respect and confidence, makes a deep and permanent impression on the whole community.

Such a man was Henry B. Lord, of Genesee, N. Y. He was modest, earnest, kind, and sincere, and all who knew him honored his free, frank advocacy of Spiritualism, while most of them held aloof and doubted. Some time ago he read of a medium for slate-writing. He invited some critics, and stubborn skeptics, to test the medium. If they discovered any trick, or received no writing, or got unsatisfactory results, he would pay the bills. Accordingly a committee prepared two slates, marked and sealed them, putting on private stamps in such ways as made it impossible that the slates could be opened without disturbing the seals.

They were sent to the medium, and when they came back, Mr. Lord called together the committee, who examined them carefully and decided that they had not been opened. They opened them and found their questions answered, and messages and names written that had not been thought of or hinted at in any of their questions, and all were correct. It was Mr. Lord's time now. But he accepted it all without display, and skeptics ceased to ridicule, confessing it a mystery beyond their depth. This leaven is working quietly.

There was a large attendance at the funeral, and manifest a reverend sorrow that this good man was no more to share in the affairs of this outer life. His wise counsels and generous sympathy, and kindly nature, have passed behind the veil, but their impress lives in memory and will bless the community for many years. He leaves one daughter—Mrs. Coverdale—and one sister, who, though a good Baptist, draws comfort from her brother's faith.

While in Genesee, I was royally entertained at the attractive home of J. A. Newton, a prominent merchant, and the air of intelligent refinement was a charm that lingers in my consciousness like a morning dream in heaven. Two sons, and a daughter, at home, and one son and two daughters in New York and Yonkers, all engaged in professional studies or pursuits, while those at home are honoring the State School, and rapidly rising to make their mark upon the world. The day was lovely. The balmy breath of Spring sweetness, the landscape with prophecies of bloom and love; and the grave where we left the sacred dust, seemed like a hallowed shrine in a Garden of Paradise. Tenderly, tearfully, we turned away, knowing that the noble man whom we sought to honor was not reposing in that narrow bed, but buoyant and happy and radiant with love and rejoicing.

LYMAN C. HOWE.
170 Liberty street, Fredonia, N. Y.

The Cause in Beaumont, Tex.

Various attempts to organize Spiritual societies here have resulted in failure in years gone by, but as a result of Mrs. Isa Wilson Kayner's efficient work (Texas State Missionary), a society was formed and charter applied for, with about thirty members. Mrs. Kayner's work has been good. She held four meetings in the U. O. W. hall, and accomplished more with the people for Spiritualism than has ever been done in the city of Beaumont. Her lectures have drawn out many skeptics. It is now realized by all that Spiritualism is on a solid foundation in the Oil City.

John W. Ring, president of Texas State Association, was present and helped the organization on the 23d of February, at the palatial home of the true Spiritualist, Mrs. W. S. Akin, Lebrty avenue. Many friends gathered together and what is now known as the First Spiritualist Church of Beaumont was organized, followed by a social, and Mrs. L. S. Gardner, one of the oldest mediums in Texas, gave one of her materializing meetings, which proved pleasing to all. On the eve of Mrs. Kayner's work here, she received the charter and presented it to the society, and at the same time she introduced Dr. J. M. Temple, who followed Mrs. Kayner, as she had to go to some other place. All were loath to see Mrs. Kayner leave. She carried with her the best wishes and hopes of a speedy return.

MRS. S. TAYLOR.
Beaumont, Tex.

LAKE HELEN, FLA.

Notes From Southern Cassadaga Camp.

The regular session of the Southern Cassadaga Camp closed on Sunday, March 20, and the last week now seems like a hurried dream. The last as well as the first Wednesday afternoon seance was tendered the Ladies' Auxiliary by Mrs. Minnie Brown, of Philadelphia, and although many had gone away, the attendance was much larger than at the beginning of the meeting, and all appreciated the kind services of our sister.

Mr. Colville's morning classes, as did all his work, continued in interest, and his generosity was unparalleled, for not only did he donate the funds received from his classes for the benefit of the association, but he also gave a percentage to them from every book sold, which was no small number.

Mrs. Coffman's work was on different lines, but she gave out good thoughts in her lectures and interested many in her mediumship.

The last Sunday was a red letter day and Mr. Colville's guides touched the high water mark of spiritual truth, and interested both old and young.

The afternoon service consisted of a symposium of the different speakers and the president and vice-president of the association. President Bond introduced former Vice-president Hilligoss, as president of the Southern Cassadaga Association.

One of the surprises of the afternoon was a great surprise to the writer, for Vice-president Bond, in the name of the management, presented her with a liberal sum of money, for services rendered, and she in turn handed half of it to President Hilligoss as an aid in the building of the new amusement pavilion soon to be erected.

The evening was devoted to the usual love feast in which many took part.

Friday afternoon the annual election of the Ladies Auxiliary occurred, which resulted in the election of Carrie E. S. Twing as president; Mrs. Eva Carrigue, of Pawtucket, R. I., and Mrs. M. E. Clark, of Elmira, N. Y., as vice-presidents; Mrs. Eliza Philbrook, of Lake Helen, secretary, and Mrs. Mary Mac Garvey, of Hamilton, Canada, as treasurer.

The Ladies' Auxiliary, with the earnest help of their brothers, have placed in the treasury of the main association the sum of five hundred dollars, and have on hand in property consisting of two sewing machines, tables and furnishings for bazaar over ninety dollars, and in money thirty-eight dollars.

We are thus explicit because a great many of your readers have more or less interest in the result of our work, as those who have given 10 cents, a collar, a doylie, or any kind of a gift, have helped to accumulate this fund. There has been but one evening when funds were solicited, but many of the campers have helped to earn it in the seance, the entertainment, or the social dance, and in drinking good lemonade at 5 cents a glass. Again we thank you all.

At the close of the election of officers the president voiced the suggestion of Mrs. H. S. Kellogg that the ladies have a rose garden that they might beautify the platform, and add to the beauty of the camp. Before the session closed over twelve dollars were contributed for rose bushes, and also the promise of all the fertilizer necessary for their rapid growth.

Saturday morning was the election of officers for the association, which resulted in the re-election of the old board. As it stands now Dr. Hilligoss, of Cincinnati, Ohio is president in place of Mr. Bond; E. W. Bond, of Willoughby, Ohio, vice-president; H. S. Twing, of Westfield, N. Y., secretary and treasurer; Mrs. J. D. Palmer, corresponding secretary; F. E. Bond, of DeLand, Fla., A. A. Butler, Bucksville, Ohio, H. M. Clark, East Jaffry, N. H., trustees.

The president's report showed that the present season had been the most successful of any in the history of the camp, for after paying off an old indebtedness of nearly five hundred dollars, and all the expenses of the season, there remains in the treasury a larger sum than ever before.

A very large amusement pavilion is contemplated, and an amount almost sufficient for its completion is subscribed, and plans are being drawn by a contractor, so we hope by the next camp season there will be plenty of room for suppers, dances, etc., and good rooms for the Ladies' Auxiliary to do their work in.

Hotel Webster (near the camp) reports the largest patronage of any season, and upon the grounds there has been at times all that could be cared for as the enlarged dining-room has been overflowing upon Sundays, and had a fine patronage during the week.

Mrs. Fisher the proprietress of the dining-room, gave a reception to over a hundred people on Monday evening. The guests spent the evening in the dance hall and partook of refreshments in the dining-room which were very nice. Mrs. Fisher is deservedly popular here.

A contractor told the writer this morning of six new cottages already proposed for occupancy next season.

The business prospects of Lake Helen bid fair to make us a great center of industry. The Bond Lumber Company, of which Vice-president Bond is a member, has completed a deal of the purchase of fine pine timber land to provide for the use of the great crate and box factory erected last year. This will necessitate the opening of branch railways to this center. The first one assured is to Lake Ashby, a beautiful sheet of water about 8 miles from the camp. It is a fine place for fishing and will awaken new interest in the lovers of that sport.

There is also a certainty of a plant for the manufacture of brick from Florida sand and lime being established here or in the near vicinity, with Frank E. Bond as president, and Robert Bond as secretary and treasurer. This brick is made by a German process, and has been thoroughly tested. It will make this the centre of three large industries—the starch factory, the crate and box factory, and the initial plant of the Sand Lime Brick Co., of which five plants are contemplated in the state by the same company.

We were all saddened by the passing out of Mrs. Fannie Root, on Wednesday last, and yet we ought not to have been for she longed for release. Funeral services were conducted by the writer. Her friends all desired to pay tribute to her as friend and sister. She had lived six winters in Florida and had lived in a most beautiful place among the roses. They were around her in life and in death also, for Dr. O. B. Webster and his wife with some help, made her grave a resting-place of beauty. No trace of earth showed, and we left the body where the mocking-birds were singing, knowing her spirit was free. On the evening of the 27th, by inviting twenty-two people, the same number she would have had in her family if at home, most beautiful flowers were given her in profusion and other gifts fitting the occasion. She has many friends here. There were speeches and delicious refreshments.

And now, dear readers, this is the last for this season from the Southern Cassadaga from this scribe.

CARRIE E. S. TWING.

THE ASTRO RELIGION.

As Elucidated by J. C. F. Grumbine.

A religion of the stars or a religion which has its foundation, symbolism and kabal in astrology is by no means a modern discovery or revelation. Modern science has done a good deal in confusing and mystifying the average intelligence by its technique, terminology and speculations, in short by its advocacy of the gospel of agnosticism and misunderstanding. True it has given us the university in place of the oracle at Delphos, high-sounding words and phraseology for the simple intuition of truth, physics for metaphysics, a learned atheism or hollow materialism for a revealed religion, astronomy for astrology and chemistry for alchemy. It has given us seventy-five known (?) elements for one unknown (?) element—spirit. It has given us evolution for understanding, progress for happiness, experience for wisdom and sensation of an infinite variety for peace. What a wonderful achievement, what a colossal pyramid of egotism, and all in the name of science!

Now comes Professor Graetz, of Germany, in an article on the Manchener Neuste Nachrichten, with a formidable array of facts to refute the atomic theory. He shows that the phenomena of radio active bodies and their emanations disprove the very existence of the molecule upon which the whole inductive structure of modern science from premise to conclusion has been built. The atom, therefore, becomes a fable. This is indeed amusing, if not pathetic to one who has neither been swept off of his feet by the dazzling claims of modern science or made dizzy or silly by the merry-go-round of an eat, drink and be merry life, which science ordained and created with its own sanction as the end of existence. It is tragical to one who recalls how many generations have been falsely educated to worship only at the altar of this obliging God! It is all too bad when you think of the millions of dollars wasted upon the youth who if living or dead must now unlearn what they learned at Oxford, Heidelberg and Harvard! Too bad—yes, wicked—when you think that our boasted Protestantism began the infidel, agnostic, atheistic revolt during the middle ages, when the three or four great universities at Prague, Genoa, Wittenberg, held the candle of illumination under a bushel to cherish a will-o'-the-wisp of human opinion, when Rosicrucianism, occultism, and mysticism were ridiculed very nearly out of existence, and when the so-called established religion came in vogue.

Well—the race of life is not to the fleet of foot, nor the clever of brain, nor the cunning of heart, but to the one who divines or understands. One should perhaps weep crocodile tears at the foolishness, egotism and brazen effrontery of church and state, and still cringe in pagan servitude before the august authority of the wiseacre universities that peddle the latest scientific novelties and discoveries just fresh from the laboratory, before a gaping crowd of callous youth, and who in all truth cannot be blamed for not knowing the truth when mankind would rather be scientific or subtle than wise.

Briefly the astro religion cannot be held responsible for human ignorance and perfidy. That the Chaldean, Babylonian and Egyptian hierarchies should know as much of the universe as the school of cardinals or the archbishop of Westminster or even Oxford or Harvard is hard for the modern antiquarians or archeologist to admit, but it is an unvarnished fact. That Ptolemy should have known all that Galileo, Copernicus and Newton discovered, and whose system (geocentric so-called) should have been superseded by the heliocentric, is but a trick of language, a play upon the words astrology and astronomy. That the ancients over two thousand years before Christ, knew the number, orbits and area of the planets, their distance from each other and from the earth, their diameter and radius is a fact which I can prove to any student of science open to conviction, a knowledge which they concealed in a kabala and symbology which the modern world has pooh-poohed.

The astro religion which was phallic only in a transitional stage, just as any conception of a god becomes human for the same reason, was symbological and allegorical. Its triune division was the natural sequence of the one spirit or life dualized for expression and manifestation as is shown in the relation of the sphere to its diameters, the soul to its male and female embodiments, the universe to its magnetic and electrical polarity, unity to division as is further illustrated by I equals ½ plus ½ first power, or I plus 1 plus 1 equals 3, or ½ equals 1 plus 2 equals 3. This problem is the problem which is qualitative rather than quantitative and lies at the core of a mystical interpretation of mathematics and of that branch of it called numbers. Of course superficially and actually one (1) is never greater than its parts, but is equal to them, yet if the odd and the even parts of anything compose the thing, the distinction being only a phenomenon of form by polarity but not a difference in essence, then duality plus oneness affords the mystic key to the meaning of those arithmetic processes such as addition, subtraction and multiplication which express but never increase or decrease the original integer, God—the one, indivisible, unchanging, eternal spirit.

The trinity therefore is an intuition of the law and nature of the one, both in esse and posse—in essence and form.

The Ancients perceived this and so applying the canon divided the universe into the empyreum, the ether, and the sublunary world or God, the universe and man. The upper triad or three steps corresponded to the lower triad as symbolized by the sun, the moon and the earth, or father, mother and son or daughter. The perfect number ten (10 the diameter of a sphere placed on the left side of the sphere, mark the steps of the Jewish Sephiroth as immortalized in the cabala, the 3 times 3 plus 1 equals 10, or the 3 plus 7 equals 10, or (1 plus 2) plus (3 plus 4) equals 10, the latter being the number of the trinity plus the seven planets, or the sublunary world (in the light or shadow of the empyreum) plus the ether as symbolizing the seven planets, according to the Egyptian system, viz., Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. This cosmological scheme became the basis of the Jewish Thora or Law, and christology. Upon it all religions were woven as upon a loom and by it the inner world of reality or spirit, God, if you choose, was, is, and ever will be prefigured, multum in parvo. The holy oblation is a cosmic allegory, astrologically understood, of the body of God as spread out in space and the man exoterically and the soul esoterically are the measure of the universe, the body of God. This body, the universe, is the temple of the soul, the spirit of the living God. The basis therefore of all knowledge and understanding of science and religion is wisdom, implanted in the soul of man where God is. It is not in numbers or letters, in forms or symbols, save as they conceal the cabals of divine mysteries which can only be read by one who has the key. God giveth the key to the one who has gained the victory over the dweller on the threshhold.

J. C. F. GRUMBINE.

IOWA NEWS.

Vivid Object Lesson at Council Bluffs.

In writing to The Progressive Thinker concerning the status of the New Philosophy here, in this growing city of 30,000 or more people, I will say, in the first place, that the First Spiritualist Society holds a regular Sunday afternoon meting in Justice Ouren's office, under the presidency of John Hammer. The gatherings are rather well attended. C. O. Kempster, the learned Englishman, has general charge of the exercises, and is assisted from time to time by various mediums and lecturers. A Thursday evening meeting is held weekly at Mrs. Martha Rudd's, on North 20th street, where we will observe the anniversary also, according to our custom including a supper spread.

It will be edifying to Spiritualists if I make a brief reference to a startling event that transpired lately, partly within the pale of our little organization. Henry W. Abbott, of Oakland, California lectured and gave delineations in Omaha and Council Bluffs recently. He finally wound up here, and became dangerously ill. His lectures here drew increased audiences, and a larger hall was thought of. Mr. Abbott was well attired, and apparently in good health and doing a satisfactory business. He clung rather closely to the scientific side of things, and claimed to have obtained more than one patent on chemical and mechanical devices. His remarks on the development and effects of color and light in different human temperaments, in connection with form, and his personal readings of individuals in his audiences were vivid and new. His research in nature coincided with Spiritualism and Theosophy. Some of his scientific demonstrations included the use of a vacuum cup and apparatus for condensing the sun's rays and showing their effects. He left these, as I am told, with Dr. A. O. Mudge, in this city. Mr. Kilmer, also of Council Bluffs, says they are worth $100,000.

Prof. Abbott was a fearless thinker, and loved nature as thoroughly as did Francis Bacon, who declared that each of her cracks and crannies is crammed with secrets. While he swung clear of old theology, and "gazed far back into the awful depths of eternity," and saw the unknown beyond the known; while he delighted his audiences, and carried them into realms of far mystic experience; still he may not have weighed the sayings of Socrates, that human beings care not for philosophy." Yet, Mr. Abbott continued to draw crowds here, while a few individuals clung closely to his side, and he seemed at times to be an avatar as well as later pathfinder. No other speaker was thought of when he was present, as I have also heard said of a once distinguished American.

But, alas! the picture changes. The Master of Ceremonies shifts the curtain, and we are all taught again that we live in a world of tragedy. The professor fell sick, and found a congenial resting place at Dr. Mudge's house, where he experienced the great change called death; on the 12th of March, after ten days' of illness, his malady being tuberculosis, his age 54.

Abbott's funeral occurred here on March 17th, from Lunkley's chapel; interment being in Walnut Hill Cemetery. The Spiritualists conducted the services, Mr. Kempster making an address and Mrs. Belle Hicks performing on the piano. Wilson Duncan, by request, sang, "Some Sweet Day, By and By." No relatives of the professor could be found by telegraph, and as he had no visible money at the time of his going, the funeral was at the expense of the public, in the main. The Lunkley undertaking establishment was unusually courteous. Only some incidental expenses in connection with the funeral was borne by the Spiritualist society here. This object lesson can not fail to teach its lesson to traveling speakers and scientific wanderers. He who teaches, said Epictetus, has no home, and only the sky for his roof. Years ago a Spiritualist lecturer declared in my hearing, as a result of his efforts on the road, that he could not further afford to lecture for an average remuneration of 40 cents a night. So closes this object lesson, which is generously held up by the writer hereof before the gaze of lecturers. Yet, Mr. Abbott lived as long as the eminent Margaret Sullivan, of Chicago, or Shakespeare, of England. Let us think of the good he did, and forget what other may have been his experience.

Prof. Abbott stated that his wife and only child were not living. His reported possessions on the Pacific coast are conjectural. The Spiritualist societies here are composed entirely of poor but industrious persons—a class that is free of commercialism and its strange infirmities. The truth still remains that genius is the offspring of poverty and labor, and that no favored son of fortune ever gave to the world an original idea.

J. M. HOLLIDAY.
Council Bluffs, Iowa.

A VERY IMPORTANT CALL IS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

MARRIAGE.

Religious Interference a Restraint of Marriage.

THE QUESTION OF MARRIAGE.

Critically Considered from a Religious Standpoint by the New York Sun.

We print to-day the form of an agreement proposed by a Roman Catholic Church at Pittsfield, in Massachusetts, which must be signed by any person not a Roman Catholic who desires to be married to an adherent of that faith and by one of its priests. The stipulation is that the marriage is to be indissoluble, except by death, and that children born of the union are to be brought up in the Roman Catholic faith.

We have also received from one of the editors of a forthcoming volume of the very learned and authoritative "Jewish Encyclopaedia" the proof-sheets of its article on "Intermarriages." Passing by the Biblical prohibitions of marriages of Jews and Gentiles, or idolatrous races, we come to the law and practice as concerns marriages of Jews and Christians—who are described as "not identified Gentiles, but regarded as proselytes of the gates.'" Such marriages were first prohibited by the Christian Emperor Constantius in the year 339, under penalty of death, afterward affirmed by church councils; but state interdictions, ceased with the removal of the disabilities of the Jews.

The present state of Jewish law on the subject seems to be somewhat in confusion. The "Great Sanhedrim," convened by Napoleon in 1807, made marriage between Jews and Christians valid when concluded in accordance with the civil law, but forbade their solemnization by Jewish rites. In 1844 the Rabbinical Conference of Brunswick declared that "the marriage of a Jew with a Christian woman or with any adherent of a monotheistic religion is not prohibited if the children are permitted by the state to be brought up in the Israelitish religion"; but a Jewish Synod at Leipsic, in 1869, opposed intermarriage as "injurious to the peace of the home and to the preservation of the Jewish faith." One representative of "Reformed Judaism" has contended that such intermarriages are under the prohibition of that school, but another is emphatic in maintaining that they are permissible.

In the countries where marriages between Jews and Christians are more frequent the statistics given in this cyclopaedia show them to be less than 10 per cent. In countries yet under mediaeval conditions they are still rarer. In New South Wales, however, according to the census for 1901, such intermarriages are nearly as many as those within the faith, or 686 to 781. We do not find any statistics for the United States, but general observation indicates that the "mixed marriages" are many here numerically, though apparently they have greatly diminished relatively since the beginning of the Jewish immigration, which has brought to us something like a million Jews within the last twenty years. As our Jewish population increases, by the addition of strictly Orthodox Jews almost wholly, there is observable an increasing tendency to preserve and emphasize the peculiarity of the race.

Meantime, as we have already pointed out, the Pan-Anglican Conference of Bishops of the Episcopal Church at Washington has uttered its admonition against marriages with Roman Catholics under the required agreement that children of the union shall be brought up in that faith. Even marriage with Protestants not of the Episcopal church is strenuously opposed by a school of the Episcopalians or by individuals prominent in it.

This brings us to the consideration of a letter from a correspondent printed in a neighboring column. He argues that all this religious interference is in restraint of marriage, and consequently against public policy and sound morals. "By what right," he asks, "does a church organization demand concessions from an individual who is no part of that organization and does not recognize its authority?" The legal validity of a marriage, however, is not at all affected by its having been contracted in the face of such religious prohibition. Nobody is compelled to render obedience to a church in the matter of marriage. If he obeys the laws of the state it is sufficient.

It cannot be denied, however, that in this country, with its constitutional principles of the complete separation of State and Church, there is an anomaly in the matter of marriage. For the purpose only of solemnizing marriages a priest or minister is made a civil magistrate; yet, in practice, he refuses to perform the ceremony unless the marriage is permitted by the rules of his church, even when the parties are eligible for marriage under the law of the State. In other words, a magisterial function whose performance is made obligatory in the case of magistrates generally is treated by the minister as merely discretionary with him, according to his religious conscience. This is an anomalous state of affairs.

The remedy would be in a requirement that the legal marriage should be before a wholly civil officer only. Thereafter the pair united could satisfy their consciences by getting the blessing of a church on their union. It is questionable if such change would not tend to give greater significance to the religious ceremony and additional solemnity to entrance into the estate of matrimony. The churches ought to be left free in the exercise of their religious conscience; but the State, all society, has an interest in marriage which is not less than that of those who enter into the relation.

The Church and Marriage.

To the Editor of the Sun—Sir: I am much interested in the subject of "mixed marriages" set forth editorially and by communication in the Sun.

Isn't it illegal and unconstitutional for any Church organization to put a restraint upon marriage, which is the very base and superstructure of all good government? Especially is this so in this country of ours, founded on religious liberty—the right to worship God according to our own consciences.

For example, a Catholic or a Protestant who does not marry according to the rules of his church, though in accordance with the laws of the country, is to all intents and purposes boycotted by the Church by direction of its authorities. Among sensitive persons, women particularly, no severer punishment could be inflicted than excommunication from the privileges of the Church in which they have been reared. At the same time, equally as painful must be the renunciation of that love which is the basic principle of the very best we have in government. Again, by what right does a Church organization demand concessions from the individual who is no part of that organization and does not recognize its authority?

We have laws against the restraint of trade; is it not more necessary to have laws against the restraint of marriage?

Men and women should be free to marry as they please and to rear their children as they may decide between them. It is no business of a Church organization to do more than lend its aid in a general way to the highest development of the family. When it seeks by punishment that brings suffering and disgrace to its members to compel submission to its rules, it becomes a conspiracy — a criminal conspiracy — and the whole power of the government should stand ready to defend the individual in his guaranteed rigats.

LIBERTY.

New York, Feb. 24.

"Mixed Marriages."

We have received from Pittsfield, in Massachusetts, the subjoined form of agreement, which all non-Catholic applicants for dispensation to contract marriage with members of the Catholic Church are required to sign:

I, the undersigned, not professing the Catholic faith, wishing to contract marriage with ———, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death; and I hereby covenant and agree that after our marriage —— shall be permitted the free exercise of the religion according to —— belief, and that all children of either sex, born of our marriage, shall be baptized and educated in the faith and according to the teachings of the Roman Catholic Church. I furthermore promise that no other marriage ceremony than that by the Catholic priest shall take place.

Signed in the presence of —— this —— day of ——, 19—.

ST. JOSEPH'S CHURCH,
Pittsfield, Mass.

THE TRUTH WANTED.

An Oregonian Finds Fault With the Contradictory Teachings of the Spiritualist Rostrum Workers, and Fully Endorses the Golden Rule.

To the Editor:

Why is Spiritualism under ban and without honor among the cultured, moral and thoughful multitudes of our land, and all lands?

I'm aware a variety of reasons are offered as solutions of the vexing problem confronting us. The army of frauds and tricksters living and fattening at the expense of credulous ignorance accounts in part only for the bad odor surrounding the cause.

I will [illegible] one other disorder that has [illegible] thousands of thoughtful investigators. I refer to the interminable variety of opinions held and volubly expressed by would-be Spiritualistic teachers, in the press and on the platform, as to essentials and non-essentials of true Spiritualism.

The majority of cultured, thoughtful persons in all civilized lands look upon physical death as a grim monster to be personally and individually encountered in the more or less distant future; and also that some sort of Spiritual preparation is necessary to successfully meet the coming foe. We invite them to absorb our printed wisdom and platform vaporings. They come to our proffered feasts hoping to receive at least a few crumbs of the bread of life, and lo! they are treated to a hodge-podge of wisdom and folly, truth and vain-glorying to nauseate the soul.

The people ask for bread and receive, instead, stones of all sizes, hues and angles.

To know that my spirit friends talk to me does not necessarily make me a Spiritualist. I may have this knowledge, and still be a grasping, swindling villain, a thief and robber, and when the mortal coil is shuffled off I will as surely land among my ilk in the slums and dungeons of spirit-life, as that water will find its level.

The sickening twaddle so often heard, that death always lands the passing spirit on a higher plane, is all damnable rot, and the Spiritualist who is hanging his life on that order of upliftment is leaning on a false support and piercing himself through with many sorows.

In this connection I wish to refer briefly to the valiant onslaught by E. W. Baldwin upon The Golden Rule, and all those who dare to criticise his opinions concerning the value of the same. Truly here we have a man with the courage to fight the gods. I think it is well understood by Spiritual (not carnal) thinkers, that The Golden Rule is an exalted natural law, growing out of our universal brotherhood, and for the government of the human brotherhood as one well ordered family. I am in harmony with the intent of this law when I am as careful of my neighbor's personal rights as I would have him careful of my good name and belongings.

Only the spiritually blind will fail to see that were all people governed by this natural law, locks, jails, bolts and bars would be things of the dark and barbarous past. But, says the kicker, this is all ideal—utopian moonshine! To the man who is looking for a chance to beat his neighbor it may seem so, But that many in all ages have ,without effort, kept the law, proves that it is not a false light, but a divine truth. The fact of its announcement as a rule for human intercourse and guidance by all the great leaders of mortal progression since history's dawn should be a notice to shortsighted mortals to take heed lest we stumble to our fall over, to us, are unpalatable truth.

J. RIGDON.

Salem, Oregon.

Our good brother should bear in mind that while there emanates from certain Spiritualistic rostrums ridiculous "vaporings," there are many other rostrums in our ranks whereon most beautiful, logical, philosophical and eloquent lectures are given, FAR SUPERIOR TO ANYTHING THAT EMANATES FROM THE PULPIT OF ANY OF THE CHURCHES. The speakers may differ in opinion; they may contradict each other, as they do on the subject of "re-incarnation," and yet the central truth they all advocate is grand and soul-elevating, and valuable beyond computation.

The worst blasphemy is that of profession without practice.

No condemnation of wrong is so effective as the condemnation of right.

The friends we can never lose are the ones we say we have lost in death.

Fish may be all right as brain food if a man isn't born a fool start with.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number Four.

I would like to ask the readers of The Progressive Thinker, how anything could have been known of this higher life, without mediumship—and the unconscious trance medium at that?

Allow me to go back, in memory, to my early days in the city of Boston—and the city of Boston is a fair type of other cities.

In my early youth I had never heard of trance mediumship, and all persons with whom I came in contact, who believed in a life after death at all, believed just what they were taught at the various churches. These churches all differed on doctrinal points to be sure, yet all believed in a personal male God, seated in heaven on a throne, judging the quick and the dead, surrounded by angels clothed in white, singing praises, playing on harps of gold and wearing crowns of gold.

To be sure there were the Unitarians and Universalists. They differed but little from the others except in the matters of hell-fire and the devil. These they repudiated, but still held to the male God, the great white throne, the angels clothed in white, the harps and crowns; and the very first that I ever heard, or knew to the contrary was through the lips of an unconscious, trance medium; and that medium, when not in the trance state, believed devoutly as the churches did; and without this unconscious trance condition nothing could ever have been known of this higher life. It was mediumship, and unconscious trance mediumship which gave all the great truths concerning this life, to the lower world; and in the name of all that is good, do not seek to destroy that which has given light and truth to the world.

It seems to me that those who are trying to destroy mediumship are matricides, trying to murder the author of their being, for to mediumship belongs the honor of giving birth to all the light and truth you have concerning the higher life beyond that which I previously mentioned as being taught by the various churches; and now, as I am here in this higher life, I want to show you how it is accomplished. I will mention one instance in my own experience here. After I had written my last message through the hand of my wife, and she, after coming back to her normal selfhood, had read it, she, like many other trance mediums, could not understand how it was possible for us in the spirit life to have cathedrals, houses, arbors, and so forth, and to eat and drink; as I had written that my father had placed before me milk, grapes and bread, and Liszt had also placed before me cake and wine—or at least the lady who attended him had; and my wife, as she read it, exclaimed: "Oh, Carlyle! how can these things be—how can these things exist in thin air and we here on this earth not perceive them?"

Now, such would be the question that the most of the world would ask; and how, let me ask, could the world know unless it were for mediumship? Now it is impossible for my wife or others to know, unless by entrancing and controlling them we write or speak it to the world. My wife not being a speaker but a writer, my father and I by entrancing and controlling her will be, and are, able to write how our buildings are constructed and why it is that those within the mortal form are not able to perceive them.

Now it must be obvious to all, that spiritual beings cannot, and do not, dwell within the ether, or ethereal atmosphere, without that which is equivalent to buildings and homes—that we do not, like wild cattle or sheep, roam in herds or flocks within the ethereal atmosphere; in fact, the art of erecting beautiful temples and homes, originated with the angels and within the ether, before it was given down to man; and only as he perceived and became sensitive to spirit control, was he able to build such temples and homes on the earth; the higher giving to the lower and not the lower to the higher. A baby cannot teach its mother, but the mother must teach the child. A dog cannot teach his master, but the master can teach the dog. Man cannot teach the higher angels, but the angels can teach the man; and now I, together with the aid of those who are higher than myself, will try to write out, through the hand of my wife, how it is that we can erect cathedrals, halls, temples, homes, and magnificent buildings of all kinds, which are eternal and in the heavens, or ethereal zones and spheres that surround the earth; yea, even after those spheres are left behind—for the angels dwell not in the spheres that are near the earth and move with it—but after they reach an altitude where the earth does not attract and hold the spheres through the law of gravitation. All must be aware that such an altitude must at length be reached.

Of course I have never been there yet, my self, but there are angels who visit us and teach of those things.

Now, as an example, we will take the cathedral within which we found Franz Liszt; and that my wife and others may fully understand, I will say that this cathedral was far more beautiful—so much more beautiful that it even cannot be compared to the one that we visited in Cologne when we were travelling in Europe and I was in the mortal body—yet, in the main, it was something like it.

It will be impossible to go into all the details, but enough so that it can be understood by my wife and others.

A large company of spirits band together. They come out from homes which they have already erected. They are usually inspired or led on by a dominent spirit; one, or more, who desires to rule and take the lead; one, or more, whose mind is set in a certain channel or groove that seemingly nothing can change. Do not suppose for a moment that coming here into spirit life changes a very set and dominant mind at once; quite the contrary. Now popes, cardinals, bishops, and most of priests, remain for long periods of time, many of them, just where they were when they left the earth; they still want grand cathedrals; they still desire to be popes, cardinals, bishops, priests, and so on; and, so desiring, they do as they do on earth, collect about them a large concourse of spirits who are non-progressive and still believe as they did on earth. Now these spirits assemble together, all intent on erecting a great cathedral with all its show, glitter, and pomp. The dominant leader has in his mind about what he would like. He describes it to the people about him, and even projects the image of it into the ether from his mind, for the ether reflects like a mirror the thought image projected into it. Now when the people perceive this image, they give a great shout, and immediately every mind, in sympathy, projects a corresponding image toward the first outlines already there; and each mind adds new beauty and clothing to it, until it stands a beautiful, reflected thought image within the ethereal atmosphere—but this image, if left to itself, would at length slowly vanish. Skilled artisans must now be employed to make it permanent and solidly objective; and so all kinds of artisans and workmen are brought into requisition. They cannot build with wood and stone as on earth, but they must understand the chemical composition of such things, and they must form ethereal, chemical compounds, wherewith to clothe the thought image. The workmen must band together and form a compound resembling stone, for the base of the structure; but, of course, this is an ethereal, spiritual substance—nevertheless a substance, yet too fine for the mortal eye to perceive. Then there are marble workers and workers in wood. There are also architects with their architectural designs. There are carvers of images in wood, stone, and marble, all bringing some beautiful object, from their own mind, wherewith to embellish this grand cathedral; then come the artisans in bronze, silver and gold, and those who understand how to compound crystal; and lastly, the painters and jewelers, and the cathedral stands a thing of beauty, decorated with beautiful works of art, gilded and bejeweled within and without.

Now the musicians are called for, and some of the greatest and grandest join themselves to the other spirits, and bring their musical instruments, which are constructed in the same manner, but by a smaller band of spirits; then a grand organ is built, and when all the gardens and fountains are completed, the structure is as substantial and real to the spiritual sight and sense as are those of earth to the material sight and sense; and music is as real to us as the music of earth ever was; yea, far more real, for we are not clothed by the flesh.

Now, I have described to you, by utterly controlling my wife, just how these things are accomplished, telling you that which she, of herself, could not tell you; and I have told you the truth as far as I myself can comprehend it; and I think I understand it very well.

Now, when this beautiful building and the same with all others—is looked at through this beautifully colored, luminous atmosphere, or ether, you must all perceive that it is transcendently beautiful. And, pray, let me ask you, how this knowledge could be gained if it were not for mediumship?

Mediumship is the jewel in the crown of knowledge. Be careful that you do not tear it out and destroy it—you of earth who think you know more than the spirits or angels and can teach them what to do and how they ought to do it.

When in earth life, I often had inexperienced pupils, who came to me knowing nothing of music whatever; and many of them would commence by first informing me that they wanted to understand music and become as perfect in the art as I was; they had heard me play and thought it must be a very simple thing to learn, as it appeared to be no effort to me. And then they would proceed to instruct me just how they wanted me to teach them, and just what I should do in the matter. They did not want to commence with the a, b, c, of music, but that I should show them, at once, just how I played those beautiful sonatas they had heard me perform.

"Oh, it must be so easy—for you do not seem to make anything of it at all."

I generally listened to them until they got through; then I usually said: "Well, which is to be the pupil, you or I? If you understand music, and can tell me all about it, and how I ought to instruct my pupils, I will become your pupil. But, if, as you say, you know nothing of music and have come here for me to teach you, then, as I do understand it, you must become my pupil, and allow me to instruct you in the right method whereby you may become perfected in the art of playing."

Now, when those of earth undertake to tell the spirits and angels—the arisen ones, the higher ones, those who do know about the spiritual life through experience—just how and by what methods they shall instruct those yet within the mortal form who do not know, they are reversing the natural order of things, and putting themselves in the position that some of my pupils did, when they commenced by telling me how and by what methods I should instruct them.

The higher must teach the lower and not the lower the higher.

I wish to say a few more words regarding the thought images projected into the ether. You, in earth life, prepare a sensitive plate and take the reflected image of an object or a sitter; then, you, by the aid of chemicals, fasten the reflection upon the plate. The ether is like the sensitive plate. A thought image is projected into it, and reflected by it, and then spiritual beings do as you do, set the image through their knowedge of chemistry, or the chemical properties required for that purpose. One is no more wonderful than the other, when once understood.

(To be continued.)



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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address

HUDSON TUTTLE,
Berlin Heights, Ohio.

TRIUMPH OF SPIRITUALISM

True Mediumship Versus Fraud—Compensation for Mediums.

The few advocates of Modern Spiritualism in the early days of its life were looked upon as lunatics; were despised for their faith; and few people of respectability could be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the unbelieving community. Since that period of time it has extended with a rapidity unprecedented in the annals of the world, until it has become a power in society. People whose education and genius have fitted them for occupying the highest stations in life, have sacrificed all positions of earthly aggrandizement for the sake of this great truth.

The day for raising the cry of humbug or delusion has passed away; and the application of these terms to this subject rebounds upon its enemies and covers them with shame. The theories that educated men have sent forth to account for the phenomena have only rendered their authors ridiculous in the minds of intelligent people. It is very strange if they believe evil spirits can come to do evil on this earth, that good spirits will not be permitted to come to effect good purposes. We believe both these propositions.

In view of the rapid spread of our cause and the heterogeneous character of its adherents, it would be impossible to give an adequate idea of the mass of evidence in favor of genuine Spiritualism and reliable mediumship. Various phases of deception, fraud and fanaticism from time to time have appeared, but these things should be no cause for alarm. The truth shines out with greater luster by contrast. The sifting process exerts a healthful influence on the dissemination of the highest and purest forms of Spiritualism.

Thousands of mediums have been continually tested by skeptics, and a vast majority of those who investigate become converts. It is natural to expect that some deception, real or apparent, must exist in such vast operations. But if the whole thing were deception, as is alleged by ignorant opponents, then millions of intelligent people are guilty of the worst species of fraud. And who are these deceivers? Our sisters, brothers, mothers, fathers, children and most intimate friends and kindred. What can be the purpose of such wide-spread deception? Of the thousands of mediums in this country, how many have made money by it? The evidence goes to show that comparative few made a living, while many have lost money, friends, reputation and worldly advantages of all kinds — setting aside all possibility of gain.

Then, is vice or fraud so intrinsically attractive that the best human beings would wilfully sacrifice their honor, fortune and friends to sustain an unpopular falsehood? It is of little use to detail facts—we can all see for ourselves. As a general rule mediums are poorly paid, and there is no chance for them to get rich.

The world suffers from a dearth of kindness, sympathy and friendship, which are foundation principles of prosperity. If as much effort were put forth to cultivate these that is exerted to get money, nearly everybody would be good, and there would be no poverty.

I want to give a little experience here in my line of work. For eighteen years I have been a writing medium and contributor of the Spiritualist press, freely giving my best labor to the world without pay. It gives me pleasure to do it, therefore I take great interest in it, and I have assurance that readers appreciate my literary work. I write by mental impressions, yet the work is not wholly impressional, for I depend on my knowledge of facts to some extent. For several years I have endured great psysical suffering, almost to the point of despair—a crippled invalid and indigent, living on a county stipend, scarcely sufficient for frugal living, and I have done some begging.

There is little danger of mediums retiring to live on the interest of their lecturing funds or fruits of labor, and their income taxes never trouble them. Some are sustained—others are not; some receive fair compensation, which is well, for they earn it in real service to humanity, tenfold more valuable than the ministry of theologians who receive high salaries for preaching error to the people.

Large cash prizes have been offered to tricksters who would give such test facts of intelligence as are revealed through mediums—such tests to be given under similar conditions to those employed by the mediums; or to simulate precisely the practices of genuine mediumship. But no successful competitors for such prizes have appeared.

The railing world at "the insanity of Spiritualists," the cry of " humbug and fraud," the denunciations of the pulpit, are all waxing feeble. The sneers of the press are subsiding; and the pity, which some good people have expressed for "the deluded Spiritualists," has been transmuted into admiration for the intellectual power displayed upon our rostrums. Those who seek to learn, listen with wonder and delight. The facts upon which spirit communion are clearly stated, and the philosophy deductible from the facts so clearly presented that a new world of thought unfolds before the seekers, for which their souls have long yearned to know, and for which theology forbids them to search.

Spiritualism is so many sided that it is an inexhaustible theme of discussion among those who have the ability to think for themselves. Its phenomena are or should be of the same interest and value to scientists as are the phenomena of the animal, vegetable and mineral kingdoms. Its science can be learned as exactly as the demonstrated facts of chemistry, geometry, astronomy. Its philosophy gives the only true explanation of life here and hereafter. Its religion takes us into the realm of duty, utility and relates us to our fellow-beings. In all these departments is an infinite variety of topics upon which thinking people can reflect for a lifetime and always find more truth to learn.

In all cases of well developed mediumship there is conclusive proof that there is added powers, increased knowledge, clearer conception of principles, a more divine philosophy and comprehension of higher and grander truths. While we know there are black sheep in the fold who dishonor the name of Spiritualism, we also know of the inestimable good it has done, the blessings it has wrought, the grand uplifting, helpful service it has been to countless thousands, and is destined yet to be to mankind through coming ages.

Think of the home circles throughout the land where once sundered family ties are again united through the boon of mediumship, where grief is assuaged, hearts are blessed and life made joyous in the realization of the presence of the "loved ones gone before."

An important feature of the Spiritual Movement is the admission of woman to an equal position with man, an experiment no longer doubtful. Some of our best speakers are those whom Paul denied the right to speak in church, and whom the church has almost universally excluded.

Many people are still looking and praying for the coming of a New Era, while millions are already enrolled under the banner and in the ranks of Spiritualism, which is The New Era. They are happier and better for having been introduced into practical knowledge of spirit communion, and know that life has become a more important reality by a knowledge of its intimate connection with the life hereafter.

A. H. NICHOLAS.

Summerland, Cal.

Plea for an Aged Couple Who Have Lost Their Home.

To the Editor:—The Progressive Thinker has failed to make its appearance, and I am reminded that possibly my time is out, and if the paper is to be a weekly visitor the next year I must send in one dollar, which is dirt cheap for the amount of good reading matter it contains, and above everything else I do not want to be classed with those Spiritualists who are too stingy to pay one dollar for a paper that has the intrinsic value that yours has.

Daniel L. Hains and wife, of Franklin, Neb., stopped over at our house a week last Sunday and spent the day with us. They were returning from their visit from Ohio. They went away last August. About one month after they left their house was struck by lightning and burned to the ground, and 15 or 20 tents that belonged to the Spiritualists, for camp-meeting purposes.

Brother Hains and his wife are both veteran Spiritualists, both of Quaker origin. What can be said of one can be said of the other. I believe Mr. Hains is one of the most honorable men I ever knew. Through his and her efforts the Spiritualists have been able to have a camp in Franklin the last eight years. He has reached his 80th year, and she only a few years behind him. A mortgage of $300 was on the house, and it was insured for that amount. Of course that money went to cancel the mortgage. They have about four acres of ground with some fruit, but no house or money to build. There was a number of debts that he had made in his efforts to keep the camp going, and he gave his word he would see they were paid, which fell upon him to do; but it was necessary to put the mortgage on his home to do it. Now in their old age they are left without a home.

There is an effort on foot to build him a house. I think about $175 has been raised by his friends. I have been requested by the Spiritualists to write this letter, and if any one desires to help Brother Hains in any way, to rebuild his house, it will be thankfully received. Any aid may be sent direct to D. L. Hains, Franklin, Neb.

DR. E. T. SPENCER.

Riverton, Neb.

I have no genius; it is only patient, concentrated toil that gives me success.—Sir Isaac Newton.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

SIR EDWIN ARNOLD.

A Tribute Given Through Mrs. Cora L. V. Richmond, March 27, 1904.

Perhaps there could be no better opportunity than the present for paying our tribute to a life that has just gone out of earthly expression in London, England.

You as a people came to the appreciation of Emerson many years after his greatest work was done. Half a century from now the English-speaking world will appreciate Edwin Arnold.

Too great a man for the age in which he lived; too ripe a scholar in all essentials of real scholarship—although honored and decorated by the late Queen of England—the English-speaking nations do not know what they owe to Edwin Arnold.

The poems of the Orient, especially the "Light of Asia," opened up to England and America the first conception of the scholarship and religions of India. Other Oriental subjects have been interpreted by him, and it was because of these works that the character of the new thought concerning the Orient that has permeated the Occident has been possible.

There has never been a more liberalizing influence in the world than this meeting of the Orient and the Occident through the interpretation of a genius. Small scholars hesitate to call Sir Edwin Arnold great. We consider him the poet, the English poet of this age.

Not conceiving, as other interpreters did, the religions of the Orient as pagan, he, of course, encountered the opposition of ecclesiastical Great Britain, and of the missionaries sent from Great Britain and America into the Orient to teach the people there something besides the true interpretation of religion. Those missionaries did not Christianize the Orient one-tenth part as much as Edwin Arnold has Orientalized Christendom. To-day the voice of Buddha and the voice of Jesus are more nearly side by side than they have been in the history of the world. They will continue to grow nearer as time goes on and bigotry grows less, and the perception of the public grows in knowledge of the spirit of the true Oriental life.

Starting out with the achievement of great Oriental scholarship, he gave unto the interpretation of Buddhism a wonderful, luminous and poetic power. But as if to rebuke his theological critics, and to bear forward triumphantly his life and interpretations, he has given to the Christians a better interpretation of Christ in the "Light of the World," than any other poet, or any priest or theologian has ever given; and the essential spirit of the Christianity of Christ is that the story is made to be related by Mary Magdalen. The one essential principle of the Christianity of Christ is loving-kindness: "Neither do I condemn you." What Christians have failed to interpret of this spirit, he has interpreted in "The Light of the World," which is the life of Christ.

As we say: Fifty years from now people will be commemorating the birthday of Sir Edwin Arnold. This is because, to a certain extent, people are prepared for the soul-teachings because of this better interpretation of the religion of the Orient and the religion of Jesus; which was essentially derived from the Orient.

Human science is an uncertain guess.

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SATURDAY, APRIL 9, 1904

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of indifference. GEO. B. WARNE, President Ill. S. S. A.

Anniversary of Modern Spiritualism.

On Thursday, March 31, was celebrated the 56th anniversary of Modern Spiritualism in every city and town where enough Spiritualists exist to hold services; and even in family circles the day was held sacred to the memory of the dawning of this new era. Each anniversary is now looked forward to by Spiritualists as the Christian world looks forward to Easter Sunday: as the celebration of the resurrection, or the dawning of a new light. The Progressive Thinker joins the world of spirits and Spiritualists in the highest expression of glad tidings of great joy for the "Dawning of the Morning When the Mists Have Cleared Away."

The Fakes and Barnacles in Our Ranks.

The fakes that have fastened themselves like barnacles on the ranks of Spiritualism are gradually being exposed in all sections of the country. "Peek-holes" in the ceiling over the cabinet and rostrum, the grabbing of "spirits," and other methods have laid bare their work. Of course they hate The Progressive Thinker with all the venom their tongues and vile natures can command, and during the entire time of the paper's existence they have heaped mountains of abuse upon it, and the result has been that The Progressive Thinker IS NOW THE MOST PROSPEROUS OF ANY OF THE SPIRITUALIST PAPERS PUBLISHED IN THIS COUNTRY OR EUROPE. ITS CIRCULATION IS BY FAR THE LARGEST, ITS SIZE THE GREATEST, AND ITS INFLUENCE IS KEENLY FELT IN OUR RANKS.

Whenever you hear any of these fake mediums abusing the editor and his paper, you may rest assured that there is rottenness in their nature and practices somewhere, and they should be avoided as so many reptiles.

We are the true and devoted friend of honest mediumship. Particularly are we the friend of those mediums who have worn themselves out in working for the cause, and we are untiring in our efforts to raise funds for them so that the remainder of their lives can be spent in peace and comfort. The N. S. A. will bear testimony to the great influence The Progressive Thinker has exerted in this direction.

This paper has been and is now sustained by a vast body of advanced spirits who see the barnacles in our ranks, and the bad influence they exert. Their wise counsel started the paper, and they have nobly sustained it for fifteen years.

Strange Conversions.

What is the incentive which leads the clergy, particularly Episcopalians, to abandon their pulpits, and cast their destiny with the Catholics? Years ago we knew a Baptist clergyman, while in a drunken debauch, send for a Catholic priest to baptize him, which was done, probably to the satisfaction of all concerned; but in these last days such conditions are rare, and doubtless did not influence Rev. Dr. De Costa, the latest acquisition we have noticed from the Episcopal to the Catholic faith.

O brother, why fumble and stumble and grumble through life? That is not the way to success.—Ananda.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck

A Remarkable Premium Book

"The Great Debate Between Rev. Moses Hull and W. F. Jamieson." It is a most remarkable book, elegantly and substantially bound in cloth and printed on the best paper It fills an important niche in the Spiritualistic and Occult Library, and every Spiritualist should have it. Your library will not be complete without it. It will charm you to read it. It will enable you to answer all the arguments ever made against Spiritualism. It is rich with pertinent criticisms by the scholarly Mr. Jamieson, and philosophical replies by Mr. Hull, and can but interest both believers and disbelievers.

Should Be Kept in Mind.

When we read Gen. 3:8, of "the voice of the Lord God walking in the garden," and further on holding a tete-tete with Adam, Eve and the serpent, do we not at once conceive in the mind an ordinary man, an exact counterpart of Adam himself, clothed like him with the habiliments of mortality. Gen. 6, introduces God to Noah, and we find them face to face in conversation, a man with infinite power, though repentant, is before us, the hero of the flood. And the same in chapter 9. In chapter 11 we find this same man coming down "to see the city and the tower, which the children of men builded," and then planning how to defeat them, confounding their language and scattering them abroad over all the earth, lest they became gods and usurp his throne.

In chapter 13 of Genesis, we find this same character, designated Lord, entering into a compact with Abram. In chapter 16:7, an "angel of the Lord," found Hagar and her child in the wilderness, bidding the fleeing second wife of Abram to return to her mistress. In chapter 18 the Lord appears to Abraham, whose name had been enlarged, in the form of "three men," and these "three men" representing the Lord, and further on in the chapter are called Lord. They fixed up that little matter with Sarah so she became a mother at ninety.

Passing to chapter 19 and it was "two angels" who represented the Lord to Lot, and finally rained brimstone on Sodom and Gomorrah.

The word angel seems synonymous with spirit. Peruse the Bible narratives, carefully throughout the volume, and is it not possible spirits are everywhere meant by the terms Lord, God, when not applied to idols? Certain it is, we hope that the Great Spirit of Nature, in whatever form it may be enthroned, was not guilty of all the peccadillos and gigantic crimes related in the Bible, as performed, else directed, by him. Indeed it would greatly lower our regard for spirits if we believed it was they who drowned the world, burnt Sodom and Gomorrah, hardened the heart of Pharaoh so he would not let the people go; stopped the sun in its course that the slaughter might go on; devised the scape-goat as a method to avoid the consequences of sin; as "Lord of hosts" instructed his servant:

"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—I Sam. 13:3.

It was not even a good spirit that gave such directions but the same designated "the Lord God of Israel," Josh. 10:40, "So Joshua smote all the country of the hills, and of the south, and of the vale and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

It was a demon God that made such commands, for a very base devil only could have instructed Moses, Num. 31: 17, 18—

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women-children, that have not known a man by lying with, keep alive for yourselves."

We question if there is a spirit in all the boundless universe, if clothed with infinite power, would debase himself by giving such a command. It was the infamous priests who professed to receive such commands from God who were alone responsible for the infamy. This proposition is strengthened when we learn, verse 35, that there were "Thirty and two thousand persons in all, of women that had not known man by lying with him." Verse 40: "The Lord's tribute was thirty and two persons," and these, verse 41, were delivered unto Eleazar the priest, as the Lord commanded Moses."

Read these facts, ye simpletons, who insist that "the Bible is inerrant," and that the Lord God of that book is the Supreme Ruler of the universe. We repeat: It was only the basest of demons, and those too mean for even the fabled hell at that, who could be the author of such damnable crimes against humanity.

While churchmen continue to maintain that every statement between the two lids of the Bible was inspired by God these facts, and hundreds like them, cannot be printed too often.

A Futile Effort.

The new pope has lately issued an encyclical to the heads of the Catholic hierarchy in America, wherein he declares the first duty of the church is "to win men back to a belief in God."

We are glad to assure his worship that in this country there is no quarrel between the true God and the people. The principal God adored by Catholics, and the one the pope wants all men to worship, it is claimed, was born of a virgin. Many of the American people are too well informed to believe that an immaculate maiden ever gave birth to a God, or even a human child. It is one of the impossibilities of nature, hence his holiness is wasting his talent when urging us to be reconciled to him. The God developed in planets and suns; in beasts and birds; in tree and flower; in sunshine, shade and storm; in the thunder's roar; the earthquake shock; and in the multitudinous operations of nature marked by change, receives the adoration of every thoughtful mind. It is the artificial gods, man made, and priestly imposed on us, against whom intelligence revolts, and no pope or priest can win us back to their love or even belief in them.

Modernized Methods of Creeds.

Through all the early years of Christianity, after its recognition by kingly power, its effort was to make converts to its faith by the exercise of force. Says Mosheim, authority no Christian can controvert, Part 2, Chapter 5, Section 3, of his Ecclesiastical History:

"About the commencement of the 13th century Innocent III. sent legates extraordinary into the southern provinces of France to extirpate heresy, in all its modifications, without being at all scrupulous in the adoption of such methods as might seem necessary to effect his salutary purpose. * * * These spirited champions inflicted capital punishment upon such of the heretics as they could not convert by reason and argument. From them the formidable and odious tribunal, called the Inquisition, derived its origin.

"From this period dates the commencement of the dreadful tribunal of the Inquisition, which in this and the following ages subdued such a prodigious multitude of heretics, part of whom were converted to the church by terror, and the rest committed to the flames without mercy."

Such were the instrumentalities of the church to gain a footing in its infancy, to which even Protestants have succeeded.

The Reformation in the 16th century, headed by Martin Luther, interrupted this forcible method of making recruits to the faith. It has been succeeded, both in the parent church and with the reformers, by taking advantage of the ignorance of infancy, to instill into its undeveloped mind the damnable creeds which unprejudiced intelligence everywhere repudiates. Sunday-schools to indoctrinate innocent childhood with the dogmas of the church have been found a more powerful instrumentality in making converts than was the stake, the fagot and the flame, for now the heretics, nearly all of them, have to outgrow the swaddling clothes of infancy and childhood before they can form any just conception of this life or the coming one, so strongly are ancient idol faiths interwoven with their mother's milk into their natures.

Another Idol Toppled Down.

And now another religious idol has fallen, smitten to the dust by the strong hand of the "higher criticism," applied with fearless irreverence.

As stated in the Chicago Record-Herald, "Pilgrim in Bunyan's 'Pilgrim's Progress' was a religious cad," declared Dr. Albion W. Small, professor of sociology and dean of the graduate schools in the University of Chicago, before the conference of Baptist ministers at the university. Professor Small, who is a doctor of divinity, further stated that the character of Pilgrim, usually held up to youth as an ideal of Christianity, according to his belief, was not a type of Christianity at all.

"Pilgrim was simply living to save his own dear, little, selfish soul, and he never tried to help anyone else," declared Dr. Small. "The pulpit utterance that we hear so often about no man being able to be a Christian until he can stand on his own feet and work out his own salvation is one of the most unfortunate things ever said from the pulpit. This is the sort of man that Pilgrim was, and he was no hero.

"Times have changed in religious matters, and religion is now recognized as religion in all positions of life. We are squeamish in implying that anyone is not a Christian, and in the new democracy of religion actors and preachers form mergers to further their business.

"The theory of life after death savors less of truth to twentieth century people than it did to their predecessors. Moral standards are being substituted for ritualistic religion, and men are demanding a religion that shows results now rather than theories that have to do with a far-off condition. The church is bound to lose prestige in all particulars that assume it is an end in itself, and ministers—who must exist because every man must have a vocation—will go into the shops and mediate between the laborers and employers."

Real Worth Not Appreciated.

A Congregational church, in Cleveland, Ohio, does not appreciate educated thought. Last November, Rev. J. A. Fisher, formerly connected with the late Rev. Dr. Scudder, of Brooklyn, N. Y., accepted a call to the Cleveland pulpit. Two Sundays ago, during his discourse in which he referred to the recent archaeic discoveries, and the revelations of the higher critics, he incidentally mentioned the Bible as a church fetich. The whole pool of superstition was agitated its entire depth. A deacon arose, and declared the preacher had gained his place in the church by false pretenses, because he claimed to be a minister of the gospel. The excitement became intense. The pulpit was vacated. In great confusion the congregation arrayed itself in factions; one side sustained the pulpit, the other the deacon.

A fetich is something made the object of superstitious worship. Received as the inspired "Word of God," how far short does the Bible become in the hands of orthodox churchmen what the dominie claimed it is. To write or speak disparagingly of the holy book, or its barbarous teaching as revealed in the Old Testament, is deemed by many, little short of blasphemy.

A handful of good life is worth a bushel of learning.—George Herbert.

Good deeds ring clear through heaven like a bell.—Richter.

Coming to Their Senses.

For ages has the sordid nightmare of a literal hell frozen or burned to a state of paralysis the mind of man. No greater curse could have come upon the human race than that of a belief in a "lake of fire" for the punishment of the evil-doers after death. It made maniacs and built our asylums. It has made strife between nations, between kindred and instituted a godhead of tyranny and hate, auger and revenge; made demons of some and whimpering cowards of others. But that could not always last. The human brain is beginning to work, and man is awaking to a sense of independence and reason, as is exhibited in the case following, taken from the secular press of this city:

"Hell, Here and Hereafter."

Such was the subject of the sermon by the Rev. Frederick C. Priest at the Church of the Redeemer.

"'Tell men of hell,' said a noted revivalist to a large gathering of Christian ministers and workers recently held in this city.

"Very well, I will tell men of hell. Hell, figuratively speaking, exists in this world in many places, in many lives, under many conditions. In a similar sense hell probably exists in the immortal world.

"But hell, literally understood as a place or state of endless misery and torture in the immortal world, understood as it is commonly understood through popular preaching, we have no good reason to believe exists or can exist in the immortal world. It exists and can exist only in the imagination. It is the creation of heathenism and is the most horrible and accursed lie engrafted by ignorant or designing theologians and others upon the fair religion taught by Jesus Christ."

A Letter From India.

Writing from Dhun Castle, Byculla, Bombay, India, to the editor, lately received, J. A. Balfour, Esq., a distinguished author, and a near relative of the Prime Minister of Great Britain, says:

"We had a very bad period of plague last cold weather, the mortality running very high, equal to 400 a day during the height of the epidemic. This, of course, is chiefly among the native population. The Europeans are not much affected, though several died last season. We have now our monsoon, or rainy season, which will shortly close. Then the cold weather begins, and with it the plague steadily increases until it reaches its height, then gradually subsiding until May or June, when it relaxes again until the heat of summer is passed. Its course occupies from six to seven months. At present the deaths from this scourge number about 14 or 15 per day in this city alone. The mortality during the height of the epidemic is about 20,000 per week! We seem to have got quite used to it.

"I see your President is trying to stamp out lynching, that fearful, damnable blot on the fair fame of your country. Such a thing would never occur on British soil. May he succeed. Twenty centuries have not succeeded in stamping out man's inhumanity to man. Where is our boasted Western civilization? Ah, where? The echoes of these revolting scenes come to us even here. May your President succeed in this good and noble work. What are the Christian pulpits doing? They send missionaries here to convert the heathen, but the heathen do not do this foul thing! May America wipe this shameful record from her good name."

Much to Commend In All Religions.

President Hall, of Union Seminary, an institution of learning where Protestant preachers are made, says:

"Christian missionaries must learn to approach the ethnic religions of India with a more generous appreciation of their merits."

Not of India only, but in all these countries where Islamism prevails greater appreciation should be awarded. Travelers invariably report favorably on the morals of Mohammedans. Intemperance is unknown among them. A clergyman of our acquaintance who journeyed through Egypt and Palestine some forty years ago, returned and reported to his church in our hearing, that for many days in succession while on shipboard on the Mediterranean, or while journeying by land, almost exclusively companioned by Mohammedans, he saw no intemperance, no gambling, no licentiousness, heard no profanity, but five times a day, on sea or land, the worshipers of Allah fell upon their knees, and declared "Allah is Allah, there is no God but Allah, and Mahomet is his prophet." He greatly admired these people, and on his return home always spoke of them with great warmth.

If Christians would hunt among Mohammedans, Brahmans, Parsees, Buddhists, or devotees of Confucius for their real virtues, instead of magnifying their disbelief in a virgin-born God into a great vice, they would find much to commend.

Figures Don't Lie.

A census of church attendance, by the Church News Association, was taken in New York on the 15th ult. Arrangements for the census had been taken in advance, and no doubt the clergy did their level best to have full attendance on that day. All denominations, including the Catholics, engaged in the rivalry. The results showed nearly one-fourth of the population were churchgoers. Had not the numbers been increased by extra effort and rivalry, each sect making as good a display as possible to advance its own interests, what would have been the result? Probably not one-half as many as reported. Women in all the churches predominated, constituting nearly three-fourths of the attendance in Catholic churches, and exceeding two-thirds in Protestant churches.

Strange as it may seem, the foreign-born greatly outnumbered the native-born.

The New York Sun, in concluding its report of this census, which it gave at length, said:

"The statistics, as a whole, are a repeated demonstration of the fact that in New York, as in London, more than three-fourths of the population are neglectful of public religious worship."

And yet this one-fourth of the population are ambitious to control the politics, the education and the destiny of the nation, and make all the world subject to their views.

Eat at your own table as you would eat at the table of a king.—Confucius.

Without earnestness there is nothing to be done in life.—Goethe.

The older a man gets the more desirable things he can think of that is too late to do.—Puck.

Dr. Quackenbos Brought to Judgment

Is Spiritualism a Maniac-Making Religion?

Reply of Hudson Tuttle, Editor-at-Large, Nat'l Spiritualists Asso'c'n.

Editor New York Herald:—The article by John D. Quackenbos in the Sunday Herald, of March 13, wherein he denounces Spiritualism as "Devil worship," is so vindictive and unjust in its assertions, so slanderously untrue, that a reply is demanded to set the matter right before the world. It would take entirely too much space to examine Mr. Quackenbos' assertions in detail, and I shall take up only the most salient points.

First, of the name, he says "Spiritism," for the purpose of stigmatizing the movement which has been known from the first as Spiritualism, and is so called by all Spiritualists. The National Spiritualists Association is not a Spiritist organization. The name is chosen because it is in direct opposition to materialism, and best expresses the spirituality which every Spiritualist accepts as an ideal to be realized in the conduct of life.

It is not fair to prejudice a cause under discussion by giving it an opprobrious name, a name which its adherents regret as misrepresenting. It is the method of attack of a shyster, rather than a man of science.

Mr. Quackenbos admits the possibility of spirit influence. He introduces Mrs. Spencer as a type of mediumship. She is a wonderful sensitive expecially for the expression of music. She most earnestly believes she is controlled by spirit friends. There are thousands like her, having had similar experiences, and they all believe, even think they know that spirits communicate with them.

"Not so!" exclaims Mr. Quackenbos. "Now, while psychology admits the possibility of communication with spiritual personalities, it offers a very different modus communicandi. It has advanced the doctrine that "different consciousnesses, or different aggregates of states of consciousness, may combine and interpenetrate, somewhat analogously to what theologians mean by the communion of souls." Every educated person is aware that a given transliminal self may communicate automatically with other human transliminal selfs by what is known as telepathy."

In plain words we can read the thoughts of others.

"Transliminal" is a term with a sonorous scientific sound, so freshly coined, that it is not in the Century Dictionary. We have to guess at the meaning, and suppose it is equivalent to the older terms "subliminal self," and "sub-conscious self," which have been paraded before the public, as though they were full explanations of spiritual phenomena although the existence of such states of consciousness or unconsciousness, has not been proven, and is entirely speculative.

This "transliminal" not only accounts for mediumship, and other psychic manifestations, but for many of the strange actions of animals, says Mr. Quackenbos. Telepathy is by no means confined to man.

"Recent experiments have proved moths and other insects to be capable of thought transference so far reaching as to impress their fellows miles away with a knowledge of their existence and whereabouts."

But this is as nothing to the story he repeats of the sixteen-thousand-acre park Austin Corbin established in the mountains of New Hampshire and stocked with various species of deer. Mr. Quackenbos says that Corbin was told that the extinct carnivore would return and destroy the deer. Now it is reported that a family of pumas have taken up their abode in the park.

How is this explainable? An ordinary man, an ignorant hunter, would say that there was nothing extraordinary in a puma being found in those mountain fastnesses, nor that finding herds of deer, it stayed where food was plentiful.

Mr. Quackenbos is a psychologist, and ordinary explanation does not satisfy him. He forgets an axiom of science, to always take the lesser cause if consonant with the facts, rather than the greater. He says:

"I suggest the theory of a telepathic communication—the radiation of subtle waves of cognizance from the mass of fear entertained for their traditional enemies by a community of four thousand animals of the deer tribe—to fugitive panthers in the Alleghenies, or in remote areas of the Green and Adirondack mountains."

Just think of it! A puma in the Adirondacks catching the thought waves of fear from the deer in Corbin's park in New Hampshire! It has been supposed that hounds followed the track by smell. Oh, no, smell is superfluous—says Mr. Quackenbos; it's the hound's "transliminal" that enables him to follow. Well, what of this "transliminal," if the track is cold? A hound might stand a few feet from a dozen if they were concealed and have no intimation of their presence.

His reasoning reminds me of advice given me by a darkey who had come North from Virginia where he had been a useful servant in caring for dogs and horses at fox hunts. I remarked that there had not been a fox on the farm for years, and doubted if there remained one in the county.

"I can tell you how to have foxes enough here," he replied.

"How?" I asked, interested.

"Jest git a lot of hounds, and have a meet once a month, and chase over the fields like wrath, and there'll be foxes to burn! Allus see plenty of foxes after a hunt!"

The poor fellow was ignorant of the law, but he was sure of the fact, and Mr. Quackenbos could have explained that, getting together a lot of horses, hounds and excited men and women, and racing over the field would put all into the "transliminal" state, send off waves, which would flow into the "transliminal" of all the foxes, near and far, and they would never have a moment's rest till they found themselves within the limitations of my farm!

Now so far is this thought transference from being general, that when it is indicated the circumstance is regarded worthy of mention. In the continuous contact of people with each other in the business of life, even when to know the real thoughts of each other is of vital consequence, how rarely are the victims of misplaced confidence saved by thought reading? It is possible, it may occur, but it is rare. Parents have sought for lost children for years, and not a "thought wave" came to relieve their anxiety. They have met such children grown out of recollection, without recognizing them.

After saying that man has a physical, every-day life, he adds, what may be taken as his definition of "transliminal," "and a subjective, transliminal (across the threshold), or supernormal, in which he is capable of acting independently of a physical environment and at a distance from his physical body, in which, as the image of God, he intuitively apprehends, possesses supernormal information and power, reigns supreme over functions of body and motions of mind and is obnoxious to the touch of other and higher spiritual agencies that have access to him in the transliminal world alone."

The Spiritualist would translate this sentence into simpler form. He would say that man has a physical body, and a spiritual, and the spiritual is able at times to take cognizance of spiritual beings, and exercise its spiritual powers and perceptions. As St. Paul says, there is a natural body and a spiritual body.

If this "transliminal," is as "the image of God" with man, are the "transliminals" of "the moth," and "great cat," also images of God?

Such is the pitiable theory advanced to take the place of spirit influence, which Mr. Quackenbos grants as possible!

It is not of moment how he explains the phenomena, for his is only one of scores of others which have come and gone since the advent of Spiritualism. It is his libelous charges that demand attention. Prof. Myers, a member of the same Psychical Research Society, a man without a peer in his department of investigation, after years of study, unreservedly endorsed what Mr. Quackenbos condemns. Prof. Alfred R. Wallace, Sir William Crookes, and scores of others, equally eminent, endorsed the genuineness of Spiritualism. Mr. Quackenbos has a right to his opinion, but he has no right to libel those who chance to disagree from him. I quote:

"Further, to the skirts of Spiritism is pinned a revolting religion comparable to the devil worship of the Eastern Hemisphere. It thrusts a female principle into the Godhead. It flouts the divinity of Christ, interpreting Jesus as a healing medium and losing sight of Him in a throng of benevolent daimons. Its teachings regarding marriage are subversive of all respect for the sacredness of sex, and free love is its ideal of social happiness."

I know not what "Spiritism" teaches, but I know that when these charges are made against Spiritualism they are false in every word. They are assertions, supported only by opinion, and not the least attempt is made to substantiate them. They stand as an infamous libel on the fair name of millions of men and women, many in the front ranks of art, literature, science and statesmanship; an infamous slander on the National Spiritualist Association, which composed of delegates from state associations, a body of men and women the peer of any organization, is endeavoring to sustain and extend the cause.

The accusation of pinning a "revolting religion" of the "Eastern Hemisphere" to the skirts of Spiritualism is obscure, but probably refers to theosophy, which Spiritualism repudiates, and which has been its bitterest enemy.

About the "female principle" to be thrust into the Godhead, after fifty years of closest connection with the Spiritual movement, I confess that I never head of it before.

Of Jesus Christ, Spiritualism takes almost exactly the same view as the Unitarians.

Of the charge that it annuls the sacredness of marriage, it has been stock in trade of opposers for half a century, and although repeatedly shown to be false is constantly reiterated. In the books which are considered standard by Spiritualists as the works of Davis, Edmunds, Brittan, Hardinge, Dr. Crowell, Hull, Peebles, and others, there is not one word in opposition to marriage, but always it is sustained, and purity in its relations inculcated.

In the five great papers in the United States in its support, the three in England, the two in Australia, the twenty-five in France, the five in Germany, the three in Holland, the four in Italy, year by year the highest, purest, most spiritual morality is advocated. I briefly quote from "Religion of Man and Ethics of Science," a book which has sold many editions, and voices the belief of Spiritualists.

"Love is not free, nor can it be."....

"The highest form of marriage, as taught and exacted by the Christian church, endures until death. Vastly higher and purer is the ideal which extends this union into the infinite future where every stain of earthly passions shall perish, and soul be drawn to soul by the holiest love." P. 312.

There are not as many divorces among Spiritualists as among those who do not profess its belief. Queen Victoria was so fully persuaded that Prince Albert was with her, although dead, that she held herself sacred to him. In this devotion she met the hearty approval of all Spiritualists. If the teachings of this "demon religion" is so terrible, it should appear in demonic lives of its receivers. There should be an increasing ratio of criminals. The charge has been made and I collected the reports of nearly all the penitentiaries and prisons of this country and Canada and found that in all the vast army of criminals therein confined, not a single one was set down as a Spiritualist!

Of cases reported, nearly 90 per cent had in early life been under religious influences. And yet we are not so unjust and uncharitable as to hold religion responsible. For the startling charge that Spiritualism is a "maniac-making religion," the character of its believers are in evidence. If it is, then they should exhibit a much larger percentage of insane than non-believers. Mediums as a class should show marked mental aberration.

Is this a fact? Is there more insanity among Spiritualists than among churchmembers or the world at large?

Dr. Eugene Crowell, at the time president of the Edison Light Company of New York, secured reports of fifty-eight of the leading asylums for the insane in the United States. Of the 23,328 inmates the cause assigned for 59 was Spiritualism, and for 412 to religious excitement.

Dr. Nichols, Superintendent of the Government Hospital for the Insane, at Washington, D. C., in which nearly a thousand patients are inmates, said: "I see a paragraph attributed to Dr. Forbes Winslow, is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent of truth in that statement."

From these accurate statistics, religion is responsible for seven times as many cases of insanity as Spiritualism, and yet we generously say that it is not a "maniacal religion," because people, possibly on the verge of insanity from other causes are affected.

As for the assertion that "Spiritism (Spiritualism) is the foe to all moral, intellectual and material progress," it is erroneous to falsehood. Colonel Stanford, of California, was a life-long Spiritualist. He claimed that he was assisted by spirit influence and advice in his vast undertakings. He accumulated one of the largest fortunes on the Pacific Coast. By direct spirit advice he founded the university which bears the name of his son in spirit life. Mrs. Stanford was with him in his work, and after his death completed the plan they had mutually agreed upon. His Spiritualism was not a "foe" to his material progress, and wealth was never put to better use.

A column might be readily filled with the names of men and women, leaders in the walks of literature, Science and the affairs of the world, beginning with Sir William Crookes, Wallace, Weber, Fichte, Wm. and Mary Howitt, Flammarion, Hiram Powers, Alex Aksakof, Prof. James, who have become believers in the phenomena and philosophy of Spiritualism.

The bravery of Mr. Quackenbos, to oppose this army of thinkers who are at least his equals in patience of research, honesty of purpose and clearness of reasoning, with his unsupported opinion, and the language of a zealot, rather than the calm impartiality of science of which he professes to be an advocate, is a manifestation in psychology which we commend to his earnest consideration.

There is not a moral precept that Spiritualism does not advocate, not one it conflicts with, or ignores. Its ideal character is the angel unselfish even to "doing all for others." They who accept it and make it a part of their lives cannot otherwise than make for righteousness.

If Mr. Quackenbos' assumption be true it only accounts for the psychical phenomena. The equally important, known as physical, as rappings, moving of physical objects, appearances, etc., remain unexplained. Even the psychical portion is explained too well, for if the "transliminal" is able to receive impressions from others in the body, why not from spiritual beings? Mr. Quackenbos grants this as a logical conclusion.

A medium receives communications purporting to come from spirit friends. Spiritualists say he is able to do so because sensitive to such influence. Mr. Quackenbos says it is through and by means of the "transliminal." There is the same causes, the same effects. There is only a difference in name. We eliminate the equation to its simplest terms and there remains, Transliminal— Impressibility— Mediumship.

HUDSON TUTTLE,
Editor-at-Large National Spiritualist Association.

TEXTS CREDITED TO THE SAVIOR.

German Professor Has Collected Sayings Not Found in Gospels—Inherent Evidence That They Were Uttered By Christ to His Disciples.

Professor Harnack, a widely-known and liberal professor of theology in the University of Berlin, Germany, has made a collection of the sayings of Christ that are not contained in the New Testament, but which he maintains must be genuine on the strength of internal evidence. Some of these sayings are:

"It is more blessed to give than to receive," although it is not in the gospel it is noted by St. Paul as having been said by Christ.

"He is guilty who troubles the spirit of his brother." This is from fragments of the gospel to the Hebrews, quoted by St. Jerome:

"You should never be joyful save when you behold your brother in love."

"The seeker shall not rest until he finds, and when he finds he shall be astonished."

"I shall choose out the good. Those are the good whom my father in heaven has given me."

"In that which I find you therein shall ye be judged."

Speaking to one who was at work on the Sabbath:

"If thou knowest what thou doest thou are blessed; if thou knowest it not then are thou accursed and keepest not the law."

"Who is near me is near the father; who is far from me is far from the kingdom."

"Hast thou seen thy brother? Then has thou seen God."

Professor Harnack comes to the conclusion that these sentences are so varied and cover so large a field in ethics and religion that there is no reason to suppose that the four gospels contain anything like a complete account of Christ's sayings or teachings on any one branch of morals or religion. That much of what he said and did is forever lost to the world he is quite certain. He believes that at the time the four evangelists lived there was an immense amount of material to choose from which is now lost, and this being so, the extraordinary similarity of all four accounts raises suspicions which it is exceedingly difficult to allay.

NOTICE OF ANNUAL CONVENTION.

The seventh annual convention of the New York State Association of Spiritualists will be held on Friday, Saturday and Sunday, June 3, 4, and 5, at Empire Hall, corner North Salina and West Genesee streets, in the city of Syracuse, N. Y. There will be good speakers and phenomenal mediums; choice music under the direction of the Syracuse society. A list of speakers and mediums will be published later. All earnestly and cordially invited to attend. Individual membership, $1 per year. HERBERT L. WHITNEY, Secretary.

727 Monroe street, Brooklyn, N. Y.

If a man is to achieve ultimate success he must be willing to forego immediate enjoyment.—Rev. J. F. Peters.

If people knew what the future had in store for them the chief charm of existence would be lost.

Goods are among the least of the rewards of goodness.

Modern Spiritualism

A Lecture Delivered by Mrs. H. P. Russegue, Springfield, Mass.

I have taken for my subject this afternoon: What are the signs and aspects of Modern Spiritualism, and why does Spiritualism, as a religion, differ from any other formulated religion of the past?

The word Spiritualism implies more to us, a deeper meaning to the thoughtful mind than the name of any other ism known to man. There are reasons for the knowledge that it involves, there are foundations upon which its theorems are based, there are bases upon which rest, like the eternal truths of the universe, its laws. Its scientific aspects are many, because it belongs to, is a part of, and evolves the intellectual propensities of the human race. It is the innate force of the mind, the domination of the spirit, the exercise of intellectual faculties of a kingdom over which human reason holds entire sway.

Spiritualism does not belong to the religious world alone, as religion is commonly interpreted; it does not belong to that world which is classified as above or superior to the every-day life of man. It involves the physiology of his body; it involves the air that he breathes, it involves the forces of nature; it involves the universe of which he is a particle correlated to every other particle consisting the universe. He must bring out this universe, of which he is a lesser part, its potencies. He is the instrument upon which every force of nature is exercising its power; he is the element through which is shining the majesty, and greatness, and divinity of a higher and holier law that belongs to human nature than has ever before been brought into the realm of religious thought.

The religion of man is supposed to be the intellectual part of his being. The higher element or strata of his existence. It is the spiritual consideration or conception of holy thoughts, and holy things, and holy laws, but Spiritualism belongs to the world as a scientific truth, because its religion is incontrovertible. It penetrates every condition, every element, every particle, every force, every law, that inheres, or dominates, human life. It has no realm by itself. It is not separated from earthly things; it is not brought down and separated from spiritual things, but it reduces to spirit every condition of life that prevails in a whole creating worlds. There is nothing in this universe that cannot be reduced to spirit, to ether. There is nothing in this universe but that can be reduced to its primeval condition, and it shows in its reduction the domination of a divine, straight-forword, straight-carrying law, and that law is so direct, and it applies to every condition of life so clearly, so definitely, so really, that you cannot escape its behests, try as you may. You may pervert the course, as you make a ray of light shine upon you obliquely, by interfering with its direction. It may be diverted from its course, or perverted from its application, as you divert a stream of water, carrying it out of its channels into any course you may select, but it will reach its ultimate. Pervert it, or divert it, as you please, it will reach the culminating point to which the law directs, without variableness or shadow of turning in the ultimate. The rocks that are bound upon your hillsides can be reduced to gas, they can be reduced to spirit. The trees, every fibre of which they are composed, can be reduced to ether. The grasses, the grains of sand, the dwellings in which you live, every condition of the material world, can be reduced to spirit, and obedient to its inherent law. This much for the spiritual relationships of the material world to the spiritual nature of man.

It has been said by the scientist that gold, in making its own light, and submitted to its own law, can be refined or reduced to a condition that it is no longer gold. This is not true; it may be reduced to the gases that compose gold, and those gases may be scattered, or diverted from the law of cohesion by which they are brought together, and they may not be constituted into the globules of gold, but the elements themselves cannot be destroyed by any scientific application, or any law, that is known to man. However, those elements can be brought together, subject to law, and it is possible, when you have reduced these materials to their primary gases, that you may bring them back to their legitimate manifestation.

Every particle of matter that is composed in the human body belongs in this realm of the outer world. You have every element gleaned from the material life expressing itself through your physical body, and the laws by which that physical body is dominated, the laws that are expressing themselves through your different manifestations, are as spiritual in their application, as are the laws that dominate your spiritual thought. Your bodies are but the instruments, they are but the organs manipulated by your own spirituality. They are but the elements through which the expression of your spiritual life is being given to the world about you. Fiske said, in his wonderful sermon on "Evolution," "When I look to the world, and see what it has brought forth as its fruits, I can look to Eternity, and believe that the possibilities of that Eternity are beyond my concept." Why? Because there is nothing in the universe so low but that it has entered it, and become a part of human life.

Now then, what is it that spiritualizes these parts? What is it that elevates, that purifies, that clarifies, that adjusts all these parts to each other. It is the spiritual law of life, the spiritual force of the universe, the spiritual potency of matter, a mind cohering in that which is best and noblest, showing that from the foundation the germ is evolving out of the lesser, the greater, the grander, the mightier, the nobler, the diviner law, the diviner life.

Dr. Abbott said: "The man who does not believe that the grains upon the shores of the ocean are not spiritual manifestations, the man who does not believe that the tree that is upon the top of the highest mountain, that sends forth its branches like a protecting arm, the man who does not believe that the horse I drive is not a product of spiritual law, I want nothing to do with intellectually." What does he mean? He means that the spiritual life that manifests itself in the one, adjusts itself to the needs of the other, and relates the whole, and through this the world is unified, and this conception runs back in olden times, way back into the history of Paganism, for out of it we recognize the unity, and the unity signifies a whole, and the parts of which this whole is composed, is that which makes the universe. That universe is one, and it takes all there is in nature, in man, in heaven, and earth, in spirit, and in matter, to make them found in one. Thus the universe was named, whether men conceived of the great unity of life or not. It was named as many authors seem to foretell the events of a coming time from an inner conception, and as they call it, without a reason. Shakspeare said, "There are sermons in stones, and books in running brooks, and good in everything." What does that mean? It means that there is a lesson. No, it means that there is a law, and there is no law of which man can conceive, unless that law expresses itself, unless it defines itself. There is a law in stones, a language that speaks, that tells the story of their existence, that tells the formation, that speaks their history, that defines the law, that inheres their being. Tells the great story that is formulating itself through the expression of that law in men. There are sermons in stones, whether Shakspeare knew of such a thing as psychometry or not, no man can tell. There is a law back of all this, that seems so narrow, and so limited, whose limitations we can compass, that is greater than our intellects can define, and what is that law? The law of human intellect, and man has never sounded its depths, or its heights, but it lives, and it must in future ages reveal itself. Men speak more frequently than they realize more profound words of wisdom than they are able to fully measure. There is in this wonderful language of the material world the history of all you say. God, or law, or spirit, or good, or divinity, or whatever name you choose to employ, this inhered life writes itself upon everything that is. The man who conceived of the form of this article of furniture (table on platform) has left the impress of his mind upon it, those who have handled it, who have laid their hands upon it, who are using it, have left their daguerreotype upon it, and as time advances they will see those lives, and they will preach the sermons that words do not utter to your understanding.

Psychometrists will tell you of the formation of the rocks, the elements of which they are composed. They will go down into the depths of the earth, and will separate the different strata one from the other. They will tell you of the wonderful growths of life that have been made manifest, and they will tell you that the wonders of nature have written themselves upon everything that has been left in their order in the formation of this world. And what do you find? It is the science of life, it is the science of evolution, of the spiritual evolution of the universe, the science of the wonderful growth of mind, and who dares to say that anything that can write its own history, has no mind, has no intellect, is subject to no law, cannot define its power, cannot speak its language, cannot convey its meaning to the world, and carry its usefulness out of the wants of mankind.

If man was so superior to the universe of which he is a part, or if he was so separated from it that he lived wholly independent of it, he might then consider that the laws were not legitimately united which governed both. But science has forged the link, that time or change cannot break. It is the chain of progress, the chain of development, the chain of divine growth, the chain of spiritual history, that is writing itself upon every particle of matter, upon every thought, every deed, upon every impulse of human life. The spiritual aspects of Spiritualism are those which govern these conditions.

Modern Spiritualism has by no means confined itself to the seance room; it has not limited itself to a single message from an individual spirit to a friend. Spiritualism is by no means measured by these messages. Spiritualism means the Spiritualism of all life, and we must know what that Spiritualism is, and we must know it by the scientific relationships that bear between mind and matter. Now then, inasmuch as we have reached this point, let us see how Modern Spiritualism has involved this universe. In the astronomy of this solar system, we find an elliptical circle. Why? Because all nature grows in circles, develops in circles, the grain of the tree is circular. The tree is cut, and you measure its age by its rings. You measure the age of your ox by the rings on its horns. You measure the age of the rock, and a geologist can tell you by the rings of the various strata that belongs to its life. All nature has moved on and on in circles, religion has developed itself in a circular manner. Philosophers, scientists, mathematics, everything, has evolved this wonderful eternal progress of moving in a circular progressive manner.

Spiritualism, according to its language, and its manifestation, not only involves these laws, and manifests them in the figures through which you receive your manifestations from the higher life, when you are not conforming to a new law, not to a new principle, but to a fixed law that is as eternal as God, and belongs to all the past, as well as all the future. That circle is circling about all the world. You have in your atmosphere the oxygen, and hydrogen, and nitrogen. The nitrogen, if extracted from its companions, would become to you a poison. The carbon of your bodies in passing off would never be neutralized, if it were not for these conditions of the air. The water that you are drinking is composed of hydrogen and oxygen. The light through which you see is the wonderful medium through which is passing the lessons that God is writing upon all nature. The darkness is the seance room of the universe. All these conditions are incident to the development of the inherent laws of the life of man, as well as the inherent laws of the life of nature.

Spiritual manifestations have involved all these conditions, from the earliest intelligent language that has come from the spiritual world. You will find there have been outlined to your mind the conditions of a spiritual existence that was composed of matter, sublimated, and spiritualized, and created, according to the conditions of human existence. These conditions belong to no one, but all. They are a part of everything. They constitute the universe. Spiritualism in its language has required all the elements of nature through which it has communicated itself to the intelligence of man. It has utilized electric force. It has made better individuals. It has concentrated that force upon the nervous organization of man, and has spoken its lessons through those tributaries to the great world without us.

Spiritualism has used the universe as an instrument through which it has defined itself. What has been the result? Mental telegraphy, spiritual communication. It is just as spiritual when it is from mind to mind, as if you were in the other country. It is just as spiritual if you send the message of love, or condolence, or sympathy, to a friend away from you on the earth, as it is from the spiritual world. It is as spiritual if they bring you the message upon the electric vibrations that are going from you out to every other human being, as is the spiritual message that you will sit around a table to accept. Telegraphy is as spiritual, only it is reduced to the conditions with which you are familiar, but when you stop to think, it has been interpreted to you that the spirit is what you do not see, a spirit is what you do not hear, a spirit is something outside of you, yourself. Did you ever see a spirit, did you ever hear a spirit, did you ever know anything of a spirit, independent of the universe through which it utters itself to you? Never. The vibrations of sound, the undulating waves upon which sound is conveyed, are as necessary to the utterance of the voice of a spirit, as they are to your voices, and who speaks through you. Who speaks? the lips are not the sounds, the vocal cords are not the sounds, the whole organization of man is not the speaker. It is his spirit that tells the story, and speaks the word of life, not death.

Thus the world is moving on. In spiritual photography, what is the law there. There is the same necessity for conditions, as there is in material photography. You who turn up your noses at the conditions, remember, were it not for the conditions of light, you would never know the starry skies above your head. You would never trace the pathway of a comet. You would never know of the wonderful systems that are formulating, and the new worlds that are creating about you in this system. Conditions are individual, and in spiritual photography it is necessary that the camera upon which the picture is taken, through which it shall be reflected, must be as carefully adjusted, and as obedient to the law, and must carry out those vibrations of light and shade as truly as the science that prevails amongst men on earth.

Spiritual writing, what does it involve? Spiritual writing involves not only the action and operation of the spiritual line, but it involves the obedience of the body, of the matter of which this body is composed, that shall obey the mandate of that spirit.

Spiritual rappings, what is it that induces them? It is as obedient to a scientific law, as is the tick of the telegraph; it is composed of the same conditions, incident to the production of those sounds, as the batteries through which the electric forces are sending your messages that have girdled the world, and thus every manifestation of spiritual life is as scientific in its interpretation, in its application, as any law that is involving the mysteries of earth. The spiritual forces are in each condition, and the adjusting of these forces brings to you the wonderful results that tell you of the eternity of souls. Spiritualism is a science. No man can comprehend its lessons, until he has studied carefully the messages it sends him, and those messages encompass the world. No man can know what Spiritualism implies, from its modern standpoint, until he has made a study of himself. The particles of matter that compose his body are just as important to the embodiment of its spirit, as are the particles of matter that compose the body of Jupiter or Mars. It is as important that he should be held in his spiritual life by the same law by which he maintains his specific gravity, as that he shall be held by fifteen pounds to every square inch of his physical body. It is as important that these laws shall dominate his life, and the science of Spiritualism involves every known science that can manifest itself to our understanding. It speaks its own language, it tells its own story.

When you stop to consider, there has never been a physical manifestation of progress, that has not been accompanied by a spiritual utterance of development. The communication that came at Hydesville was in close companionship to the telegraph that came to Morse. The wonderful mental telegraphy that has been talked of, and dreamed of, and has been working amongst men in the last decade, has wrought out by mental telegraphy the connection of mind to mind. Why? Because the elements of this universe are alike, are akin to each other, and are as important for the transmission of thought in the one instance as in the other, and let me tell you, friends, that the X-rays that look through wood and stone are only the physical clairvoyance that is comparable to the spiritual clairvoyance that looks into your heart, or hearts. Thus the spiritual world is here, and you are in it, and of it, you are one of the grains that form the whole, the unit, of the universe.

Anent Materialization.

To the Editor:—I would like to say to Mr. W. F. Jamieson one thing: He may convince weak-kneed Spiritualists (and no one cares a fig whether he does or not) that materialization, or even the return of spirits, is not true. He may convince them because, Spiritualists sitting on the fence, ready to come down at any body's beck or call are not worth the dynamite to blow them up, to the cause or to any other truth. But there is a class he cannot teach—and they are growing—that know the truth of materialization for themselves. This is a class who were mostly born, not made mediums. This is a class to whom cabinets or audiences, or, seemingly even conditions are not necessary. The writer is among them. I am not a public medium—never was, never expect to be; but have friends among those who are, and hope to have more.

That in places there are frauds must be true. It is in the market, in politics, in religion, in science, and even investigators might find it among themselves. But for all that, fraud is not universal. Honesty is not dead, nor does it even sleep. There are mediums among this latter class, materializing mediums. All hail to them! They will live and their names go down the ages long, long after their detractors are buried in the dust of oblivion.

The reason is manifest. Materialization and the return of spirits in every form—for it is protean—is a truth. Truth is immortal. It is untruth that does not survive.

A. F. ANDERSON.

Success is continued, earnest and enthusiastic attention to some branch of human effort.—A Mystic Adept.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. O. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure.



Rev. W. O. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association, Dept. T. P., 629 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

ASPHODEL BLOOMS,

AMD

Other Offerings,

BY

EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for recitations.

The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

The Mecca says: "Psychic Poems."

That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

Will Carlton: "I have read with great interest:"

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

Price $1.00. For sale by

HUDSON TUTTLE,

Berlin Heights, Ohio.

HUNTING FOR THE ONE TRUE CHURCH.

THE TRUE CHURCH.

To the Editor:—I send you copy of a poem, "The True Church," given me by a friend; the author is unknown. It may interest the readers of The Progressive Thinker.

HAMILTON DE GRAW.

Shakers, N. Y.

The True Church.

I asked a holy man one day,
"Where is the one true church, I pray?"
"Go round the world," said he, "and search,
No man hath found the one true church."
I pointed to a spire cross-crowned,
"The church is false," he cried and frowned.
But murmuring he had told me wrong
I pointed to the entering throng.
He answered, "If a church be true
It hath not many, but a few."
Around the font the people pressed,
And crossed themselves from brow to breast.
"A cross," he cried, "writ on the brow
In water. Is it Christ's? Look thou,
Each forehead frowning, sheds it off.
Christ's cross abides through scowl and scoff."
Then looking through the open door,
I saw men kneeling on the floor.
Faint candles by the daylight dimmed,
Like wicks by foolish virgins trimmed.
Fair statues of the saints in white
As now their robes are in God's light.
Sun ladders dropped aslant, all gold,
Like stairs the angels trod of old.
Above, below, from nave to roof
He gazed, and said in sad reproof,
"Alas! who is it understands
God's temple was not made with hands."
We walked along a shaded way,
Beneath the apple blooms of May,
And came upon a church whose dome
Bore still the cross, but not for Rome.
We brushed a cobweb from the door
And gazed within the sacred floor.
"Do prayers," he said, "the more avail
If murmured nigh an altar rail?
Do tongues that taste the bread and wine
Speak truer after by that sign?
Does water sprinkled from a bowl
Wash any sin from any soul?
The very priest in gown and bands
Hath living lips and dirty hands."
"He speaks no error," answered I.
"He says the living all must die.
The dead all rise and both are true,
Both wholesome doctrines, old not new."
My friend replied, "He aims a blow
To strike the sins of long ago,
Yet shields meanwhile with studied phrase
The evil present in these days.
Does God in heaven impute no crime
To prophets who belie their time?"
We walked along among the tombs,
The bees were in the clover blooms,
The crickets leaped to let us pass
And God's sweet breath was on the grass.
We spelled the legends on the stones,
The graves were full of martyr's bones,
Of bodies which the rack once brake,
In witness for the dear Lord's sake.
Of ashes gathered from the pyres
Of saints whose souls fled up through fires.
I heard him murmur as we passed,
"Thus won they all the crown at last.
Which men now lose by looking back
To find it at the stake or rack.
The stake and rack have gathered grime
God's touchstone is the passing time."
Just then, amid some olive sprays
Two orioles perched and piped their lays,
Until the gold beneath their throats
Shook molten in their mellow notes.
Then from the church a tuneful psalm
Rolled forth upon the outer calm.
"Both choirs," said I, "are in accord,
For both give worship to the Lord."
Said he, "The tree-top song, I fear,
Fled first and straightest to God's ear.
If men bind other men in chains,
Then chant, doth God accept the strains?
Do loud-lipped hymns his ears allure?
God hates the church that harms the poor."
Then rose a meeting-house in view
Of bleached and weather-beaten hue.
Where plain of garb and pure of heart
Men kept the church and world apart,
And sat in waiting for the light
That dawns upon the inner sight.
Nor did they vex the silent air
With any sound of hymn or prayer.
But on their lips God's hand was pressed
And each man kissed it and was blessed.
I asked, "Is this the true church then?"
"Nay," answered he, "a sect of men.
And sects that lock their doors in pride;
Shut God and half his saints outside.
The gates of heaven, the scriptures say,
Stand open wide by night and day.
Whoso shall enter hath no need
To walk by either church or creed.
The true church showeth men the way.
The false church leadeth men astray.'
Whereat I still more eager grew
To shun the false and find the true.
And, naming all the creeds, I sought
What truth, or he, or both they taught.
Thus, Augustine: Had he a fault?
My friend looked up to yon blue vault.
I said, "The circle is too wide."
"God's truth is wider," he replied.
And Augustine on bended knee
Saw just the little he could see.
So Luther sought with eyes and heart
Yet caught the glory but in part.
And Calvin opened wide his soul,
Yet could not comprehend the whole.
Not Luther, Calvin, Augustine
Saw half the vision I have seen."
Then grew within me a desire
That kindled a flame of fire.
I looked upon his [illegible] brow
Entreating, T[illegible] who art thou?
When by the light that filled the place
I knew it was the Lord's own face.
Through all my blood a rapture stole,
It filled my body and my soul.
I was a sinner and afraid,
I bowed me in the dust and prayed,
O! Christ, the Lord, end thou my search
And lead me to the one true church.
Then spake he, not as man may speak,
"The one true church thou shalt not seek.
Behold it is enough," he said,
"To find the one true Christ, its head."
And straight he vanished from my sight
And left me standing in the light.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy.,
By the President: Elyria, Ohio.
CARRIE FIRTH CURRAN,
123 Indiana avenue, Toledo, Ohio.

No man has any spiritual blessing that he can keep to himself.

In the divine scales a dime often weighs more than a dollar.

THE SPEAKING DIAL.

Most Satisfactory In Holding Communication With the Spirit World.

In my letter to Prof. Hyslop, published in a late issue of The Progressive Thinker, I incidentally referred to the use of a speaking dial.

This has brought out many letters of inquiry concerning its merits.

As I am looking after several business enterprises and cannot spare the time to do all justice, and as all Spiritualists and students of the occult are interested in any subject that promises a more complete communion with friends passed over, I will give my views on the subject for the benefit of all.

I will start out by saying that it is the most satisfactory form of communicating with spirit friends I know, providing it is properly developed.

Another thing in its favor is, it will give good results to an average of at least three out of every five persons, especially those of ages between 12 and 40. The best results are obtained through the mediumship of young girls.

A better idea will be obtained if I give my own experience. Several years ago I concluded to develop one. My wife and myself held a sitting of about 30 minutes every evening for about 10 days before we could detect any movement of the table, and at first the force was so weak we were doubtful as to whether it was not our own muscular movements. Every evening thereafter the force grew stronger and the communications became more clear until at the end of three months it worked to perfection.

During the following three years we used it almost daily, and to go into all the details would require too much space. The peculiarities of that manner of communication, however, I desire to touch upon rather than what actually occurred.

1. You can "talk back," as the old lady said. You can ask questions and hold a long interview of one or two hours, if you desire. Have a stenographer present and take down long interviews on almost any subject.

2. If you are doubtful as to the identity of the spirits with whom you are communicating, you can put them on the "quiz," and compel them to prove their identity, either by tests or their personal peculiarities.

3. No two spiritualities work the dial in the same manner. The individual peculiarities are as marked as the handwriting or voice of your friends you meet every day. In a short time you will know the moment a strange spirit commences to work the dial.

4. In operating a speaking dial the medium is not under control and the personality of the medium is not reflected in the communications received.

5. The best and most satisfactory communications are obtained when the sitter's mind is occupied with some other subject, such as conversation with some one present upon some other subject.

For instance, when working the dial, I ask a question, and while the spirit is recording the answer, I usually turn and enter into conversation with some one present upon some other subject, until another person announces the answer.

If I undertake to read the answer myself as fast as it is given, my mind interferes and the answer is more than likely to come jumbled.

6. The force that enables communication, is the will power of the spirit. The will power of the sitter will retard communications where over-anxiety is permitted.

I have demonstrated this by experiments. With certain persons sitting opposite me at a table I can by exerting my will power cause a table to tip or move in any direction. For this reason the sitter's mind should be diverted while the spirit is responding and writing out an answer to a question.

Should a person rig up a speaking dial and expect it to prove a regular telephone, they will be mistaken.

It will probably respond to their touch within a few days, but it requires from two to six months to fully develop it, and after being developed certain rules must be complied with if clear and pleasing communications are obtained.

It requires three years to become an expert mechanic or to master almost any department of knowledge or profession, and it requires three months to perfect the workings of a speaking dial.

E. D. TITUS, M. D.

Minneapolis, Minn.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600.00 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Mediumship Has Made Him Healthy.

In your paper of March 5th, there is an article headed, "Information Wanted in Reference to Mediumship and Its Effects."

I was a believer in Spiritism and Spiritualism 25 years before witnessing any phenomena. In 1882, I commenced attending seances, mostly of the social kind, and reading the literature of Spiritualism, and making a scientific study of it. In a few months I began to occasionally feel waves of spirit thoughts and feelings, which increased till I was satisfied that a band of workers wanted to use me as an instrument of a good work. Then I considered the question of its desirability. To be entirely absorbed in it as some mediums were, I would not be. My health had declined so that all my work was done with more or less suffering.

I finally formulated a proposition to human beings who were real persons in my judgment—not shadows. Every word was carefully weighed. "If there is a band of spirits who want to use me and will raise my health to that condition that most of the time, I shall work with a relish, as in younger days, I will do it without material interference with my business or social relations."

Mark the meaning of those words. I expected that it must be a small degree interfere with my business and social relations. I would do, not such work as I chose, but "your" work. Ever since I have held that agreement as binding as any I ever made with people in earth life.

Two years from that time I found that I was working with the same joy in activity that I did in boyish sports, or work when a young man. I frankly acknowledged to my spirit co-workers that they had performed their part of the agreement. Henceforth, I was morally bound to perform mine, with as strong a moral obligation as can be.

Since then it has been a joy to live, though several times I have with the co-workers figuratively gone down into hell and brought up some person lost in vice and earthliness, and in a stupor, and incapable even of consciousness, and raised him to a soul-living, an active and useful spirit-life. More than half of my share of the work has been subjective; a smaller share objective.

Yet I am farther from being a physical or mental wreck than when I commenced, 22 years ago.

H. M. CANKIN.

Greenville, Mich.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

Modern Spiritualism

A Lecture Delivered by Mrs. H. P. Russegue, Springfield, Mass.

I have taken for my subject this afternoon: What are the signs and aspects of Modern Spiritualism, and why does Spiritualism, as a religion, differ from any other formulated religion of the past?

The word Spiritualism implies more to us, a deeper meaning to the thoughtful mind than the name of any other ism known to man. There are reasons for the knowledge that it involves, there are foundations upon which its theorems are based, there are bases upon which rest, like the eternal truths of the universe, its laws. Its scientific aspects are many, because it belongs to, is a part of, and evolves the intellectual propensities of the human race. It is the innate force of the mind, the domination of the spirit, the exercise of intellectual faculties of a kingdom over which human reason holds entire sway.

Spiritualism does not belong to the religious world alone, as religion is commonly interpreted; it does not belong to that world which is classified as above or superior to the every-day life of man. It involves the physiology of his body; it involves the air that he breathes, it involves the forces of nature; it involves the universe of which he is a particle correlated to every other particle consisting the universe. He must bring out this universe, of which he is a lesser part, its potencies. He is the instrument upon which every force of nature is exercising its power; he is the element through which is shining the majesty, and greatness, and divinity of a higher and holier law that belongs to human nature than has ever before been brought into the realm of religious thought.

The religion of man is supposed to be the intellectual part of his being. The higher element or strata of his existence. It is the spiritual consideration or conception of holy thoughts, and holy things, and holy laws, but Spiritualism belongs to the world as a scientific truth, because its religion is incontrovertible. It penetrates every condition, every element, every particle, every force, every law, that inheres, or dominates, human life. It has no realm by itself. It is not separated from earthly things; it is not brought down and separated from spiritual things, but it reduces to spirit every condition of life that prevails in a whole creating worlds. There is nothing in this universe that cannot be reduced to spirit, to ether. There is nothing in this universe but that can be reduced to its primeval condition, and it shows in its reduction the domination of a divine, straight-forword, straight-carrying law, and that law is so direct, and it applies to every condition of life so clearly, so definitely, so really, that you cannot escape its behests, try as you may. You may pervert the course, as you make a ray of light shine upon you obliquely, by interfering with its direction. It may be diverted from its course, or perverted from its application, as you divert a stream of water, carrying it out of its channels into any course you may select, but it will reach its ultimate. Pervert it, or divert it, as you please, it will reach the culminating point to which the law directs, without variableness or shadow of turning in the ultimate. The rocks that are bound upon your hillsides can be reduced to gas, they can be reduced to spirit. The trees, every fibre of which they are composed, can be reduced to ether. The grasses, the grains of sand, the dwellings in which you live, every condition of the material world, can be reduced to spirit, and obedient to its inherent law. This much for the spiritual relationships of the material world to the spiritual nature of man.

It has been said by the scientist that gold, in making its own light, and submitted to its own law, can be refined or reduced to a condition that it is no longer gold. This is not true; it may be reduced to the gases that compose gold, and those gases may be scattered, or diverted from the law of cohesion by which they are brought together, and they may not be constituted into the globules of gold, but the elements themselves cannot be destroyed by any scientific application, or any law, that is known to man. However, those elements can be brought together, subject to law, and it is possible, when you have reduced these materials to their primary gases, that you may bring them back to their legitimate manifestation.

Every particle of matter that is composed in the human body belongs in this realm of the outer world. You have every element gleaned from the material life expressing itself through your physical body, and the laws by which that physical body is dominated, the laws that are expressing themselves through your different manifestations, are as spiritual in their application, as are the laws that dominate your spiritual thought. Your bodies are but the instruments, they are but the organs manipulated by your own spirituality. They are but the elements through which the expression of your spiritual life is being given to the world about you. Fiske said, in his wonderful sermon on "Evolution," "When I look to the world, and see what it has brought forth as its fruits, I can look to Eternity, and believe that the possibilities of that Eternity are beyond my concept." Why? Because there is nothing in the universe so low but that it has entered it, and become a part of human life.

Now then, what is it that spiritualizes these parts? What is it that elevates, that purifies, that clarifies, that adjusts all these parts to each other. It is the spiritual law of life, the spiritual force of the universe, the spiritual potency of matter, a mind cohering in that which is best and noblest, showing that from the foundation the germ is evolving out of the lesser, the greater, the grander, the mightier, the nobler, the diviner law, the diviner life.

Dr. Abbott said: "The man who does not believe that the grains upon the shores of the ocean are not spiritual manifestations, the man who does not believe that the tree that is upon the top of the highest mountain, that sends forth its branches like a protecting arm, the man who does not believe that the horse I drive is not a product of spiritual law, I want nothing to do with intellectually." What does he mean? He means that the spiritual life that manifests itself in the one, adjusts itself to the needs of the other, and relates the whole, and through this the world is unified, and this conception runs back in olden times, way back into the history of Paganism, for out of it we recognize the unity, and the unity signifies a whole, and the parts of which this whole is composed, is that which makes the universe. That universe is one, and it takes all there is in nature, in man, in heaven, and earth, in spirit, and in matter, to make them found in one. Thus the universe was named, whether men conceived of the great unity of life or not. It was named as many authors seem to foretell the events of a coming time from an inner conception, and as they call it, without a reason. Shakspeare said, "There are sermons in stones, and books in running brooks, and good in everything." What does that mean? It means that there is a lesson. No, it means that there is a law, and there is no law of which man can conceive, unless that law expresses itself, unless it defines itself. There is a law in stones, a language that speaks, that tells the story of their existence, that tells the formation, that speaks their history, that defines the law, that inheres their being. Tells the great story that is formulating itself through the expression of that law in men. There are sermons in stones, whether Shakspeare knew of such a thing as psychometry or not, no man can tell. There is a law back of all this, that seems so narrow, and so limited, whose limitations we can compass, that is greater than our intellects can define, and what is that law? The law of human intellect, and man has never sounded its depths, or its heights, but it lives, and it must in future ages reveal itself. Men speak more frequently than they realize more profound words of wisdom than they are able to fully measure. There is in this wonderful language of the material world the history of all you say. God, or law, or spirit, or good, or divinity, or whatever name you choose to employ, this inhered life writes itself upon everything that is. The man who conceived of the form of this article of furniture (table on platform) has left the impress of his mind upon it, those who have handled it, who have laid their hands upon it, who are using it, have left their daguerreotype upon it, and as time advances they will see those lives, and they will preach the sermons that words do not utter to your understanding.

Psychometrists will tell you of the formation of the rocks, the elements of which they are composed. They will go down into the depths of the earth, and will separate the different strata one from the other. They will tell you of the wonderful growths of life that have been made manifest, and they will tell you that the wonders of nature have written themselves upon everything that has been left in their order in the formation of this world. And what do you find? It is the science of life, it is the science of evolution, of the spiritual evolution of the universe, the science of the wonderful growth of mind, and who dares to say that anything that can write its own history, has no mind, has no intellect, is subject to no law, cannot define its power, cannot speak its language, cannot convey its meaning to the world, and carry its usefulness out of the wants of mankind.

If man was so superior to the universe of which he is a part, or if he was so separated from it that he lived wholly independent of it, he might then consider that the laws were not legitimately united which governed both. But science has forged the link, that time or change cannot break. It is the chain of progress, the chain of development, the chain of divine growth, the chain of spiritual history, that is writing itself upon every particle of matter, upon every thought, every deed, upon every impulse of human life. The spiritual aspects of Spiritualism are those which govern these conditions.

Modern Spiritualism has by no means confined itself to the seance room; it has not limited itself to a single message from an individual spirit to a friend. Spiritualism is by no means measured by these messages. Spiritualism means the Spiritualism of all life, and we must know what that Spiritualism is, and we must know it by the scientific relationships that bear between mind and matter. Now then, inasmuch as we have reached this point, let us see how Modern Spiritualism has involved this universe. In the astronomy of this solar system, we find an elliptical circle. Why? Because all nature grows in circles, develops in circles, the grain of the tree is circular. The tree is cut, and you measure its age by its rings. You measure the age of your ox by the rings on its horns. You measure the age of the rock, and a geologist can tell you by the rings of the various strata that belongs to its life. All nature has moved on and on in circles, religion has developed itself in a circular manner. Philosophers, scientists, mathematics, everything, has evolved this wonderful eternal progress of moving in a circular progressive manner.

Spiritualism, according to its language, and its manifestation, not only involves these laws, and manifests them in the figures through which you receive your manifestations from the higher life, when you are not conforming to a new law, not to a new principle, but to a fixed law that is as eternal as God, and belongs to all the past, as well as all the future. That circle is circling about all the world. You have in your atmosphere the oxygen, and hydrogen, and nitrogen. The nitrogen, if extracted from its companions, would become to you a poison. The carbon of your bodies in passing off would never be neutralized, if it were not for these conditions of the air. The water that you are drinking is composed of hydrogen and oxygen. The light through which you see is the wonderful medium through which is passing the lessons that God is writing upon all nature. The darkness is the seance room of the universe. All these conditions are incident to the development of the inherent laws of the life of man, as well as the inherent laws of the life of nature.

Spiritual manifestations have involved all these conditions, from the earliest intelligent language that has come from the spiritual world. You will find there have been outlined to your mind the conditions of a spiritual existence that was composed of matter, sublimated, and spiritualized, and created, according to the conditions of human existence. These conditions belong to no one, but all. They are a part of everything. They constitute the universe. Spiritualism in its language has required all the elements of nature through which it has communicated itself to the intelligence of man. It has utilized electric force. It has made better individuals. It has concentrated that force upon the nervous organization of man, and has spoken its lessons through those tributaries to the great world without us.

Spiritualism has used the universe as an instrument through which it has defined itself. What has been the result? Mental telegraphy, spiritual communication. It is just as spiritual when it is from mind to mind, as if you were in the other country. It is just as spiritual if you send the message of love, or condolence, or sympathy, to a friend away from you on the earth, as it is from the spiritual world. It is as spiritual if they bring you the message upon the electric vibrations that are going from you out to every other human being, as is the spiritual message that you will sit around a table to accept. Telegraphy is as spiritual, only it is reduced to the conditions with which you are familiar, but when you stop to think, it has been interpreted to you that the spirit is what you do not see, a spirit is what you do not hear, a spirit is something outside of you, yourself. Did you ever see a spirit, did you ever hear a spirit, did you ever know anything of a spirit, independent of the universe through which it utters itself to you? Never. The vibrations of sound, the undulating waves upon which sound is conveyed, are as necessary to the utterance of the voice of a spirit, as they are to your voices, and who speaks through you. Who speaks? the lips are not the sounds, the vocal cords are not the sounds, the whole organization of man is not the speaker. It is his spirit that tells the story, and speaks the word of life, not death.

Thus the world is moving on. In spiritual photography, what is the law there. There is the same necessity for conditions, as there is in material photography. You who turn up your noses at the conditions, remember, were it not for the conditions of light, you would never know the starry skies above your head. You would never trace the pathway of a comet. You would never know of the wonderful systems that are formulating, and the new worlds that are creating about you in this system. Conditions are individual, and in spiritual photography it is necessary that the camera upon which the picture is taken, through which it shall be reflected, must be as carefully adjusted, and as obedient to the law, and must carry out those vibrations of light and shade as truly as the science that prevails amongst men on earth.

Spiritual writing, what does it involve? Spiritual writing involves not only the action and operation of the spiritual line, but it involves the obedience of the body, of the matter of which this body is composed, that shall obey the mandate of that spirit.

Spiritual rappings, what is it that induces them? It is as obedient to a scientific law, as is the tick of the telegraph; it is composed of the same conditions, incident to the production of those sounds, as the batteries through which the electric forces are sending your messages that have girdled the world, and thus every manifestation of spiritual life is as scientific in its interpretation, in its application, as any law that is involving the mysteries of earth. The spiritual forces are in each condition, and the adjusting of these forces brings to you the wonderful results that tell you of the eternity of souls. Spiritualism is a science. No man can comprehend its lessons, until he has studied carefully the messages it sends him, and those messages encompass the world. No man can know what Spiritualism implies, from its modern standpoint, until he has made a study of himself. The particles of matter that compose his body are just as important to the embodiment of its spirit, as are the particles of matter that compose the body of Jupiter or Mars. It is as important that he should be held in his spiritual life by the same law by which he maintains his specific gravity, as that he shall be held by fifteen pounds to every square inch of his physical body. It is as important that these laws shall dominate his life, and the science of Spiritualism involves every known science that can manifest itself to our understanding. It speaks its own language, it tells its own story.

When you stop to consider, there has never been a physical manifestation of progress, that has not been accompanied by a spiritual utterance of development. The communication that came at Hydesville was in close companionship to the telegraph that came to Morse. The wonderful mental telegraphy that has been talked of, and dreamed of, and has been working amongst men in the last decade, has wrought out by mental telegraphy the connection of mind to mind. Why? Because the elements of this universe are alike, are akin to each other, and are as important for the transmission of thought in the one instance as in the other, and let me tell you, friends, that the X-rays that look through wood and stone are only the physical clairvoyance that is comparable to the spiritual clairvoyance that looks into your heart, or hearts. Thus the spiritual world is here, and you are in it, and of it, you are one of the grains that form the whole, the unit, of the universe.

Anent Materialization.

To the Editor:—I would like to say to Mr. W. F. Jamieson one thing: He may convince weak-kneed Spiritualists (and no one cares a fig whether he does or not) that materialization, or even the return of spirits, is not true. He may convince them because, Spiritualists sitting on the fence, ready to come down at any body's beck or call are not worth the dynamite to blow them up, to the cause or to any other truth. But there is a class he cannot teach—and they are growing—that know the truth of materialization for themselves. This is a class who were mostly born, not made mediums. This is a class to whom cabinets or audiences, or, seemingly even conditions are not necessary. The writer is among them. I am not a public medium—never was, never expect to be; but have friends among those who are, and hope to have more.

That in places there are frauds must be true. It is in the market, in politics, in religion, in science, and even investigators might find it among themselves. But for all that, fraud is not universal. Honesty is not dead, nor does it even sleep. There are mediums among this latter class, materializing mediums. All hail to them! They will live and their names go down the ages long, long after their detractors are buried in the dust of oblivion.

The reason is manifest. Materialization and the return of spirits in every form—for it is protean—is a truth. Truth is immortal. It is untruth that does not survive.

A. F. ANDERSON.

Success is continued, earnest and enthusiastic attention to some branch of human effort.—A Mystic Adept.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.



A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. O. Wilson. He has invented a restorer known as "Actina," through which all affections of the eyes and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure.

Rev. W. O. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association, Dept. T.B., 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

750

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

ASPHODEL BLOOMS,

AMD

Other Offerings,

BY

EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for recitations.

The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

The Mecca says: "Psychic Poems."

That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

Will Carlton: "I have read with great interest:"

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

Price $1.00. For sale by

HUDSON TUTTLE,
Berlin Heights, Ohio.

HUNTING FOR THE ONE TRUE CHURCH.

THE TRUE CHURCH.

To the Editor:—I send you copy of a poem, "The True Church," given me by a friend; the author is unknown. It may interest the readers of The Progressive Thinker.

HAMILTON DE GRAW.

Shakers, N. Y.

The True Church.

I asked a holy man one day,
"Where is the one true church, I pray?"
"Go round the world," said he, "and search,
No man hath found the one true church."
I pointed to a spire cross-crowned,
"The church is false," he cried and frowned.
But murmuring he had told me wrong
I pointed to the entering throng.
He answered, "If a church be true
It hath not many, but a few."
Around the font the people pressed,
And crossed themselves from brow to breast.
"A cross," he cried, "writ on the brow
In water. Is it Christ's? Look thou,
Each forehead frowning, sheds it off.
Christ's cross abides through scowl and scoff."
Then looking through the open door,
I saw men kneeling on the floor.
Faint candles by the daylight dimmed,
Like wicks by foolish virgins trimmed.
Fair statues of the saints in white
As now their robes are in God's light.
Sun ladders dropped aslant, all gold,
Like stairs the angels trod of old.
Above, below, from nave to roof
He gazed, and said in sad reproof,
"Alas! who is it understands
God's temple was not made with hands."
We walked along a shaded way,
Beneath the apple blooms of May,
And came upon a church whose dome
Bore still the cross, but not for Rome.
We brushed a cobweb from the door
And gazed within the sacred floor.
"Do prayers," he said, "the more avail
If murmured nigh an altar rail?
Do tongues that taste the bread and wine
Speak truer after by that sign?
Does water sprinkled from a bowl
Wash any sin from any soul?
The very priest in gown and bands
Hath living lips and dirty hands."
"He speaks no error," answered I.
"He says the living all must die.
The dead all rise and both are true,
Both wholesome doctrines, old not new."
My friend replied, "He aims a blow
To strike the sins of long ago,
Yet shields meanwhile with studied phrase
The evil present in these days.
Does God in heaven impute no crime
To prophets who belie their time?"
We walked along among the tombs,
The bees were in the clover blooms,
The crickets leaped to let us pass
And God's sweet breath was on the grass.
We spelled the legends on the stones,
The graves were full of martyr's bones,
Of bodies which the rack once brake,
In witness for the dear Lord's sake.
Of ashes gathered from the pyres
Of saints whose souls fled up through fires.
I heard him murmur as we passed,
"Thus won they all the crown at last.
Which men now lose by looking back
To find it at the stake or rack.
The stake and rack have gathered grime
God's touchstone is the passing time."
Just then, amid some olive sprays
Two orioles perched and piped their lays,
Until the gold beneath their throats
Shook molten in their mellow notes.
Then from the church a tuneful psalm
Rolled forth upon the outer calm.
"Both choirs," said I, "are in accord,
For both give worship to the Lord."
Said he, "The tree-top song, I fear,
Fled first and straightest to God's ear.
If men bind other men in chains,
Then chant, doth God accept the strains?
Do loud-lipped hymns his ears allure?
God hates the church that harms the poor."
Then rose a meeting-house in view
Of bleached and weather-beaten hue.
Where plain of garb and pure of heart
Men kept the church and world apart,
And sat in waiting for the light
That dawns upon the inner sight.
Nor did they vex the silent air
With any sound of hymn or prayer.
But on their lips God's hand was pressed
And each man kissed it and was blessed.
I asked, "Is this the true church then?"
"Nay," answered he, "a sect of men.
And sects that lock their doors in pride;
Shut God and half his saints outside.
The gates of heaven, the scriptures say,
Stand open wide by night and day.
Whoso shall enter hath no need
To walk by either church or creed.
The true church showeth men the way.
The false church leadeth men astray.'
Whereat I still more eager grew
To shun the false and find the true.
And, naming all the creeds, I sought
What truth, or he, or both they taught.
Thus, Augustine: Had he a fault?
My friend looked up to yon blue vault.
I said, "The circle is too wide."
"God's truth is wider," he replied.
And Augustine on bended knee
Saw just the little he could see.
So Luther sought with eyes and heart
Yet caught the glory but in part.
And Calvin opened wide his soul,
Yet could not comprehend the whole.
Not Luther, Calvin, Augustine
Saw half the vision I have seen."
Then grew within me a desire
That kindled like a flame of fire.
I looked upon his reverend brow
Entreating, Tell me, who art thou?
When by the light that filled the place
I knew it was the Lord's own face.
Through all my blood a rapture stole,
It filled my body and my soul.
I was a sinner and afraid,
I bowed me in the dust and prayed,
O! Christ, the Lord, end thou my search
And lead me to the one true church.
Then spake he, not as man may speak,
"The one true church thou shalt not seek.
Behold it is enough," he said,
"To find the one true Christ, its head."
And straight he vanished from my sight
And left me standing in the light.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy.,
Elyria, Ohio.

By the President:
CARRIE FIRTH CURRAN,
123 Indiana avenue, Toledo, Ohio.

No man has any spiritual blessing that he can keep to himself.

In the divine scales a dime often weighs more than a dollar.

THE SPEAKING DIAL.

Most Satisfactory in Holding Communication With the Spirit World.

In my letter to Prof. Hyslop, published in a late issue of The Progressive Thinker, I incidentally referred to the use of a speaking dial.

This has brought out many letters of inquiry concerning its merits.

As I am looking after several business enterprises and cannot spare the time to do all justice, and as all Spiritualists and students of the occult are interested in any subject that promises a more complete communion with friends passed over, I will give my views on the subject for the benefit of all.

I will start out by saying that it is the most satisfactory form of communicating with spirit friends I know, providing it is properly developed.

Another thing in its favor is, it will give good results to an average of at least three out of every five persons, especially those of ages between 12 and 40. The best results are obtained through the mediumship of young girls.

A better idea will be obtained if I give my own experience. Several years ago I concluded to develop one. My wife and myself held a sitting of about 30 minutes every evening for about 10 days before we could detect any movement of the table, and at first the force was so weak we were doubtful as to whether it was not our own muscular movements. Every evening thereafter the force grew stronger and the communications became more clear until at the end of three months it worked to perfection.

During the following three years we used it almost daily, and to go into all the details would require too much space. The peculiarities of that manner of communication, however, I desire to touch upon rather than what actually occurred.

1. You can "talk back," as the old lady said. You can ask questions and hold a long interview of one or two hours, if you desire. Have a stenographer present and take down long interviews on almost any subject.

2. If you are doubtful as to the identity of the spirits with whom you are communicating, you can put them on the "quiz," and compel them to prove their identity, either by tests or their personal peculiarities.

3. No two spiritualities work the dial in the same manner. The individual peculiarities are as marked as the handwriting or voice of your friends you meet every day. In a short time you will know the moment a strange spirit commences to work the dial.

4. In operating a speaking dial the medium is not under control and the personality of the medium is not reflected in the communications received.

5. The best and most satisfactory communications are obtained when the sitter's mind is occupied with some other subject, such as conversation with some one present upon some other subject.

For instance, when working the dial, I ask a question, and while the spirit is recording the answer, I usually turn and enter into conversation with some one present upon some other subject, until another person announces the answer.

If I undertake to read the answer myself as fast as it is given, my mind interferes and the answer is more than likely to come jumbled.

6. The force that enables communication, is the will power of the spirit. The will power of the sitter will retard communications where over-anxiety is permitted.

I have demonstrated this by experiments. With certain persons sitting opposite me at a table I can by exerting my will power cause a table to tip or move in any direction. For this reason the sitter's mind should be diverted while the spirit is responding and writing out an answer to a question.

Should a person rig up a speaking dial and expect it to prove a regular telephone, they will be mistaken.

It will probably respond to their touch within a few days, but it requires from two to six months to fully develop it, and after being developed certain rules must be complied with if clear and pleasing communications are obtained.

It requires three years to become an expert mechanic or to master almost any department of knowledge or profession, and it requires three months to perfect the workings of a speaking dial.

E. D. TITUS, M. D.

Minneapolis, Minn.

How a Woman Paid Her Debts.

Am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Mediumship Has Made Him Healthy.

In your paper of March 5th, there is an article headed, "Information Wanted in Reference to Mediumship and Its Effects."

I was a believer in Spiritism and Spiritualism 25 years before witnessing any phenomena. In 1882, I commenced attending seances, mostly of the social kind, and reading the literature of Spiritualism, and making a scientific study of it. In a few months I began to occasionally feel waves of spirit thoughts and feelings, which increased till I was satisfied that a band of workers wanted to use me as an instrument of a good work. Then I considered the question of its desirability. To be entirely absorbed in it as some mediums were, I would not be. My health had declined so that all my work was done with more or less suffering.

I finally formulated a proposition to human beings who were real persons in my judgment—not shadows. Every word was carefully weighed. "If there is a band of spirits who want to use me and will raise my health to that condition that most of the time, I shall work with a relish, as in younger days, I will do it without material interference with my business or social relations."

Mark the meaning of those words. I expected that it must be a small degree interfere with my business and social relations. I would do, not such work as I chose, but "your" work. Ever since I have held that agreement as binding as any I ever made with people in earth life.

Two years from that time I found that I was working with the same joy in activity that I did in boyish sports, or work when a young man. I frankly acknowledged to my spirit co-workers that they had performed their part of the agreement. Henceforth, I was morally bound to perform mine, with as strong a moral obligation as can be.

Since then it has been a joy to live, though several times I have with the co-workers figuratively gone down into hell and brought up some person lost in vice and earthliness, and in a stupor, and incapable even of consciousness, and raised him to a soul-living, an active and useful spirit-life. More than half of my share of the work has been subjective; a smaller share objective.

Yet I am farther from being a physical or mental wreck than when I commenced, 22 years ago.

H. M. CANKIN.

Greenville, Mich.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakespeare.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

MISSIONARIES' NOTICE.—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

James E. Campbell writes from Denver, Colo.: "The Spiritual Church of Truth, leading society of Denver, is closed for an interval, through critical illness in the family of its noted pastor, Mrs. Virginia Bryan, who was compelled to cancel her engagement and return to Chicago. This announcement is made with deep regret, as Mrs. Bryan was fairly started upon a most successful administration. Her lectures were of the very highest order, and with her own charming personality, was rapidly winning the hearts of the people, who tender her their most affectionate sympathy."

B. G. Sweet writes from Kansas: "I now have the ten premium books, and I intend to keep on adding to my library so long as you offer such very liberal premiums to subscribers to The Progressive Thinker and I am able to pay for the same. I am sure that no Spiritualist can afford to be without The Progressive Thinker and the excellent premium books that you almost give away to your subscribers. How many among the regular readers of The Progressive Thinker would be willing to take ten dollars, and be deprived of the paper for one year? Surely, I would not."

Mrs. Eva McCoy, one of the finest test mediums in the state, will be heard in a lecture, Sunday evening, followed by tests. Those who have heard Mrs. McCoy should avail themselves of this opportunity of hearing her. She will be favorably remembered by many from a former visit here about a year ago.—Des Moines (Iowa) News.

Dr. G. N. Hilligoss, president of the Indiana Spiritualists Association, has been elected president of the Florida State Association of Spiritualists. Dr. Hilligoss lives in Cincinnati and will be a candidate soon for the position of president of the National Association. —Indianapolis (Ind.) Star.

Rolla Stubbs writes: "The Lake Minnetonka Spiritualist Association has postponed the dedication of its temple till May. Announcement will be given later."

Nemo writes from Spokane, Wash.: "A great many non-Spiritualists are warm friends of The Progressive Thinker, and wish it well all along the line. Say, that "Witch Story" in No. 747 is a 'hun,' isn't it? and it amply justifies the proud base line, 'The Progressive Thinker leads the procession.' Mr. Tuttle's answers to querists are very interesting. They are honest and fearless. Those in No. 748 are first-class from all points of view, and it is such fearless opinion that is creating a rapidly increasing interest in Spiritualism. Why doesn't Mr. Aber try for the $1,000. I am not fully satisfied concerning the truths claimed for Spiritualism, but am almost persuaded. Long life to The Progressive Thinker."

In a sensational petition filed with the district court at Waterloo, Iowa, George D. Anton charges that the last will and testament of his father, Philip Anton, was made under hypnotic influence, and that it should be set aside. The estate of Philip Anton is a large one, worth thousands of dollars. George Anton, acting for other members of the family, claims that a brother, William Anton, shortly before the death of his father secured hypnotic influence over him and dictated the will which was filed by the senior. In the will the other children of the family are almost left out, and the will is declared untrue and unjust by the petition. Serious charges are made in numerous places in the petition, and the trial of the case will be waited with interest.

Nellie Turner, secretary, writes from Niagara Falls: "The First Spiritual Society of Niagara Falls is still flourishing. Our pastor and president, Mrs. A. G. Atcheson, of Buffalo, has served this society for the past twenty-one months, and she has proved herself a very able and willing worker in the cause so dear to us all. Under her influence the society has been enabled to rise above the tide of opposition which every struggling society has to contend with.

W. D. Noyes writes: "The first two Sundays in March we held Spiritual services in Binghamton, N. Y., to small audiences. There are not many of our people there, and they are not financially able to employ a speaker. The last two Sundays of March we conducted services in the G. A. R. Hall of Scranton, Pa. The first meeting was small. The last service, March 27, the hall was filled to the doors, and those in attendance listened to our 56th anniversary discourse. Scranton has had no Spiritualistic services for years, and the friends are anxious for us to stay.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imitations of birds, etc.

The public press speaks favorably of our services. We expect to remain here for some time, at 505 Linden street."

The members are justly proud of their pastor. Services are held in the Maccabees' Hall every Sunday evening. Mrs. Atcheson in her bright and interesting lectures gives out much knowledge of the grand truth of life beyond the grave and spirit return, and follows the lecture with spirit messages, bringing comfort to many sad hearts and providing the skeptic with much food for thought. Three seances for the benefit of the society have been held during the month of March, which were well attended."

Mrs. Alice Gehring writes from Denver, Colo.: "I wish to say to the readers of The Progressive Thinker that I am permanently located at 210 West Second avenue, Denver, Colo. I will be ready to work after the first week in April. I hold my meetings here on Wednesday, Friday and Sunday evenings. I feel sure I will enjoy this atphere. The day I arrived here I saw people watering their lawns."

We learn from the Record-Herald that by the decisive majority of 316 to 269 the chamber of deputies, at Paris, France, passed the government bill for the suppression of all forms of teaching by the religious orders. This supplements the work begun by the former premier, M. Waldeck-Rousseau, in 1901. The first law suppressed the unauthorized teaching orders, which had for a long time carried on their vocation despite the lack of legal sanction. The new law does not make any distinction between authorized and unauthorized congregations, but sweeps away the whole fabric of teaching by religious orders, thus in effect substituting the system of state schools for those heretofore conducted by the orders. The bill, which still has to pass the Senate, though no very serious opposition to it is anticipated there, forbids all teaching by religious orders in the territory of France proper, and provides for the suppression within ten years of all orders actually holding an authorization to teach. An amendment which was carried despite the wishes of Premier Combes, renders the measure inapplicable to the colonies, but as the premier was careful to point out in the final debate, this does not affect the power conferred on the government by the law of 1901 of closing such schools in the colonies.

Theo. Franck writes from Louisville, Ky.: "Considerable interest is now being manifested in the spiritual meetings held weekly at the Church of Spirit Communion of this city, as the audience shows a continuous increase in attendance, also more intellectual concernment. Mr. Wm. Sharp, of New Albany, Ind., opened the service with an impressive prayer. Immediately afterward, Mr. Throndsen sang an inspiring solo. The conditions were in perfect harmony as the speaker, Mrs. Annie Throndsen, stepped upon the platform."

Mrs. Catharine McFarlin was called home from Battle Creek, Mich., on account of the serious illness of her mother, and all mail will reach her at Plainview, Minn., until further notice.

Geneva, N. Y.—It was announced Saturday by R. G. Chase, one of the trustees of the proposed William Smith College for Women, that Mr. Smith, the founder of the college, had decided to abandon the scheme, at least temporarily. Mr. Smith's plans to found a college here were made public last summer. It was to be somewhat on the plan of a Spiritualist institution and was to be located in Smith Park, Castle Heights, one of the finest locations in the city. The plans called for one massive building, the cost of which would have been $150.000. The contract was let to S. W. Woodruff of Buffalo, and the excavation work was finished and a portion of the cellar walls done lost fall. The founding of the college brought forth considerable comment because of the objects for which it was founded. The original idea of Mr. Smith was to establish a college on liberal lines, for the higher education of women. The especial aim of the institution was to have been the providing of ample opportunity for psychic research and the study of obscure mental phenomena.

Dr. Beverly writes: "Our last monthly party was a grand success. Our next will be held at Lakeside Hall, corner 31st street and Indiana avenue, Saturday evening, April 23. Our anniversary brought a crowd all day. The decorations, etc., were fine. Many children were baptized. We will continue these all-day meetings from 2 to 10 p. m., during the month of April. Our meetings are increasing in interest. Bring your lunch and enjoy all day the power of the spirit. Many are becoming healed, many are encouraged, and many are awakened to new light and truth. Two automobiles stopped at the hall Sunday to secure tickets for Farmer Riley's seance. He has held three privately for our people, and will hold one more before he leaves the city. His manifestations are wonderful and every one feels he is honest and sincere in all he does. We are bound to secure the best talent possible along all lines of psychic phenomena, to convince the people of spirit return."

Mrs. Lou Schwenessen writes from Muncie, Ind.: "The Independent Spiritualist Society of Muncie engaged Dr. J. O. M. Hewitt, of Chicago, for the month of February. We were well pleased with his work; consider him a man of fine mind. His lectures were deep, and yet he made them so plain a child might understand."

A member writes from Detroit, Mich.: "In this city last October was organized the First Church of the Soul. Services are held every Sunday evening at 7:45, at 46 Grand River avenue. Mrs. Laura L. Crawford is president, assisted by the vice-president, Mrs. Jennie Line, Mrs. Minnie Sharlow, Mrs. Mary Steine, and other local mediums. These mediums are well qualified, and give the light and truth of our spiritual philosophy to starving humanity. Just before making the trip to Cuba, we were assisted by our beloved sister and co-worker, Rev. Marian Carpenter, whom we expect to have again in the future. Tests follow that astonish as well as convince the most skeptical."

Dr. Louis Schlesinger is now at Oklahoma. The Oklahoman of that city says: "Dr. Schlesinger claims that his object is to benefit mankind in bringing home to them spiritual truth; the power of the other world where those 'gone before' are happy and contented. There is no such thing as death, explains the Doctor. He is at the Illinois now and will be for some days. He will give free readings to all the poor and suffering, and asks the rich for a donation for a home he is building at his home city of Chattanooga, Tenn., where is building a home for the Spiritualists." In order to find out the exact truth in regard to the prospective "Temple" or "Home" for Spiritualists in Chattanooga, we wrote to Mr. W. A. Weigel, who replies as follows: "I have inquired about Dr. Louis Schlesinger's intention to build a Temple in Chattanooga, but I cannot find anyone who knows anything regarding it. Some of the Spiritualists do remember about his being here some five years ago, and at the time we saw a statement similar to the enclosed in one of our daily papers. My wife and friend went to see the man who seems so liberal to the Spiritualists of Chattanooga, but they were very disappointed because he would not give them any satisfaction on the subject."

H. F. Leighton writes: "On Thursday evening, March 24, Mrs. William Hilbert of the Progressive Spiritual Society of Chicago, gave an address on Spiritualism at the rooms of the Theosophical Society in Freeport, Ill. It was highly appreciated. We hope in the near future to form a society under the direction of Mrs. Hilbert."

A Buffalo (N. Y.) paper says: "About four hundred Spiritualists and others gathered last evening in the First Unitarian Church, the Church of Our Father, on Delaware avenue, near Huron street, and celebrated the 56th anniversary of the beginning of Modern Spiritualism. Leo Manger, president of the First Spiritual Church, opened the meeting after a selection by the choir. He briefly explained the purpose of the gathering, and then introduced the main speaker, Dr. George B. Warne, of Chicago. Dr. Warne is the vice-presidnet of the National Association of Spiritualists, and has gained some renown throughout the country as a speaker for the creed. He told of the remarkable spread of Modern Spiritualism, and prophesied that as those now without the pale came to realize the convincing demonstrations on which the belief rests and the beauty, uplifting goodness and consolation to be found in the communion with the spirits of those who had passed from their earthly forms, Spiritualism will spread even more rapidly than in the past. H. W. Richardson of East Aurora, president of the New York State Association of Spiritualists, and W. H. Bach, editor of the Sunflower of Lily Dale, made short addresses on Spiritualism. Some demonstrations with messages from spirits, were made by F. Corden White of Lily Dale, and Mrs. J. A. Murtha, of Baltimore, prominent mediums."

James Newton writes from Toledo, Ohio: "As we read The Progressive Thinker, we feel as if we would like the world to know that Toledo, Ohio, is not in any way in the background as to the grand and beautiful phenomena of materialization. Mr. J. B. Johnson, of our city, has many phases of physical power, but has not used them for a period of seven or eight years. On March 17 he entered the cabinet at 8 o'clock p. m. Mr. D. A. Herrick, speaker and message bearer for the Independent Spiritual Society for this month, attended and assisted on the outside. During the seance nineteen beautiful spirits came to the curtains of the cabinet, varying from little girls to ladies and gentlmen in full form. One beautiful spirit lady came to her sister in full attire of a nun, and was handed a beautiful bouquet of carnations and a rose by the sister. She took it in her hand and thanked her for it, and then stepped back to the curtain in view of all and dematerialized, and taking with her the flowers. There was not a particle left to be seen. We intend to have such conditions for our medium as to protect and cherish this beautiful truth."

Secretary writes from Spokane, Wash.: "The new thought forces in this field are decidedly active. We are on the aggressive and are pushing the principles of Truth strongly to the front. Though confronted by a great many obstacles during the past ten weeks, I have succeeded in holding open Pacific Hall for access by the general public each Sunday evening. A stranger in the city, and unsupported, but doggedly I stuck to my task until I am now proud to state through the columns of your paper that Spokane has an orgnized Temple of Mental Science, with 21 strong, active members, and our list is growing each passing week. We shall charter under the state law, open a circulating library, and push the work steadily forward, with open platform to all public speakers upon the lines of inner and spiritual unfoldment and truth. I shall ask the support of all the earnest thinkers who read your paper in the line of books, papers and new thought periodicals to help us spread the public educational work. Any donation will be gladly received and placed in the hall for the use of the public. Our officers are. W. Simon Charles, Temple president; J. E. Childs, vice-president; E. D. Burlingame, secretary and treasurer. Meeting place, Pacific Hall, 814½ Riverside avenue, Spokane, Wash. Donations to aid our temple work can be addressed to W. Simon Charles, 510 Third avenue, Spokane, who will gladly place such in our temple library for free circulating purposes. In one year we shall build and own our own public temple. This we are resolved on. Aid our worthy work."

Captain Geo. W. Walrond's lectures and test meetings at 512 Glenarm street, Denver, Colo., have been crowded throughout the season. Mr. Walrond writes us that he intends taking a vacation for the purpose of toning up health and renewing his strength. His meetings will be suspended between May 1 and September 1. He will attend to his professional mail order work as usual. All orders for astrological charts and business advice should be addressed to P. O. Lock Box 201, Denver, Colo.

Vine H. Hickox writes from Niagara Falls, N. Y.: "Strange though it may seem to the average mortal, there are but few individuals who have control of their own personality. The majority are swayed by external influence. Mortals are excitable beings, therefore, priestcraft and pulpit orators have held sway over the minds of the people in the past. Why? Because in order to work out their plan of salvation they have, as it were, by thought, speech, look, gesture and the mere wave of the hand, cast a mesmeric influence over their congregations. It is now commonly called hypnotism. These physical sensations may be employed to impress the mind of another, and when an action follows or an impression has been engrafted into the mind by the antics and exhortations of the priest or minister of the gospel, such action is suggestive hypnotism."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

H. F. Coates writes: "The Church of the Spirit Communion celebrated the 56th anniversary of Modern Spiritualism at Kenwood Hall, 4308 Cottage Grove avenue. Our hall was beautifully decorated for the occasion, and we had one of the largest audiences which has met with us. Each one seemed glad to be there and to be known as a Spiritualist. Our services consisted in short addresses by different mediums of our city, messages, recitations, and both vocal and instrumental music. From the continued attendance and interest which is manifested, I am prompted to say that our cause is progressing and long may it live. You will be welcome to our services which are held at 3 and 8 p. m. each Sunday."

Mrs. Isa Wilson Kayner writes from Beaumont, Texas: "I shall soon return to Galveston for the anniversary exercises at the Spiritual Temple. I have been working since I last wrote you from Bowie, in Galveston, Houston, Willis, and again here, this being my second visit, my first resulting in the chartering of what is known as The First Spiritualist Church of Beaumont. The friends here are doing everything to make a success of their society, and hope in the near future to have a church built on their own lot, open to all."

Mrs. L. D. Everett writes from Milwaukee, Wis.: "The First Golden Rule Spiritualists Society of Milwaukee celebrated anniversary day at the hall, 134 Grand avenue, Sunday, March 20. The program for the afternoon was musical and literary, selections in elocution and vocal solos being rendered, followed by a paper on the original spirit demonstrations through the Fox sisters, and from Mrs. Wheeler of La Crosse. The evening program consisted of the usual congregational singing, announcements and lecture and tests by Mrs. Wheeler, whose work was well liked and whose kindly and charitable spirit favorably impressed those present."

W. H. Hart writes from Allegheny, Pa.: It affords me great pleasure to send you Easter greetings from the members of the Independent Order of Free Thought Bible Spiritualists of Allegheny, Pa. We are gradually increasing in number and our dearly beloved pastor, Mrs. Emma Wadsworth Foster, is doing a grand work. She had for the subject of her lecture, March 20, What Spiritualism has done to benefit mankind. Her large and intelligent audience listened with marked interest to every word. After her lecture she gave messages from spirit loved ones. People who had been skeptics in the past said at the close of this remarkable meeting that they could no longer doubt the fact of spirit return. The Spiritualists of Allegheny have met many of the mediums, but up to date consider none quite so charming and sweet of voice and disposition as our own Emma W. Foster. This is a good field for good mediums and we will gladly welcome physical mediums. The many local mediums are doing well and adding new converts to the ranks."

Louise E. Zimmerman writes from Elmira, N. Y.: "The usual services are being held at the First Spiritualist Church in this city, and the interest continues. Oscar A. Edgerly has closed his two months' engagement, which has been one continued feast to his listeners, and gone to the Eastern states with the best wishes and God speed of those he has left and their hope of a return in the future. Educationally and scientifically do his controlling intelligences sound the depths and point to the heights of the philosophy of Spiritualism and the ultimate brotherhood of man. May he be spared for many years to come as one of Lights shedding the rays of Truth along the darkened pathway of seeking humanity. March 27 was observed as Anniversary Day. The usual Thursday evening message and test meeting was held Tuesday evening, Brother Edgerly leaving the city immediately after the services. Thursday, Anniversary Day proper, was observed by a select circle of friends at the residence of Brother and Sister Rhodes, and greatly enjoyed by all present. Mrs. Kate R. Stiles, of Boston, Mass., serves the church during the month of April. May the good work go on in all climes."

B. E. Riggs writes: "I wish to inform the readers of The Progressive Thinker in regard to the work being done by Mrs. Emily D. King, of Girard, Mich. She has labored long and earnestly for the upbuilding of Spiritualism in her immediate vicinity, organizing societies and other auxiliary work to promote the good cause. She holds meetings at her own home, and at such times she has a house full of earnest seekers after the truth. The meetings are held at intervals of three weeks, and during the summer, grove meetings will be held near her home. She is an inspirational speaker of a high order; her guides are both eloquent and scholarly. She is a lady of high moral character. As a speaker she stands in the front ranks, and is called upon for many miles around to deliver funeral discourses. Mr. and Mrs. King are pioneers in the spiritual cause in this vicinity and have done much gratuitous work, and are worthy of more encouragement than is usually accorded to workers in this line of thought."

The fifty-sixth anniversary of Modern Spiritualism was celebrated by the Lynn (Mass.) Spiritualists Association in Cadet Hall, in a manner appropriate and befitting the occasion, and the services were attended by a large and appreciative audience. Dr. Alex Caird, once a resident of Chicago, is the honored president of the association.

W. S. Woods writes from Kokomo, Ind.: "The Spiritualist Science Society here has engaged Frank T. Ripley for the Sundays of April, and have secured a large hall, and look forward to a good attendance."

Samuel Isaac writes, under date of April 2: "A. P. Roberts, the well-known medium, has been obliged to remove from Milwaukee to Denver, on account of his wife's poor health. Brother Roberts has always been a friend to mediums and others in needy circumstances. His Friday circles were always well attended, and many a skeptic has found the truth at these gatherings. Some time ago a medium came to our city, died very suddenly and penniless. Brother Roberts, realizing the stigma if she were buried by the city authorities, took charge of the funeral and generously paid the expenses."

F. P. Lint informs us that Mrs. Inez Wagner and Mrs. Etta S. Bledsoe, of Topeka, Kansas, held public meetings in Atchison, on Sunday afternoon and evening, April 3.

D. A. Morrill writes from Grand Rapids, Mich.: "The New Thought Spiritual Society celebrated the 56th anniversary of Modern Spiritualism, March 27, in Good Templars' hall, 23 S. Division street. This was also the first regular meeting of the society, having organized March 20. The hall was beautifully decorated for the occasion, and the meeting was well attended. Mrs. D. A. Morrill conducted the services, and will occupy the rostrum during the month of April. There will be one service each Sunday at 7:30 p. m. An auxiliary will be formed, and the ladies will soon meet for that purpose."

B. T. Bradburn, Pike County's Judge, writes: "The past ten years that I have been identified, more or less, with politics have convinced me that something ought to be done to cleanse and purify the ballot box. There is no reason why this inalienable right of voting should not be extended to women. The ancient arguments and objections heretofore urged against her were and are unsound and entirely obsolete. Present conditions demand her services everywhere, and where she is present there is unmistakable evidence of purity. Why not then throw down this man-created barrier and open the franchise to her unrestricted and unlimited? When this thing called 'man' is in trouble of any character, who is it that brings cheer and sunshine into his life, lifts him up and inspires him to greater endeavor? It is the wife, mother and sister. Our nation mourns to-day from the corrupting influences of the demagogue and ward politician, or as we say down here, 'leg puller.' Who shall drive away this growing menace to public decency? Nothing in my mind, but the conquering influence of the women of our land. I have no faith in the oft-repeated assertion that it would tend to lower the standing of our women, but on the other hand, I hold that it would tend to elevate man, and that both sexes would meet upon that middle ground of higher and purer ideals. In other words, it is not a question of lowering the standing of women, but more properly one of elevating man."

Mrs. Sexsmith writes: "On Sunday, March 27, The Rising Sun Mission had for its speaker, Brother J. McFarland. The hall was filled as usual with a very attentive audience to listen to the remarks of our good brother. He is an advanced worker in our cause. He had many grand experiences to relate. Our Mission has closed its charter with 125 members, and we therefore feel greatly encouraged."

Mrs. Lily LeSieur writes: "I wish to remind our friends about the $1 party. It takes place Thursday afternoon and evening, April 7, Masonic Temple, Hall 512. Come and tell us how you earned your dollar that you donate to the Band of Harmony. The ladies will please bring luncheon. Supper at 6:15. We are sure to have a jolly, all-around good time telling our experiences. Don't miss it."

Jessie S. Petit Flint writes: "The First Spiritual Union of Corvalis, Oregon, observed the 56th anniversary of Modern Spiritualism, on Sunday, March 27, by serving cake and coffee at the close of their afternoon meeting. A cordial invitation was given to the whole congregation to remain. This was a surprise to the people, as it was the work of a few members and friends. A most enjoyable time was had. The day was marked by the absence of all discordant elements. Never have we felt more harmony prevail than on this occasion."

Mrs. A. E. Sheets will return to Grand Ledge, Mich., April 5, where she desires all mail sent. Her improvement we are glad to learn, has been quite marked of late, and she feels that in time she will be able to re-enter public work. Her heartfelt thanks are extended to the many friends whose letters cheered and helped her. It has not been possible for her to reply to all, but all have been appreciated, and will be answered later.

Mrs. Lottie Colleen writes from Jacksonville, Fla.: "I have spent a very pleasant season here through some of our friends who reached our city from the Southern Cassadaga Camp, en route to their northern homes, Mr. W. J. Colville being among the number. He very kindly gave us a lecture March 22, at the auditorium of the Woman's Club, on Mental Therapeutics. We had a very good attendance. The mayor of the city introduced the speaker. All present expressed their pleasure in having attended such a spiritual feast. Mr. Colville closed with one of his improvised poems, the subjects for which were given him from people in the audience. After the lecture the speaker with a party of friends repaired to the home of Mrs. Ingram, a very estimable lady, who had prepared a feast of good things. The evening was spent in a most enjoyable way, each one receiving a fine reading by Mr. Colville. Among those present at the banquet were Doctor and Mrs. Julia E. Hyde, of Lily Dale, N. Y., who have been spending the winter in our city, and although just here for rest and recreation and not in public work, nevertheless they have accomplished a great amount of good in their own quiet way, reaching many hearts."

Mrs. Amanda Coffman writes from 419 Crescent avenue, Grand Rapids, Mich.: "I have just returned home from my winter's work, and expect to stay there until camp season opens. On account of our home camp not going to be held this season, I have the first three Sundays not taken. I would be pleased to hear from societies needing a speaker for those dates. I will answer calls for funerals within a reasonable distance of Grand Rapids. Address me, or phone—Bell Phone 2098."

Arzella C. Clay writes "The Anniversary exercises were decidedly interesting in Grand Rapids, Mich. Eloquent addresses were delivered by Dr. J. C. Batdorf and C. W. Fellows. Fine messages were given by Dr. W. O. Knowles, Mrs. Belle Fuller and Mrs. Emeliss Blake. An inspirational poem was given by Mrs. C. H. Hinckley. Sickness and calls to other fields kept many away. Mrs. Amanda Coffman and W. V. Nicum were not present; we greatly missed them as they form important links in the fraternal chain of Spiritualism. The banquet was a success; among the ladies who furnished liberally for our comfort were Mrs. Ogden, Mrs. L. H. Austin, Mrs. J. Lindsey, Mrs. Hinckley, Mrs. Grey, Mrs. Sadie Herrick, Mrs. Lou Johnson and others. We parted with good will to all. Mrs. Winch and Mrs. Sarah L. Davis are yet on the sick list."

John C. Hemmeter writes from Cleveland, Ohio: "I want to do our cause the most possible good that I can, even at a sacrifice of certain would-be inspirational speakers claiming to be controlled by Jesus Christ, Demosthenes, St. John; in fact by every imaginary one, except common sense, and who in addition to our fakes do more injury to our cause at the present time than it can recuperate from in twenty-five years to come."

Will C. Hodge writes from San Diego, Cal.: "We have just closed our anniversary meeting, with a large attendance and much enthusiasm. The lyceum and our young people did nobly."

Mrs. Isa A. Cross writes: "On Sunday evening, April 10, Axel Guftafson will lecture for the Hyde Park Occult Society. Subject, Psychometry. That is something we all want to learn about; so should all hear him. Service at 7:45, No. 323 East 55th street. Mrs. Kline gives psychic manifestations. We will also hold another progressive euchre party on Tuesday evening, April 12, at the Club Room, 474 East 55th street, near Greenwood avenue. Six prizes, all hand-painted China, will be given. Game promptly at 8. Please remember the time. Score cards will be 25 cents."

Correspondent writes from Los Angeles, Cal.: "The First Spiritualist Mission of Los Angeles, auxiliary of the California State Spiritualist Association celebrated the 56th anniversary of Modern Spiritualism at Eagles' Hall, Los Angeles, March 27. Services began at 2:30. Inspirational poems were delivered by Mesdames Le Roy, Davis and Sullivan. Addresses were delivered by Mesdames Hammond, Bryan-Conley, Lenont of Seattle, Konkler, Pennington, and Dr. K. D. Wise. Tests and spirit messages were given by Mesdames Boise, Hammond and Bryan-Conley. At 5 o'clock a free luncheon was served and circles formed. At 8 p. m. the second service opened with singing by the congregation from The SpiritualWreath song books. Addresses were delivered by Mesdames Newcombe, Kratz Kate Hoskins, Mr. Sullivan and Dr. Chesbro. Tests and spirit messages were delivered by Mesdames Pennington, Lenont, Kratz and Maud Chesbro. The duets by Prof. Sullivan and wife and the songs rendered by the quartette were highly appreciated at both services. Every one had such a good time that the word harmony became unnecessary to be spoken of. In the afternoon the hall was well filled, while in the evening great crowds were turned away for the want of standing-room."

Mrs. Hilbert, pastor, writes: "The Progressive Society held a meeting in its hall, corner of North avenue and Burling street, on Sunday evening, March 24, 1904, to commemorate the 56th anniversary of Modern Spiritualism. It was a very enjoyable affair and consisted of quite an extensive program. The hall was filled to overflowing. The stage was profusely decorated with an abundance of the choicest flowers. Mr. H. H. Hill, our worthy president, managed the program. He opened the meeting after prayer by the pastor, with a few brief and appropriate remarks; then introduced Mr. D. W. McKenna, the speaker of the evening. Mr. McKenna's subject was 'Birth, Growth and Fruition of Modern Spiritualism. Mr. McKenna is a very logical, forcible and eloquent speaker. He has the happy faculty of using beautiful inspired poetry in his speeches. He did full justice to himself and the occasion. Following Mr. McKenna was a neat little poem rendered by Miss Harris, fitting for the occasion. Mrs. W. J. Howes spoke briefly and appropriately and then proceeded to demonstrate the truth of spirit return. She gave tests and spirit messages, all of which were recognized and well received. Dr. Freedman was next introduced and rendered a beautiful solo. He was compelled to respond to a generous encore. His wife played his accompaniment on the organ. Mrs. Ella Johnson Bloom, secretary of the Illinois State Spiritualists Association was next on the program. Her guides took her completely under control, and one of them delivered a short scientific discourse on Spiritualism. Her little guide then gave spirit messages. She is always a favorite with her audience. Her tests were given in such a unique manner as to cause many of the spectators to laugh and enjoy themselves immensely. Miss Ihle then gave a very nice recitation which was very well received, after which Dr. Freedman demonstrated his gift of spirit healing. He is also a general practitioner, a gentleman and a scholar. Miss Magdaline Biel then gave a recitation full of pathos. This closed the exercises of the evening. The occasion was a very enjoyable one. Your pastor feels highly complimented by its success. We are going to have another entertainment at Heiser's Hall in the near future, at which time we expect most of the same talent with us again, and some new ones. We are doing all in our power to advance the cause."

Etta F. Cowan writes from Almond, Wis.: "A small but intelligent audience greeted Mrs. Frances Wheeler of La Crosse, Wis., in Almond Opera House, March 20. She was listened to with marked attention. The lecture was followed with tests which were clear-cut and convincing. In the evening friends gathered at the home of Mrs. J. S. Cowan and held a parlor meeting, which was enjoyed by all. Monday was devoted to readings, and could she have remained longer would have found much more to do. Mrs. Wheeler is a refined and cultured lady, a worthy instrument of the noble cause she advocates and ought to be kept constantly before the public. She came to us a stranger (being sent to us by our husband, who passed to the higher life, December 29, 1903) and left us with the bonds of friendship forever firmly linked."

R. F. Little, president writes: "Am pleased to state that the Seattle Spiritual Association (or First Spiritual Society) is gratifyingly prosperous, and our anniversary was a very great success."

J. M. White writes from Creighton, Mo.: "On the evening of March 31, a celebration of the 56th anniversary of Modern Spiritualism was held at the residence of Mr. and Mrs. Hansen, under the auspices of the Golden Sun Circle. The members of the G. S. Circle sat down to an elegant repast and afterwards an audience of the most prominent citizens of the town assembled to see and hear. A song was rendered by members of the circle, followed by a select reading and Golden Chain exercise from the Lyceum Guide. A brief history of the Hydesville demonstrations was given, followed by psychometric readings and an inspirational poem on 'Secret Societies,' was rendered by the writer, subject being given by a gentleman in the audience. The room was tastily decorated with evergreen for the occasion and many expressed a desire to attend the lyceum that we intend organizing next Sunday. After the exercises the guests expressed great pleasure at having been present. The Golden Sun Circle expects to be able to open the developing circle here to the general public in a few weeks as their medium is making rapid progress in his unfoldment. We are going to keep on with the good work here as long as we remain in mortal form."

The devil never tempted a man whom he found judiciously employed.—Spurgeon.

Interesting Incidents in Connection With Obsession.

In speaking of so many kinds of obsession in your wonderful paper, I have this to say on the subject: I am a medium, and I talk to all kinds of spirits—that is common spirits. I don't claim to call great souls, but I do communicate with many. I get some wonderful messages, and my experience is this:

When an evil spirit claims my attention too long it has something to communicate that is very important. For an example, a friend I knew in earth life kept coming and would not let another spirit say one word for a long time. The man's name was Luke. I will not give his surname for fear his earth friends might see this article. So I said: "Luke, what kind of a place over there where you are?"

He said: "It is some[illegible] that will not wear out."

"Well, how about that lake of fire the preachers tell us about?"

"There is no fire in it, but it is pretty tough, though."

Just then I had a caller, and went to the door.

I am clairvoyant. I see the atmosphere full of spirits, of all sizes and kinds. Some of them have great white beautiful crowns, and some are bareheaded and apparently poorly clad. When my caller left, I stood looking out of the door. I saw a man and woman. The man had his arm around her waist, and she had her arm on his shoulder, and her face so close to his they almost looked like one face. They were sailing around, appearing so happy, like a feather on a light breeze, and some distance behind them were five or six bareheaded men, seemingly trying to catch up. Their movements were exactly like a fish trying to go up stream against a strong current. When they would almost catch up, the couple could sail out of reach easily, and still continue their loving embrace. It struck me all at once that Luke was trying to explain. I went back to my room and called, "Hello, Luke, is that you?"

"That me out there among them bareheaded men. Did you know me?"

"No, I did not see you plain enough."

"Well, it was me, old Luke. I want to tell you something. When I was on earth I had all the sweethearts, but over here the other fellow has them. I tell you, it is tough."

He went on to explain why it was so hard for him. He confessed to me that he had killed a stock-buyer shortly after the war, and spent the fifteen hundred dollars he had found in his pockets, in riotous living. He then begged me in the most pitiful manner to pray for him. I prayed to God to release him, as he was a victim of environment of the war of '61-'65. In a few moments after I commenced to pray, the influence took my hand once more and commenced to write, saying, "I feel better. That will do." He has never bothered me since.

MRS. E. C. LEWIS.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

On February 8, Mrs. Deborah Davis passed to the higher life from her own home in Elk City, Kansas, at the age of 79 years, after an illness of eight weeks. She had been a subscriber to The Progressive Thinker and a reader of spiritual literature, and received much comfort and consolation in the beautiful truths taught therein. She was a practical Spiritualist, living to help others.

A DAUGHTER.

Passed to spirit life. Elliot Vinton White was born in Genesee county, N. Y. He came to Findlay, two years ago from Chautauqua county, N. Y., his home for many years, and where he was a pioneer. He has been a Spiritualist since the Rochester knockings; has read much in spiritual lines; also a reader of The Progressive Thinker. He was a man of deep thought and always ready to lend a helping hand. Services conducted by Frank T. Ripley.

COR.

March 7, Rev. G. C. Love, president of the State Spiritualist Association of Oregon, was called to Grant's Pass to officiate at the funeral service of Mrs. Lyrena Weaver. Mrs. Weaver was 61 years old and passed to higher life from typhoid fever. She was truly a good, pure-minded, unselfish woman, and leaves to mourn her departure for the higher life, two brothers and three sisters. There were many floral offerings and many friends assembled at the residence of her sister, Mrs. Wright, to attend the funeral on March 8. X.

Mr. Louis H. Kropp passed to spirit life, January 21, 1904. He was well known in Hamilton, Ohio, as being a Spiritualist. His age was 43 years.

Passed to spirit life, on March 12, 1904, at the home of Dr. A. O. Mudge, 338 West Broadway, Council Bluffs, Ia., Dr. H. W. Abbott, of Oakland, Cal. He was a lecturer on Spiritualism, theosophy, and the effect of light and colors on the human system.

C. O. KEMPSTER.

Passed to the higher life, at the home of his daughter, Mrs. D. A. Wallace, in McMinnville, Oregon, March 1, 1904, Lewis P. Pond, aged 86 years. He passed away a believer in Spiritualism. He was a member of Clackamas County Society for many years, and a member of the I. O. O. F. over sixty years. It being his request the remains were cremated. MRS. D. A. WALLACE.

Edwin Humphrey passed to spirit life March 10, after many months of suffering. His wife, a well-known medium, and himself were both earnest workers in the spiritual cause.

WILLIAM CASS.

Sycamore, Ill.

Passed to spirit life, Feb. 13, 1904, Mrs. Harriet P. Bicknell, beloved mother of Mrs. L. Clemines, 738 W. Madison street. Mrs. Bicknell had been a Spiritualist for many years, and lived its teachings of truth and love. The many beautiful flowers were tokens of love given by her many friends. The funeral service was conducted by Mrs. M. A. Burland.

Mrs. H

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Albert Tappert: Q. Is the living principle that evolves the offspring referable to the father or mother?

A. Perhaps no belief ever was fraught with more ruinous consequences, than the entirely false idea that offspring owe the debt of existence to the father. It is a very ancient belief, and is incorporated into the texture of the Bible, appearing in all the customs and sacred laws. By it the mother became the obedient slave of her lord and master, with no rights over her child, which belonged to the father, as entirely his, as a part of himself. It was a belief, formed in a savage age, by men absolutely ignorant of the laws of life, and has come down to the present, reflected in legal enactments which even now discriminate against the mother. For all the ages of the past it has degraded woman, and held her in bondage as the inferior, who had no rights in her children. Even her suffering was charged against her as a just punishment, for the temptation of the first mother, in far-away, mythic Eden.

A knowledge of anatomy and physiology, of recent years, has shown how mistaken were the old authorities, and how vicious the laws which have been enacted. The germ of every living being is produced, and sustained until it has independent life, by the mother. No fact in biology is more perfectly demonstrated than this, and it sweeps away all the accumulated errors of the past on this most vital subject.

All that can be claimed for the father, is the contribution of some subtle force, as yet indeterminate, of direction and modification, in the processes of growth.

C. W., Wilkesbarre, Pa.: Q. What is meant by direct and alternate electric currents? Is the direct or alternating current used in the arc lights? What is the use of a transformer?

A. The electric battery, acting by continuous chemical decomposition of its plates gives a continuous and direct current of low potentiality. Electricity generated by electro-magnetism which is used for motive power and light, generated as it is by an armature passing over a magnetic coil, the current being reversed twice at each revolution is necessarily alternate. This is rectified by a commutator so that the current is made to pass through the connecting wire in one direction. The current which flows from the electro-machine is of high potentiality, which gives it power to overcome resistance and be conducted to a distance without loss. But in this form it is not adapted for application as a motive power. By the transformer its potentiality is diminished and in the same ratio its volume increased. This may be illustrated and understood by comparison to a head of water. The high potential may be placed at a pressure of twenty feet, and if the gate is opened the water soon rushes out exerting great force. Now if the head is lowered to ten feet the water flows more slowly, the force is less, and the time of its exertion lengthened. The potential of lightning acting instantaneously is almost inconceivable. If it could be subjected to a transformer its tension let down and its volume increased, the instantaneous stroke might be prolonged into hours of continuous work. The current of high potential is conveyed to the station where it is to be applied and there transformed into a larger volume of lower potential, which is gauged to the work it is given to perform.

The alternate current is employed for the arc light, being less destructive to the carbon electrodes.

J. R. Lees: Q. How shall I proceed to gain a patent? And the cost?

A. There are many lawyers who advertise as patent solicitors, but probably there does not exist a more unscrupulous class of sharks in the business world. The charges they make depend on the gullibility and means of their victims.

The government fee for a patent is thirty-five dollars, and it should be, as intended by early legislation, all that is demanded to secure an inventor his rights. But it has become the rule for patent officials to ignore the very work for which they are supposed to hold their places, and receive their pay. The inventor, if he makes a personal application, is put aside and never reached. If he expects a hearing he must apply through an attorney. The attorney will charge five or ten dollars for making a preliminary examination, which means a comparison of the new invention with all of like character on which patents have been granted, to find out if it has not already been secured.

If the field is clear, drawings, model, and specifications are made, by the solicitor, and forwarded to Washington, with fifteen dollars. If the patent is granted, the other twenty dollars is paid. The solicitor's fee of reliable agents for the entire work, in cases where extra labor is not required, is forty dollars. Patent sharks, however, make this fee all they think their victims can bear.

Now as to patents, an inventor always thinks he has a gold mine in his invention. He may have, but the chances are ten to one that he has not. More than ten to one, or twenty to one, for not that proportion of inventions that are not losses to their inventors. There are several hundred patents on churns, for instance, and yet the old "dasher" holds its own, and for all-round purposes is not approached by the complicated substitutes. Washing machines, trusses and every fancy crook contrivance, from improvements in impossible flying machines to butter ladles. Hard-earned money is wasted and great anticipations go to naught in the majority of these schemes, which are not worth the paper on which the patent deed is printed.

The "improvements" on harvesting machinery, covered by patents, run into the thousands, yet how few have stood practical test, and are now embodied in the perfected machines.

This correspondent asks for further advice. If he really has something, easily adopted, labor-saving, and intrinsically valuable, he may be justified in taking the means provided for protecting his rights.

D. L. Scott: Q. Is the prophecy of Napoleon to be fulfilled?

A. This is the celebrated prophecy of the great Napoleon referred to: "Within the next one hundred years, the world will be either Cossack or Republican."

The San Francisco Call has a cartoon where before the crowned representatives of Europe backed by "Uncle Sam," the hand of the great warrior writes this fateful sentence. It has been frequently quoted, having prestige from its high source. It is called up by the war waged between Russia and Japan, which would appear to make a revision of the prophecy necessary, so that it would read: "The world is to be either Russian or Japanese." The Russian Empire has none of the resistless strength given it by the fancy of Napoleon. Its strategy overwhelmed his forces, and practically caused his ruin. It was natural for him to overestimate its power. Republicanism in the uncongenial soil of Europe has been slow of growth and the people easily oppressed by concessions of their robber rulers. There is no indication of a conflict between the autocracy of Russia and Republicanism, and the prophecy is wide of fulfillment, in fact the trend of events is farther and farther from its fulfillment.

To the Spiritualists of Wisconsin, Greeting:

Your attention is hereby called to the fifth annual convention of the Wisconsin State Spiritualist Association, to be held in Whitewater, Wisconsin, April 18, 19, 20 and 21, 1904.

The Morris Pratt Institute Association has placed the beautiful auditorium in the Morris Pratt School Building at our disposal, thereby providing us with one of the finest halls in the city.

A first-class array of talent has been secured for the convention, thus assuring all comers a most interesting and profitable sojourn in the beautiful city of Whitewater. Among those who will participate in the exercises are Prof. W. F. Peck, of St. Louis, Mo., who is widely known as a powerful and eloquent exponent of the Spiritual philosophy; Rev. A. J. Weaver, the able superintendent of the Morris Pratt School, for many years a foremost worker in the cause of Spiritualism; Rev. Moses Hull, whose reputation as an orator and logician is world-wide, and Mrs. Mattie Hull, the well-known writer and lecturer. Aside from the above workers, Mrs. Francis D. Wheeler, of La Crosse, Wis., will be the message bearer, bringing greetings from the loved ones "Who have gone before," at each regular meeting. Mrs. Wheeler's work is of that class which brings conviction and comfort, and needs only to be heard to be appreciated.

Monday evening, April 18, a reception will be tendered the delegates and visitors, in the beautiful hall referred to above. Tuesday and Wednesday mornings and afternoons, and Thursday morning business session will be held for the transaction of state business; Thursday afternoon a memorial service will be held, in addition to which, the faculty and students of the Morris Pratt Institute will present an excellent program, which in itself will be a very attractive feature.

Hotels are all within a short distance of the convention hall. Those especially to be commended to visitors, are Hotel Walworth, which will be headquarters, rates $2 per day, and Hotel Whitewater, rates $1 per day.

Important matters will be considered at all sessions, and it is imperative that all Spiritualists who have the good of the cause at heart, be in attendance. Come and aid in the deliberations and general work of the convention. It will give you an opportunity to attend the regular meetings Tuesday, Wednesday and Thursday evenings, in which the above mentioned workers will present the philosophical, ethical and phenomenal side of our progressive religion.

For further information write Will J. Erwood, secretary, La Crosse Wis. Don't fail to attend; the convention needs you and you need what you will get there.

REV. NELLIE K. BAKER,
President W. S. S. A.
WILL J. ERWOOD,
Secretary W. S. S. A.

MAN IS A GOD.

Silently falls eve's mantle gray,
After the sun's descending ray—
Sinks 'neath the glowing horizon
Denoting that the day is done.
The mantle gray deepens in hue,
The whirling worlds roll into view,
Luna's bright face, the queen of night,
Reflects on earth the Sun-God's light.
The human spirit like the sun
Illumes our mental horizon.
It animates our form of clay,
Unfolding slowly day by day.
Its transformations form a chain,
Each link one step to higher plane.
Man is a spirit on this earth,
He is the same after new birth.
The inspired seers clearly saw
Endless progression is the law
To spheres of light man will attain;
Soul consciousness he will retain
Ever seeking an ideal goal
No limitations bound the soul
No obstacle to bar his rise
He is a God in paradise.

HENRY M. EDMISTON.

"How Shall I Become a Medium," Fully Answered

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Divine Telepathy.

SPIRITUALISM UNDER ANOTHER NAME.

Frank DeWitt Talmage on "Divine Telepathy."

The Editor-at-Large has constant calls to defend the walls from the attack of belligerents. The Devil who was leader in the solid forces of the churches, has been displaced by "the transliminal self," a goblin of the fancy, set up to lead the forlorn hope.

Only the four-corners red schoolhouse preacher now prates of the devil. "Subconscious," and "transliminal," sound scientific and grandiloquent, as though they meant something, although there is not a vestige of a thought or explanation behind them.

After this experience, it is refreshing to come suddenly on a sermon, from a thoroughly orthodox pulpit endorsing everything Spiritualism claims, even if it is labeled by another name.

Frank DeWitt Talmage has taken the place of his father, and his sermons are reported for the press syndicate after the same manner. Not as audaciously brilliant as the first Talmage, he is more sincere, thoughtful, and reliable. T. DeWitt Talmage was at heart a Spiritualist as proven by his discourse on Heaven, which was thoroughly Spiritualistic. He, it is true, allowed love of high-sounding phrases and bizarre expressions to betray him into the style of the negro orator, and copy the obscurity of John the Revelator, yet after this rubbish was cleared away, there was little to be objected to.

But, the pity of it!—he was a moral coward. After this sermon, he preached many others to destroy its effect, and prove he did not mean what he said; in fact meant the exact opposite.

We may hope the son has more backbone and common honesty, and will stand by his words.

In a recent sermon Frank DeWitt Talmage took an up-to-date subject for his text, and treated it in an up-to-date manner. It was "Divine Telepathy." Twenty years ago all the doctors were fighting mesmerism, as an unmitigated fraud, and all the clergy, as the work of the devil. Now the doctors are trying to have laws created making it criminal for anyone except doctors to dabble in the wonderful thing, and giving them exclusive right to use it, and the clergy are employing it to interpret the scriptures!

Ah, yes, the "world do move!"

"Divine Telepathy," with Rev. Talmage means Spiritualism. It is the rose under another name. It is true he is slightly mixed in his terms, and not clear in expression. He puts God in the place of spirits, while his illustrations prove that spirits have the place he assigns to God, yet for a young convert, all these slight failures to grasp the entirety, is pardonable. He has good intentions, but his theological phraseology, the old, worn rut his education confines him to, holds him fast, and he applies the old phrases to the new ideas which gives him a double meaning, one to the church believer, and quite another to the Spiritualist.

Telepathy has been receiving the attention of some of the most capable minds of the age, and has become a popular word. It means the influence of one mind over another, near or far removed. It also means the influence of mind over mind in the sense of all minds in the universe collectively, having an influence on every individual mind. Talmage uses it in the broader sense of God having this influence over the minds of men in the body or out of it. He says:

"As in the material world, so in the mental and spiritual world, there are facts and phenomena which we know to be certainly true, though we can not explain them. We must recognize rational results as such, although we can not tell the 'why' and the 'wherefores,' nor the causes which produced these results. For instance: We are nearly all ready to grant the power of human telepathy, or the influence of one human mind upon another human mind, even at a distance. Sitting in public meeting some night, you exercise the power of will upon a person, and soon he will turn round and look at you, although that person could give no rational reason why he turned and looked. Indeed, so powerful sometimes is this influence of one human mind over another that many students of criminology have come to the belief that some murderers who wield the dagger or aim the pistol may be merely the helpless and pliant instruments of unknown criminals, who have impelled them to commit their murderous deeds. Mesmerism, hypnotism, bewitchery, enchantment, are merely long names defining this mysterious power which almost everywhere in the intellectual world is beginning to be recognized, and men are asking whether it may not sometimes dethrone the supremacy of the individual will."

Again: "As one human mind has an influence over another human mind, we also know that there is a spiritual telepathy. A subtle, mysterious influence which the other world exerts upon our own. Visional messages, as direct and unmistakable as that which came to Peter upon the housetop of Simon's house in Joppa, may also come to us."

If there is a "spiritual telepathy," of what use is it, or how was it discovered if spirits do not use it? If they do, then what difference is there between the belief of the son of "the great preacher," and Spiritualism?

Further he continues: "When God speaks to man, he speaks to him when he is rational, when he is wide awake, when his senses are on the alert, not when he is cooped up in some dark deceitful retreat of a Spiritualistic medium, or when he is tossing about on his couch at midnight in uneasy slumber, as the result of his digestive organs having been overloaded. There is a vision of the spirit which comes from God, and one that is, like the nightmare, the product of our own brain under the disturbance of physical or mental conditions. There must be careful discrimination, lest we accept foolish fancies and mischievous impulses as the voice of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

Substitute "spirits" for God, and there is advice and a message which Spiritualists may take with profit. The "communications" "born of the flesh" should be discriminated from those "born of the spirit." Oh, that there were a sure test by which the impressions of appetites and desires could be absolutely distinguished from those from spiritual sources.

"What right has a man to imagine that he can get a vision from God by using the Bible as a fetish or an amulet, opening it at random, and expecting the first verse his eye falls upon to be God's judgment in reference to some undecided matter, as I have known in my own experience of two or three people being in the habit of doing? What right has a man, when in doubt about any matter, to go to a fortune-teller, or to a sorcerer, or a professor of divination, and to regard the voice of a professional charlatan as the voice of God"

Again substitute "spirit," and we may pertinently ask the same questions, adding, why when he has the means of receiving such influence within himself?

The meaning Talmage has in mind of "Divine Telepathy" may be better gained by the following quotations:

"Divine telepathy, as with Peter, is often manifested with God's children after some great trial or sorrow, or earthly misfortune has come upon them. When the casket is placed in the home it is apt to be felt, as Christ appeared unto Mary on the first Easter morn. It is very apt to be manifested vividly in times of bereavement, as it came to my companion with whom I journeyed through the Holy Land.

"How to explain this manifestation I know not. I would give you the simple facts, and let you judge for yourself. We were enroute from Beirut to Athens, by way of Smyrna. It was about 3 o'clock in the morning. I was awakened by my companion sobbing in his berth. 'What is the matter, Trouh?' I asked. 'Oh,' he answered, 'something has happened at my sister's home. I had such a strange vision about it. I was not asleep, but this vision has come upon me as an overwhelming reality.' 'Nonsense, man!' I answered; 'you are not a fanatic, are you? You were asleep, and had a bad dream; that is all.' I did not believe in God's visions then as I do now. My friend said nothing; but that vision made such an impression upon him that he took note of the time and the latitude and the longitude we were then in. From Athens we went directly home. So overpowering was his conviction of the reality of that vision, that instead of going at once to his Philadelphia home, he stopped first at a friend's residence not far from where he lived. 'How are the folks?' he asked. The friend answered, 'What, did you not receive any message lately? Why, your sister lost both her twin boys in one day. They both died of diphtheria within an hour of each other.' My friend asked the time. They died about the same time the wonderful vision came to him in the middle of the Mediterranean Sea. I ask you not to give a human interpretation of that manifestation. You can not. I cannot. From a human standpoint, was not that vision very strange? Can you interpret it from any supernatural causation?

"By divine telepathy we know what God wants us to do in a spiritual way, the same as Capt. Yount, an old California trapper, knew God wanted him to do some thing in a physical way. Rev. Dr. Bushnell tells this incident in one of his sermons, as it once was told to him by the hardy Westerner: One night Capt. Yount had a vision. It was midwinter, and he saw a company of bestormed emigrants perishing in the mountains from cold and hunger. 'He noted,' said Bushnell, 'the very cast of the scenery, marked by a long perpendicular front of white rock cliff. He saw the men cutting off what appeared tree tops, rising out of a deep gulf of snowdrift, and he noted the very features of the persons and the look of their particular dress.' Well, to shorten a long story, Capt. Yount the following day told one of his friends about this dream, and he described the scenery of the place where the emigrants were imprisoned in the snow. 'The friend said, 'Yount, I know where that place is you describe. It is in the Carson valley pass of the Sierras. I have seen in that valley the scenery just as you have described it.' What did Capt. Yount do? He realized that this was a vision sent by God. It was a summons to a rescue. Although his friends laughed at his superstition, he collected a party of men and went a long journey of 150 miles in midwinter to Carson Valley Pass, and there they found a company of perishing emigrants, in exactly the position the vision had pictured them."

Has the preacher forgotten "guardian angels," and are not their coming and going, the "Divine telepathy?" That is the idea he conveys, and has at heart, and simply covers up with his phraseology.

Then he says with feeling, and it requires no eloquence to enforce its acceptance:

"The divine telepathy comes to the despised man's home as frequently as it does to the ruler's palace. Who was Peter's host at the house where he had this divine vision? He was Simon the tanner. He was in all probability the most despised man in all the coast capital at that time. Among the Jews, the dealer in cured hides of animals was looked upon as a social outcast. The harlot, the murderer, the insurrectionist, were more respected than he. The condemned criminal might be pardoned of his crimes, even though he was the thief who waylaid the poor man on the road to Jericho; but the tanner's calling was never forgiven."

That was right with the apostles, it is right now, and under name of Divine influence is constantly being manifested. If this be so, and it is not denied, why the constant objection that spirits would not come to many who claim to be mediums because of their inferiority in social caste? If God comes to a tanner, the most despicable and outcast of society, why should a spirit object to using the same?

Yes, the "divine telepathy" of our angel friends comes to the most despised, and lowliest home. It comes to the outcast, the forsaken, for the angels' loving care knows no distinction in its benediction.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

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To succeed one must work.—Bishop Samuel Fallows.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

As soon as we have discovered the need for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

It is wit to pick a lock and steal a horse, but wisdom to let it alone.

Never in the history of the world were there so many grand opportunities for success as now.—Mary A. Livermore.

MEDIUMSHIP.

One Must Rise Above the Normal to Be a Medium.

The active principle of the universe, which, of course, is the life-principle—for motion constitutes life—is what we have been pleased to term, or what may be known by the terms: God, love, law, or spirit (intelligence understood, for the final effect, man, proves the nature of the cause from which he originated).

The passive principle we have named matter. Thus we speak of spirit and matter when we refer to the two entities—one positive, the other negative.

We know that friction produces electricity. Thus we may imagine that the friction of the two elements, or principles—spirit acting on matter, the positive on the negative—has produced a third: a universe of electricity, which we take to be the medium element between spirit and matter, or the agent for co-operation, as magnetism is the agent for co-operation between individualized spirit and man (Spiritism).

Material life (materialization) is the result. As in the macrocosm so in the microcosm. The coalition of the positive and negative produces new materializations—electricity (or magnetism when softened by contact with flesh), acting as the medium element for the introduction of spirit (life individualized) into the new creation.

Mediumship, then, is a condition, and, when favorable, permits of the co-operation of spirit and matter—whether it appertains to the universe or to its individualization—suns, planets, or human beings. And among the latter, when conditions are favorable, it permits of the co-operation of spirits and mortals. But as magnetism is the needed adjunct to produce these conditions, we may infer that electricity plays the same role in space. And as individualized spirit or intelligence is enabled to co-operate with and even control mortals for their personal and others' benefit, why should not universal spirit or intelligence control planets for their good or for that of their inhabitants? But as electricity may be needed to furnish or make the conditions, is it not possible that the sun's, which are grand electrical force-centres, become the agents for such effects? What a mortal medium is to a spirit, then, a sun is to God or universal intelligence. Is it a wonder that some of the ancients worshiped the sun? They did what many are doing to-day for light or comfort—appealing to their mediums as the channels through which this light or comfort must flow from the intelligences beyond or behind them.

God's medium, the Sun! Man's medium, the circle or battery established for that purpose. Electricity, God's co-operative principles; magnetism the spirits'. And as the sun furnishes the needed principle, so does the mortal medium (or sensitive, as it is this principle which qualifies him in accordance with the word), for phenomena, each to its kind.

But what gives the mortal this prerogative? As spirit is the active principle and matter the passive; and man a combination of both in his normal state, he must rise above the normal to become a medium or sensitive; (for, otherwise every mortal would be a medium, which we know is not the case).

Now, to rise above this state, or be by nature of the supernormal order, the individual must possess a larger percentage of spirit to matter in his composition—a superior spiritual to material vibration in his make-up, though not necessarily freed from materiality or animalism. A mortal may have numerous forces or principles, each expressing a virtue, a passion, a habit, a desire, a good or bad quality—spiritual and material sensibilities. But as soon as the former, in the aggregate exceed the latter, he becomes a medium, attracting electricity from nature to the extent of this excess. He thus has a surplus of nature's medium principle embodied in himself, and which surplus is utilizable for the operation of spirits. His so-called mediumship then is practicable to the extent of this supernormal quantity of electricity—which, however, is converted into magnetism in connection with a human life-entity—and we may apply the adjectives according to the phenomena accruing in his presence or through him personally, whether of a so-called physical or mental order.

Materialization, slate-writing, tests, inspiration, etc., depend upon condition, within the medium. As his forces per se characterize the man, so the relation of these forces to each other characterize his mediumship, just as the relation of elements towards each other produce different effects. In that respect a medium also becomes a chemical laboratory.

Now, whether a mortal is born thus, or elevates himself to this superior spiritual state by personal effort, is indifferent. But whether medium or not, all his forces must attain a superior spiritual vibration over its material or negative vibration to make him a perfected spirit. And while mediumship is a good aid towards this perfection, all who practice temperance and justice may rise to the same superiority—temperance in all things to preserve the vital force needed for the up-building of the spirit, and justice to inherit a harmonious vibration with spirit or God, which constitutes the happiness all are seeking; for sensualism weakens the immortal part of man (as it often does the mortal) and selfishness or injustice darkens it, both in understanding and appearance.

To develop a perfect, that is, a healthy spirit body, and understanding of its surroundings is the aim of life here. As mortals already we are seeking power and light, but we fail in our mission as mortals if we acquire it unjustly or unspiritually. No man can gather too much knowledge or do too much unselfish good; and it is through these two that heaven, so-called, is reached—that being the mediumship of salvation for the human soul.

ARTHUR F. MILTON.
Charleston, S. C.

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WHAT CAN YOU DO?

This old world hasn't time to stop
That it may learn your name;
It doesn't care a rap about
Your blue blood or your fame;
The only thing this old world cares
About concerning you,
Is simply this one thing, to-wit:
"Well, sir! What can you do?"

—Columbus Journal.

Anniversary Exercises in Denver, Colo.

The Spiritualists of Denver gathered together in Howes' Hall, Sunday, March 27, to celebrate the 56th anniversary of Modern Spiritualism. The hall was crowded, and we were favored by having that grand worker, Georgia Gladys Cooley, preside. She never did better. The rostrum was covered with flowers, and the musical program was excellent. This made harmonious conditions, and the advent of Modern Spiritualism was handled in a masterly manner. It was shown how Spiritualism has liberalized all denominations. No one hears now of infant damnation, hell fire, eternal punishment, and such teachings given from the pulpits these days, and it is not so long ago that we were made to believe that salvation could not be had outside of the church.

Spiritualism is the only religion that can prove what it teaches—while others talk about immortality and resurrection when Gabriel blows his horn, Spiritualism gives the evidence of the continuity of life.

The profusion of flowers brought forth the highest inspiration of the guides of the medium, and the most beautiful thoughts were given in this connection. A great many said they had never heard anything so beautiful, and the writer, who has been in the ranks for thirty years, can add his testimony to theirs and say that in all his experience he has never heard before such elevating and ennobling thoughts expressed by any speaker.

The good conditions were also manifested in the messages given after the lecture. Thirty-four clean and clear tests were given, and all fully recognized. Many an anxious soul was brought nearer the spirit world and given unmistakable proof of spirit return, also receiving the consolation and comfort that no other religion could give. A splendid feature in connection with these demonstrations was that fully one-half of those receiving messages were skeptics, but honest skeptics, and freely admitted that they could not account for the messages from their spirit friends and relatives in any other way than that they were able to return and make themselves known.

The musical program arranged by Prof. M. T. Close and wife deserves especial mention.

Prof. Oscar Mayo first favored us with a piano solo, which was fully appreciated by the audience. Mrs. Mertie Moore followed with the favorite song, "For All Eternity." This called forth enthusiastic applause and was greatly enjoyed. Prof. Close and wife closed with one of their favorite selections which are always pleasing.

We expect to celebrate many anniversaries of Modern Spiritualism in Denver, but all agreed that we would always look back with pride and pleasure to the celebration of the 56th anniversary.

F. N. BURK.

There is no wealth but character, no security but brotherhood, no salvation but knowledge, and no supreme court but the enlightened conscience of man.—Herbert N. Casson.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

THE INVISIBLE WORLD.

Abstract of Lecture Delivered Before Church of Spirit Communion, Sunday, March 6, 4308 Cottage Grove Avenue, by Dr. J. H. Randall.

Few people from their general conduct do not appear to have a very just conception of the realm of life in which we live. It is only a short time ago, comparatively speaking, that some of the more intelligent men arrived at that state of consciousness in which we are made to realize that we live, move and have our being in constant contact with a world of invisible forces and personalities. Notwithstanding the marvelous evolution of our knowledge during the past two hundred years, there is yet a vast proportion of mankind that cannot grasp the idea of the existence of any world except that which is tangible to us through our physical senses. Among us, however, there are some men and women so constituted as to fully realize our dual natures, and the two worlds, the visible and the invisible, in which the moments of our consciousness and unconsciousness are passed. We may more fully realize the spiritual features of this conception by briefly considering a few facts in physical science.

We will suppose an ordinary class of perosns studying chemistry, and that our lesson and experiment for the hour is to learn something of the nature of hydrogen gas. If we placed a glass jar filled with this gas before people of ordinary intelligence they would say there was nothing in it. If we took a jar before our class to prepare it as a receiver, as we held it up all would see and generally say, "There is nothing in it." The statement with reference to the jar of gas, and the jar of air is not true. For though these elements are not visible to our sight, yet they exist. To get a receiver for gas which will be separated from other elements, we must displace the air from the jar, so we fill it with water and invert it with its mouth under water. In another jar we put a few ounces of water and some scraps of zinc, to which we add hydrochloric acid, and insert a cork, through which we pass a tube long enough to extend into the water directly under the mouth of our receiver. Before we bring the zinc and acid together there is no visible activity in either of them; but as soon as they are brought together we see the most energetic action. We cannot see the chlorin gas nor the hydrogen gas that are tied together forming the acid, but in the presence of the zinc, as if it were a long lost friend, and hydrogen set free starts to hunt another affinity; rushes through the tube, forces its way through the water, crowds the water from the receiver and takes its place. Having witnessed this phenomenon we know it is there, yet the space to the sense of sight, which it occupies, is transparent.

But we want another test; also we want to know more of its nature. We slip a bit of window glass over the mouth of the receiver under water and tur nit up, light a sliver of wood and plunge it into the body of the hydrogen gas which extinguishes the blaze at once. We bring a blaze to the surface of the hydrogen and it ignites, burning with a blue blaze, which we have to look very sharp to see; as it burns, which we call the oxidation of hydrogen, we discover drops of water that form on the sides of the gas receiver. We know that two invisible elements have united and brought into existence the form of water which is tangible to our senses of sight, feeling and taste. In this experiment we call "Elementals" from the "vasty deep" of great nature, before invisible to us, into the realm of visible activity.

What we have pictured here of three or four "Elementals" identified with inorganic chemistry, which may be readily demonstrated by the "Black Art" of the chemist, might be extended to cover hundreds of experiments that would render visible many forces and personalities that make up the world invisible.

Previous to the time of Euclid, the most profound philosophers in this world generally held the opinion that there was no such thing as "Absolute Truth." The affirmations of the cause of things, and of being, in the physical world, made by one school of philosophers, was constantly disputed and overturned by another. All school conceding that there was no criterion for truth for the guidance of human consciousness. But Euclid, Galileo, Kepler and Newton, with an army of other men with intellectual powers above those of the great mass of the people, succeeded in making material demonstrations of great abstract principles which have carried conviction to all reasoning beings of the absoluteness of the laws of the universe. To the ordinary person these principles are invisible; he cannot carry them in thought. But there are others who can.

Most of us readily understand what a triangle is; but very few of us grasp the diversity of use it is to the human mind in enabling it to reach into the invisible, so as to make tangible far away bodies, and make their relations to one another known to us; and to construct in space the tent dwelling, temple, ship, engines, cars, musical instrument, any kind of a machine needed, any fabric, and determine in the mind's eye, and fix it upon paper in form to be intelligent to some other men, so that the activities necessary for its materialization may be put in motion and kept so until all the elements from the invisible have been united into the form desired.

If we want to know when an eclipse is going to take place we consult an almanac, and it takes place invariably according to the account there given. The principle by which it takes place is immutable. Man did not invent it; he discovered it, and from the sources of his being he was endowed with an understanding that enabled him to comprehend it. This principle, with many other principles that we employ to get foreknowledge of an eclipse, or of any other important phenomena, relating to heavenly bodies and the elements visible and invisible, is called trigonometry, or the properties of the triangle. Applied to the planets, comets, meteors, we call it astronomy; applied to guide the course of a ship, we call it navigation; when we use the rule and compass and figures to draft plans, we call it geometry. The architect and surveyor cannot do anything at their calling, without it. It is a vital living force—the soul of science; an eternal truth. The triangle is the image of the principle which without it would be imperceptible. In thousands of ways it reveals to human reason and consciousness the permanence of the invisible world, the reality of force and its indestructibleness, as well as the immortality of that force of all forces, which interprets all the rest of them—the human soul.

From the standpoint of science interpreted by Spiritualism, O, Nature, how marvelous is thy work! In the drop of dew that glitters on the bosom of a flower, in the mysterious waves of light that drape the earth in a shimmering curtain, shutting out the Great Unknown, even as the veil in the Jewish temple shut out the holy of holies, in the tiniest speck of animate life that the microscope reveals to us in the drop of water, to the last and growing work of God's creation—man. In the whole vast range what wondrous power, beauty and harmony.

Look at the flowers. Do they not reveal to us that they have come from an invisible to this visible state of being? Their colors and fragrance stand out as our bodies and souls stand out in the great arena of nature. Each with its own personality in the world of forms, and at the threshold, through the qualities of their fragrance, of the invisible world, as we through the qualities of our intelligence, our memories and affections, are at the threshold of that world by virtue of our spiritual natures, under which we and all other things exist.

With so much to remind us in the visible world of the forces behind it that we do not see, is it not natural that we conclude that there are experiences yet to be realized not dreamed of in any formulated philosophy? And surely we must admit that there is no system of religion which intimates life beyond the grave so acceptable and self-evident as that suggested to us in the phenomena of Spiritualism. And there is no more mystery about its various phases through which we are made conscious by the frequent visits of our departed loved ones, and the interest they take in our welfare, than there is in the physical science phenomena of chemistry, and the wonders of the myriads of the heavenly bodies which the astronomers can tell us all about for a year, quarter or half century, or any period of time, in the future.

So when we reflect that the persistence of an intuitional concept of the unseen guided men for ages, before the real facts of the nature of the heavenly bodies in space and their nature and relation to each other could be demonstrated, we have great cause for encouragement from what we have realized by spirit communion, that the time will come when the reality of immortality will be as clearly understood by all men and women, as the eclipses are now by the astronomers, and the existence of the gases by the chemists.

Dying and Returning to Life.

Relatives and friends of a worthy octogenarian dwelling in an Auvergne village have been passing through a variety of emotions, and it is a question whether the excitement is as yet quite at an end. They have been alternating between the hope that his life might be saved and grief at his death. At the present moment he has officially, so to speak, shuffled off his mortal coil, but it seems to be an open question whether he may not come around again. The good man had already on two memorable occasions amazed his mourners by returning to consciousness as his body was on the point of being consigned to the tomb.

The other evening he took another solemn farewell of those among his kith and kin who were gathered around his bed. When he appeared to have drawn his last breath preparations were made for his burial. The supposed corpse was attired in his Sunday raiment, the gravedigger had been warned that his services would be required and the bell of the little church had already begun to toll, when the old gentleman suddenly pulled himself together, and, siting up, asked for a glass of cordial. His son and daughter, who had just arrived from Paris, in brand new sable garments, and bringing with them a colossal wreath, were in the room at the time, and as soon as their father had refreshed himself he jested with them about the innocent trick he had played them, chatting away in high good humor. He inquired with considerable display of interest about the funeral preparations, and the whole family went to rest that night much relieved in its feelings.

During the following day the octogenarian was so lively that his children arranged to make their journey back to Paris on the morrow. In the evening, however, after partaking of some coffee, into which, at his request, a wee drop of brandy had been poured, the old man fell backward insensible, and the village doctor, who had been summoned in hot haste, declared that there could be no mistake about it this time, and that he was really dead. As, however, nobody in the village feels by any means convinced that this is the case, the general opinion being that he has simply fallen into another trance, no preparations are being made for his interment, nor will they be commenced unless unmistakable signs of death are noticed. —Paris Correspondent London Telegraph.

FIFTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM.

Again we pause to think
Again we joy to tell
Of this new glorious light
Which on our pathway fell.

Oh, how we groped to find
The truth of future life,
To know if there was rest
Beyond earth's sorrowing strife.

And light broke in at last—
The light of Truth divine—
And true to nature's laws,
Must ever on us shine.

And now the world's ablaze
With modern view—new thought—
Each finds some ray of truth
Which this new light has brought.

Oh, sweet communion now
With friends gone on before,
Who tell of their bright homes
And progress evermore.

Oh, let us all rejoice
This anniversary day,
That Spiritualism shines so bright
O'er all our earthly way.

We know we're spirits now
Within the body's thrall,
For we can live the law of love
Which is the life of all.

Oh, let us all be angels,
Or messengers of light
To bring their glorious message,
From higher spirits bright.

Let us make our lives so bright
An honor to our cause,
That all shall see this light,
And come to learn its laws.

Our fear of death has left us,
And fear of hell is gone,
While Progress is our watchword
And love our joyous song.

SARAH STONE ROCKHILL.
Alliance, Ohio.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

SEEKING LIGHT

On the Great Subject of Reincarnation.

Having studied Spiritism in France during the early '60s, I am naturally inclined to believe in reincarnation, but I do not pretend to know much about it. During the last forty years I have, half a dozen times, taken up the study of Spiritualism, each time hoping that I would get a knowledge of the conditions we will find beyond the tomb, and yet I am not further advanced to-day than I was when I first commenced my studies.

Yes! one thing I have found out; little consolation it brought me, however. I found out that the spirits of the departed know, as a rule, very little more about this subject than I do myself. Otherwise, why should spirits manifesting through French, German or Spanish mediums teach reincarnation while spirits manifesting through English and American mediums teach the opposite doctrine?

I need light, I need knowledge, and I turn to The Progressive Thinker for help.

I was told some time ago that the subject of reincarnation was being discussed through its columns and I have sent in my subscription.

If I judge by the article of Mr. Ferris in the first number that I have received, the discussion on this subject cannot have gone very far, because the writer gives opinions and makes assertions, but presents no arguments. At least, I am disinclined to class under that head the simile between a spirit and a set of parallel lines, and also the conundrum about the elevated angel in the body of an ignorant "Bosjesman." However, as a beginning the article is a very good one; and I hope that all the readers of The Progressive Thinker who can say a word on this subject will come out with it.

For the benefit of those who, like me, are for the first time approaching this subject, it would be a very good thing if Mr. Ferris would give us an idea of the line of arguments he claims have been presented pro and con reincarnation by the spirits themselves.

If disincarnated spirits are as intelligent as incarnated ones, they ought to be able to settle easily and quickly that, to us, troublesome question. Nothing more easy, I should say, for the exponents of the single life theory than to bring their opponents to witness the birth of a spirit and kill the reincarnation theory then and there. Or again, why don't they take a census every ten years and prove the increase of population?

Are the spirits without knowing that a want of system and unity in their teaching impairs the value of those teachings? It really seems so. If occasion presents itself, I may at some future time attempt to explain this strange condition. I have no time to do it now. Besides, I do not care to present too broad a side to the attacks of the opponents of the single life theory.

Where also did Mr. Ferris find the reincarnationists teaching that elevated angels do reincarnate in the body of bushmen? They say it is true that sometimes the spirits reincarnate under conditions lower than those of previous existence, but then it is claimed to be the case only when those spirits need certain experience to be found only through those conditions.

Again, Mr. Ferris asks, "Why the various stages of development from the South African savage to the highest type of Anglo-Saxon, if we have all begun at the same time?" I could with fairness pass the question back to him and say: Why those variations, if we have just come out of the hand of an absolutely just Creator? But I think I can do better. Those variations are, I believe, a strong point in the line of arguments presented by the reincarnationists in support of their theory.

I do not claim to be qualified to present their side. I read very little and I do not remember having read anything on this subject, but I fancy their explanations are something like this: We commenced our existence at the lowest possible stage of animal life. All created alike in every respect, and with just enough intelligence or instinct to feed the body and reproduce our species. We started so low in the scale of life that we were not even capable of descerning between pleasant and unpleasant environments. We roamed around in search of food without even the shadow of a will to guide our steps.

But God having made us capable of acquiring knowledge and ultimately of developing intelligence and spirituality, we soon began to notice that in some spots food was more plentiful than in others, and we learned to hunt and find those spots, those having found food in abundance at the start progressing, naturally, more slowly than those who had to hunt hard to supply their need. These last soon discovered, too, that when two or more had to live off of a scanty supply of food the share of each individual was thereby reduced. There again is another cause of inequality in the process of development.

The hunt for food first, and for comfort later on, has developed ingenuity, while the scarcity of food and of those things we deem necessary to our bodily comfort, has developed selfishness and criminal feelings in some and good feelings in others.

Following these lines, a book could be written explaining the "various stages of development," etc. I can do no more than indicate their probable start, here.

The foregoing is, I believe, a sufficient answer to Mr. Ferris' question, "Why should we be incarnated?" etc. But for fear some one should not see the point, I will say that the reincarnationists do not believe that we have been created the intelligent beings we are now. We have, I believe, as stated above, grown so from the zero point of intelligence.

By the way, how does Mr. Ferris believe the spirits are created? Are they the result of union between the male and female spirits, or are they created by God every time an ovum is fecundated? If the latter, God must be kept very busy even if this planet is the only inhabited one in the whole universe; if the former, why do spirits incarnate on this earth when it seems to be admitted by all Spiritualists that facilities for development and capabilities of enjoyment are greater in the other world than they are in this?

You see queer questions can be asked by the reincarnationists as well as by the other side, and I sincerely hope that until some light is thrown on this subject the exponents of the two theories will keep on asking and answering questions.

G. P. RENEZET.
Peoria, Ill.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

It is better to be unborn than untaught, for ignorance is the root of misfortune.—Plato.

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ELEMENTAL FURY.

Six hundred soldiers, encamped on the shore
Of a wide-spreading lake, now all frozen o'er—
The season was winter, now dreadful and drear—
The country Siberia, of which many have fear.
The soldiers are Russians, all hardy and brown
Who've been in the field till they've won great renown;
An order has come, to this soldier band
To march o'er the lake, says the stern command;
Full two and twenty miles, across this frozen plain.
The frigid air is fearful—makes life seem all in vain,
The summons must be honored, 'tis a soldier's life
Whether retreating from the foe, or mingling in the strife;
Midway on the march, a dreadful storm arose
Of furious howling winds, and thickly driving snows,
No life could it withstand, its currents must congeal,
And everything must perish, that has sense to feel;
The fury of the storm shut out the light of day
And every soldier perished, amid the wild display—
Alas! no help could reach them, from the distant shore
And in one brief hour their sufferings, had passed forevermore.

O. W. BARNARD.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

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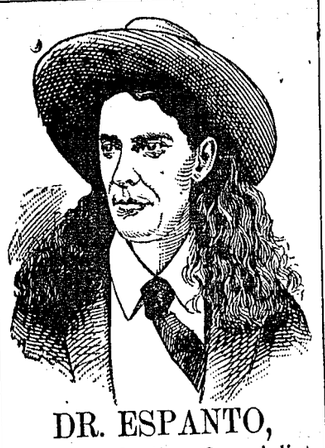
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Read These Ringing Words From the Pen of One of Spiritualism's Greatest and Noblest Representatives.

SPIRITUALISM, As a system of universal eclecticism, accepts truth wherever found, and has no word of scorn, no sneer for any other, however false. The pure precepts of the past will remain forever, for they rest on the eternal foundation of man's relationship to man, and cannot perish. Their interpretations may be false; they may be misunderstood, and new light give them an entirely different meaning. Spiritualism may interfere with many darling beliefs of the churches, but never with the truth. The record of its progress in the last fifty years is that of the intellectual advancement of mankind. Spiritualism is without day or year, or limit of duration.—Hudson Tuttle, in "The Arcana of Spiritualism," soon to be re-published; see editorial page, first column.

VOL. 29. CHICAGO, ILL., APRIL 16, 1904. NO. 751

THE ENVIRONMENTS OF HEREDITY.

There Are More Powerful Forces Shaping Life's Destiny.

If it were not so, if the environments of our heredity were the most potent forces of life, then that life which we at present see manifested in such a wonderful variety of forms would not exist; it never would have advanced beyond the primitive types. The luscious fruits and beautiful flowers that have been evolved from the primitive ones, were brought to their present state of perfection through the operation of a law superior to hereditary influences. They are the product of man's inventive genius working in harmony with that great law of progess. Left to reproduce under the primitive system of life they would not have been perfected, because there the law of hereditary influence was dominant and they had not the power of themselves to advance to that state where they could come under a highed law. Mankind understanding in some measure the operation of that higher law applies it and the result is productions superior to any that exist in the wild state. Whether in the animal or vegetable kingdom, there is an inherent force when intelligently directed that enables life to overcome the law of hereditary environment and advance to that state where from out of the old types and races new ones are formed so much superior to the old that they would seem to be new creations. Geology tells us that once in the remote past the highest types of the human race were the cave men who, not having developed to a state where they could construct habitations, occupied those which nature had already formed. But there was something in the make-up of those prehistoric humans that anticipated the coming of such types as a Washington, a Lincoln, an Emerson. It was there in those undeveloped types, and must as the ages roll on be more perfectly revealed. It can not be weighed, chemistry cannot analyze that inherent force. Man's intellectual materialism at the present time cannot comprehend its power. But the human race is coming to a realization of the fact that those spiritual forces do exist, and to make any permanent advancement hereditary influences must become secondary.

The human race has at present only a faintest comprehension of the glorious inheritance that awaits its higher moral development; when it can feel that the Biblical promise is something more than a myth, that the truth of that promise is being realized, and that it shall have dominion over all of the material forces of life, instead of as at present being dominated by them. In what we call the lower types of human life there is a mighty struggle going on, antagonizing the forces of heredity, and though at present not outwardly apparent, will in time make itself manifest in more advanced types. History has on record many instances where for the sake of material gain an effort was made to keep down to the lower levels the expanding energies of races that were prepared to rise to higher ones, and the result was, explosions that shook to the very foundation the civilization of the oppressors. That force is irrepressible and when it is ready to move, hereditary influences are powerless to restrain. It has brought the human race up to its present plane of civilization, and is diligently working, preparing life to take another step forward. Instead of the goal having been reached, the journey is comparatively just begun, and the coming civilizations of the world will be as much superior to the highest ones of the present, as they are superior to the races that have not yet emerged from barbarism.

While the advancement of those human types which are down on what we term the lower levels of life, is an absolute certainty, the law of physical heredity would in its operation, and without interference from a higher law, tend to keep them down to the lower levels, but the destiny of life is upward. There is a law of spiritual heredity, the existence of which is proven from the fact that life with all of its inherited tendencies pertaining to the physical and mental planes of being is dominated by spiritual forces which enable the individual being, however low the plane on which their life may be existing, to advance to higher gradations.

Hereditary influences, when they have formed an alliance with those higher spiritual forces, are made more potent in their efforts to pass down the line more desirable traits. Those spiritual forces recognizing and accepting the good that heredity has to offer; but when it asserts that the boundary line established through hereditary influence is supreme and must not be passed over, even it is set aside, superseded by superior forces. There is something in the law of destiny, an energy that does not let life feel satisfied only as it is advancing.

"Not enjoyment and not sorrow,
Is our destined end and way,
But to act that each to-morrow,
Finds us further than to-day."

HAMILTON DE GRAW.

Shakers, N. Y.

KEEP TO YOUR ORBIT.

Keep to your orbit; scatter not your force
In devious ways; each star that gems the night
Moves on its separate and appointed course;
Unswerved while centuries dawn and take their flight.

Mad comets wander purposeless through space,
And meteors waste themselves like aimless souls,
Be not of these—but keep to your fixed place,
Nor spend your strength upon too many goals.

—Ella Wheeler Wilcox.

Light Cast on the Orthodox God.

An Essay by Mrs. F. C. Cramer, Read Before the Spiritual Science Society, of Rockford, Ill.

Many ideas and opinion have been fostered and expressed upon this subject. While no positive evidence can be adduced to prove the existence or non-existence of a God, we should take reason for our guide in forming our opinions pertaining to this as well as all other subjects.

Those who take the book or combination of books called the Bible, as their infallible guide, or the true and indisputable record of a remote past, of which they have no proof, have been taught from childhood to regard it as an inspired word of a great being that is termed God, and believe him to be the embodiment of perfection, and the creator of all things, both animate and inanimate. They believe he created man in his own image, and pronounced his work good, but later, realized that he had made a mistake, for man did not remain good, but became disobedient and sinful, and then God was grieved at heart, and repented that he had made man.

Think of it, an all-knowing, an all-powerful being, making a mistake so serious, and being grieved and repentant in consequence. But after due consideration, he decides to exterminate, not only mankind, but all the beasts of the field, the creeping things and the fowls of the air, and thus endeavor to make amends for, and rectify the unfortunate error he had made in creating man. The method of extermination decided upon was that of drowning; so, according to the story recorded in the so-called infallible book, the Bible, he sent a great flood upon the earth to destroy all his unfortunate, helpless creatures, that he once pronounced good—with the exception of a favored few. These were saved in a huge boat constructed for the purpose, according to directions given by God himself.

According to the story, the rain descended for forty days and forty nights, and the earth was hidden by a vast sea of water, and not one living creature could escape it, excepting those that were safely housed within the ark. But, notwithstanding his first failure in creating man, and the consequent necessity of bringing about this wholesale destruction of all life upon the earth, he made a second attempt to people the earth, to multiply, and in course of time, they and their offspring had again peopled the world. So, also had the animals saved in the Ark along with Noah and his family, multiplied and increased in numbers, until the earth was again teeming with animal life.

Now, it would appear to any reasonable mind that through the experience gained by his first attempt and failure in producing man, this so-called being possessing all power and all knowledge, would, in making the second attempt, be better able to perform his work in a manner that would produce the desired result—namely, perfection in mankind. But was this result attained? Was man any better, any less sinful, any nearer perfection after the flood than before? You will say with me, "No." The work was again a failure. For the second time God was disappointed with his own work, and realized his failure in producing the kind of man he wished to inhabit the earth.

Now, in the same book, the Bible, that records these stories about the so-called God's attempts and failures in creating man as he would have him to be, we are also told that he is a perfect being, who possesses unlimited knowledge, wisdom and power. I would ask, are not these contradictory stories? Could failure and disappointment be the result of the work of an infallible being?

But, we will proceed to examine and are told how God proceeded in an endeavor to redeem man from the pitfalls of sinfulness into which he had fallen. This story tells us that God conceived the idea of producing a son, or according to the doctrine of the Trinity, which is accepted and taught by the majority of adherents to the orthodox faith, he himself, would enter into the body of an infant, and be born into the world as the child of a maid, and sojourn upon earth for a time, teaching and preaching to his unruly, disobedient children, and holding out to them what is now termed the "plan of redemption."

This plan was very simple, and consisted in believing that this child, who was called Jesus, was both God and the son of God, and that through his suffering and death, mankind should be redeemed from sin and saved from the eternal torture which he had previously provided for his wicked children of earth, but those who could not believe this should be consigned to endless torment, there to intensely suffer throughout a never-ending eternity. I would ask, Is this a reasonable thing to believe—that through the suffering and death of another, an innocent one, we should be extricated from punishment for our sins, and be permitted to enter into a state of perfect happiness, there to exist forever, while our brother man, who is no more sinful than we, shall be forever subjected to the most cruel torture, because he is not able to believe what he has been commanded to believe—cannot accept the so-called plan of redemption.

We Spiritualists have no such God or plan of redemption. We take reason for our guide, and the teachings of our departed loved ones, who have passed out of this initiatory life into the great beyond, who come back to us and tell us of their life beyond the grave. They bring us information that contradicts the unreasonable stories recorded in the Bible. They tell us that heaven and hell are conditions of happiness and unhappiness that we make for ourselves, and that no Jesus or any other person can redeem us from the punishment we deserve for the wrongs we have done, we must redeem ourselves. As we sow, we shall reap. And we believe them, for this is reasonable and just. If we are living a good and pure life, while sojourning here on the earth plane, as our inner teacher, conscience, tells us, we should live, never wronging our fellow-man by word or deed, we need have no fear of hell, either in this life or the life after leath. But if we heed not the admonitions of the voice of conscience, and live a life of sin and selfishness, we make for ourselves a hell or a condition of unhappiness, both in this and the future life.

Every good, pure, unselfish thought and act brings its own reward. Every evil, selfish thought and act brings its own punishment. We do not believe that an angry, revengeful God administers punishment to us, but that it follows as a natural consequence, and result of wrong-doing. Neither do we believe that our punishment or unhappy condition must continue forever. This would be contrary to the law of progression, through which we believe we have an opportunity to overcome the evil in our natures.

Our spirit friends tell us that life after death is one of continued progression and advancement, and that those who have attained to a more advanced state of progression assist the weaker and unprogressed ones to overcome and rise above their evil inclinations. Thus we understand that we will all have a work to do, the grand and glorious work of uplifting our fellow-man, while we also unlift ourselves. This we should also do in our present state of existence. The more of selfishness and sin we can overcome and outgrow in ourselves, and assist our brother and sister, through influence and example, to do likewise, the better are we fitted and prepared to enter into a more advanced state or condition in the life beyond the grave.

We should all realize that we have an influence which we may wield for good or bad, as we may desire, over those with whom we come in contact. We should remember that to a certain extent we are our brother's keeper, and it should be our highest aim and endeavor, both by precept and example, to do that which will uplift rather than degrade our fellow-beings.

Spiritualists do not rely upon a book, or a combination of books, as their guide, written at various times and in various places, by many different writers who express many different opinions. Our information comes through those who have gone to see what is before us all, and it not a matter of belief, but of absolute knowledge. Their statements regarding the conditions of the future life do not correspond with those of the Bible, and we prefer to accept theirs for they are more reasonable and just. We have no proof that the Bible is an infallible work, and that the strange and unreasonable statements therein contained are absolutely true, but we know that our friends and loved ones who have gone out into the other life, whose integrity and veracity we never had cause to doubt, while in earth life, would not come back to us to deceive and mislead us. Not one of them has ever told us of an endless hell, nor of a God seated in pompous splendor upon a great white throne, surrounded by those who have been redeemed from sin by the death of another, with harps in their hands, with nothing else to do but sing and play harps, and promenade the streets of gold throughout an endless eternity. This would certainly be monotonous in the extreme, and by no means desirable.

The Bible tells us that this so-called God will answer prayer, and that whatsoever we may ask in faith, we will receive. I will relate an instance that was brought to my observation through the newspapers, and also through the information given me by an acquaintance who was visiting in the city in Texas at the time of the occurrence of what I am going to relate.

It was midsummer, and a long continued drouth extending over a vast area of the state, was causing great destruction to the growing crops of this section. Many weeks had gone by since a drop of water had fallen upon the scorched and sun-baked ground. All vegetation was suffering for water. Much of it was injured beyond repair. The prospects of a bountiful harvest, that were manifest early in the season, were gone, and the industrious husbandman began to despair. His hopes for good returns for his labor and expenditures in planting and cultivating his crops were almost abandoned. Many things had been planned and hoped for, based upon the prospect of a bountiful harvest. Many were the prayers that had been offered up in silence to their just and merciful God, the supposed maker and giver of all things, for that gift which at this time would be to them the greatest of blessings—a copious rainfall. But thus far their prayers had availed nothing, and the situation was daily growing more and more serious. Relief must come soon, or all vegetation perish, and great suffering and privation follow in consequence. So, it was decided by some of the most devout believers in the efficacy of prayer to call the good people together in a great concentrated effort in offering up their petitions to the throne of mercy, for the much-needed rain. A time and place were appointed for the assembling of this suffering section.

Many came together promptly at the appointed hour, and no time was lost in beginning to offer up their petitions. Prayer after prayer was rendered in the most humble manner to the great so-called ruler of the universe, beseeching him to send upon them a special dispensation of his great power and love and mercy, by granting the one great blessing they so much needed and desired. And while thus engaged in this humble devotion with great faith and hope that in a short time their petitions might be granted, some one in the assembled crowd observed in the dim distance a very small floating, fleecy cloud, a mere speck in that vast expanse of clear, blue sky, in which no cloud had appeared for weeks.

Eagerly he watched it for a short time, and he soon discovered that it was growing a little in dimensions. Jubilant over this, he soon attracted the attention of the assembled audience, and they also eagerly and hopefully watched the little cloud, as it came nearer and grew larger in proportions, and being exultant over this unmistakable indication and evidence of an answer to their prayers, they again fell to their knees and began a general outpouring of gratitude and thanksgiving for the approaching raincloud. And as their voices blended in out great exultant expression of praise, the cloud came nearer and nearer, and grew larger and heavier and darker, until it had spread out over the heavens and the blue sky hitherto cloudless for so many weeks, was now hidden from view, and great was the rejoicing of that assembled crowd. The rain began to descend, and all felt that with it came the descent of God's love and mercy in granting that for which they had just offered their humble petitions. The great overshadowing cloud grew heavier and blacker and a brisk wind began to blow, which became stronger and stronger, until it was evident that a fierce storm would soon be upon them.

The rejoicing of those good people was suddenly changed into fear, though the most trustful ones tried to feel that all would be well, and endeavored to quell the fears of those who expressed more fear than faith. But the winds howled about them, and they were soon obliged to realize that they were in the midst of a dangerous storm, a veritable tornado. The church edifice in which they were assembled, shook upon its foundation, and in a few seconds more the roof was uplifted and carried away by the great power of the wind. The rain which was now falling in torrents descended upon the unprotected crowd.

Frantic with fear of what next might come, the screams of some and the wild praying of others could be heard above the boisterous noise of the storm. But the wind still raged in its wild fury, and the walls began to totter, and soon a great portion, unable to bear the strain longer, collapsed, burying beneath the debris many of those helpless people. Consternation now reigned supreme, and the hitherto truthful, hopeful, prayerful people, were suddenly plunged into the sea of bitter anguish and despair. Though the much-coveted rain had at last descended upon their arid fields and dying vegetation, it was accompanied by a destructive force, far more powerful and far-reaching in its work of destruction of life and demolition of property than the rain could be in the salvation of the crops of the field, for the work of devastation was not confined to this church edifice, and those unfortunate victims buried beneath its fallen walls, but many of their homes were destroyed, and their fields flooded and vegetation ruined.

Oh! why had their prayers been so cruelly answerd? Why had their trusted, loving, merciful father sent this terrible calamity upon them? They could not understand it. Think you, my friends, that this rain and accompanying storm that wrought so much destruction in its pathway, and brought death to so many of those devout, praying people was an answer to their prayers? I do not believe that any God or devil had anything whatever to do with it, but it came as a result of natural causes, through the workings of the laws of nature, just as everything else in nature is produced. Had the much-needed rain only come to those suffering, drouth-stricken people, they and the Christian world would have regarded it as a special dispensation and blessing sent by their God in answer to their prayers, but as it was accompanied by the destructive force of the wind, and its disastrous work of devastation and suffering, they would not like to give God credit, but in reality, it all came from the same source, or was produced by the same cause, through the workings of the laws of nature.

Personally, I do no believe in the existence of a God or Devil. If we acknowledge the existence of these two mythical beings, we must admit that the devil is the more powerful of the two, for is it not evident that there is more bad than good in the world, more wrong-doing than right-doing? When we look about us and behold the wickedness of all kinds, and are compelled to witness the selfishness displayed by mankind in their dealings and associations with each other, and are obliged to see and know so much of the low, vile, degraded, debauchery and licentiousness of every description, surrounding us upon every hand, is it not evident that the power of sin is stronger than the power of good, or, in other words, is not the so-called devil, the supposed author of sin, more powerful than the so-called God, the supposed author of good?

Why, let me ask, did God create a devil, or permit such a wicked being to exist and forever be his enemy and competitor? Why does he place such a being in our midst, and permit him to go about like a roaring lion, seeking whom he may devour, well-knowing before that mankind would yield to this tempter he placed in our midst? Is there a human parent, who is sane, that would permit a wicked person to mingle with their children, well knowing they would be influenced by this person to do the wicked things he had commanded the mnot to do, and because they yielded, cruelly torture them forever? No sane parent could be guilty of such cruelty and injustice.

Ah! it is far easier for me not to believe in the existence of any God than to accept the general belief as gleaned from the Bible. If there be a God, an banish all wickedness from our midst? Why is there so much suffering in the world, if there is a person that can prevent it? Why is there disease and pestilence? Why must we helpless people of earth be visited by the destructive cyclone and tornado? Why must we have floods and drouths to destroy the fruits of our labor, and bring great privation and suffering in consequence? Why the great destruction of property and loss of life by the lightning's flash? Why did not this supposed being of unlimited power arrest the angry flames and prevent the awful suffering and agony of the six hundred unfortunate victims in the recent horror in the burning of the Iroquois theater in the city of Chicago? Why the intense suffering and loss of both human and animal life by freezing during the recent severe weather extending over a large area of our country? Tell me not there is one whom you call merciful, who has unlimited power, yet does not use it to prevent the awful things that are taking place almost daily in our midst.

MRS. F. C. CRAMER.

Rockford, Ill.

THE BEAUTIFUL HILLS.

Oh, when and where shall I gain them,
My beautiful hills of rest?
They lie afar in the cloud-land
Of an unknown mystical west.
Their slopes are covered with blossoms
More fair than the Eden tree,
Nor earthly showers have dimmed those flowers
Through Time and Eternity.

Dreaming, I see their beauty
And rush to their glad embrace,
Till a dead white mist comes ghost-like,
As I seek them far and wide.
And waking I weep, and wander
Again in the endless quest,
Through the world of men seeking again
My beautiful hills of rest.

There's a little brook runs downward
With its silvery flow and fret
And he whose lips shall touch its waves
Shall all of his griefs forget.
One tall palm like a jewel
Gleams green upon the crest
And the summer moon is deep aswoon
On my beautiful hills of rest.

I hear them singing and calling—
My friends on the other side—
And my heart bounds high in greeting
As I seek them far and wide.
They clasp me, claim me, and hold me,
Their wandering, earth-bound guest,
Till the vision flies when the morning skies
Break gray o'er the hills of rest.

Oh, when and where shall I find them—
The hills of my spirit home!
The lilied glades and the silver seas
With their pearl white wreaths of foam.
I am heart-sick, home-sick, weary,
To clasp to my aching heart
The friends who bide on the other side
In my beautiful hills of rest.

For I know beyond any doubting
That the visions of night are sure.
My home stands there in the summer land
To last while the stars endure.
One day I shall find it, claim it,
When coffined and calm—and blest—
They'll say, "She is dead," when my soul has fled
To my beautiful hills of rest.

BEATRICE ST. GEORGE.

THE TRUE RICHES.

Who loves the most 'tis he possesses most;
Who loves the least 'tis he possesses least.
Indifference is ignorance, and hate
Informs with falsehoods. Love the teacher is
Of all that's true. Love gives us sole dominion
Of all that we can hold of earth or sky
Save as the beasts.

We cannot understand save as we love;
We can not even see, save as we love.
Who owns most of the valleys, hills and woods,
The streams, the grazing flocks? 'Tis the same man
Who owns most of the sunsets, clouds and stars.
And who is he? 'Tis he who loves them most.
For only by the measure of his love
Can he discern their perfect loveliness,
And know the joys of their companionship.
Who owns the priceless pictures? Only he
Who through his love can feel the thought they hold.
Nor title-deeds nor gold can give possession
Of aught most worth possessing. Only love
That gives all can receive all in return.

Who are the poor? For one whose flesh is starved,
The thousands starve in spirit, in proud mansions
And humble huts alike. And which is worse,
To own a shriveled purse or shriveled soul?
The want from which mankind is suffering most
Is want of love; and yet where one man strives
For riches and dominion had through love,
The thousands strive to feed upon the husks.
"Love God and one another." No false fable,
Nor crackling thorns of foolish rhetoric
Is Christ's commandment, but the way to riches
Which have no power to purchase sin and woe;
Which thieves take not away, nor years destroy.

CLARENCE A. BUSKIRK.

Princeton, Ind.

Fine-spun thoughts cannot vibrate in unison with coarse-grained tissue.—Anon.

WHAT NEXT?

LET THE REPUBLIC SIDE WITH CHRIST.

The Hash of Public Opinion Brought Forth by the New York Sun.

We have received a printed copy of a sermon preached at Grace Episcopal Church on the second Sunday in this month by the Rev. Dr. Huntington, the rector. It is "a plea for Christian legislation in the matter of polygamy and divorce," and is marked throughout by a moral earnestness which commands respect.

Simply as an argument, however, the sermon is not unassailable. It makes assumptions which are not always supported by facts. For instance, Dr. Huntington contends that "the duty of the Republic" is to "take Christian ground." "Let the Republic side with Christ," he exclaims, "even though secularists lose their temper and all Agnostia protests." But what is the law laid down by Christ "as spokesman for Almighty God?" It is thus read by the rector of Grace Church: "Christ utterly discountenanced polygamy, and sanctioned divorce only for one cause."

Now, of the religious communicants of the United States, aggregating somewhere towards thirty millions, or less than two-fifths of the total population, about one-third are Roman Catholics, who deny that Christ sanctioned divorce for any cause. Of the remaining two-thirds, practically all the Protestants, with the exception of less than a million Episcopalians, believe that Christ permitted divorce for more than one cause, or for the cause of desertion, besides adultery; and this belief is expressed in the statutes concerning divorce in every State of the Union except South Carolina and New York. In this country there are also more than a million Jews who reject the authority of Christ to lay down any law "as spokesman for Almighty God." The Mormons, of course, believe that the Divine law permits and requires polygamy. "All Agnostia protests" that the law both as to polygamy and as to divorce is a purely human and conventional rule; and the population of that realm of unbelief is undoubtedly great, though it cannot be assumed that it includes all or even a majority of the fifty or more millions of the American people who are classified as outside of religious communions.

Let the Republic "take Christian ground and not be afraid to say that it takes Christian ground," says the distinguished rector of Grace Church. What have the million Jews already here to say about that and what will the many millions more who will be here a generation hence have to say? Moreover, as we have shown, the vast majority of Christian believers in the United States deny that Christ laid down any such law of divorce as Dr. Huntington attributes to him. What will they have to say? So far, the American people have said in their legislation in all the States, except two, that there is no Divine prohibition of divirce for more than one cause, while one-third of the organized Christian believers deny that Christ allowed divorce for any cause, but rather established matrimony as a sacrament dissoluble only by death.

Dr. Huntington would have this Republic proclaim its establishment on "the New Testament of our Lord and Savior Jesus Christ" and make its laws in strict accordance with the principles there laid down. But what are those principles? Christendom is split into two great and radically conflicting divisions because of disagreement as to them. We print to-day, for example, a letter from a distinguished Roman Catholic ecclesiastic, in which he explains that if a Catholic who had been divorced, even for the one cause which, according to Dr. Huntington, was "sanctioned" by Christ, should get married again by the learned rector of Grace Church, he would subject himself to excommunication—he would be anathema.

Nowhere else than on the Christian ground, says the Grace Church rector, can the State find "sure footing," "here it can tread firmly and with full confidence." But how can the State establish itself on that ground when Christians themselves differ so radically as to the "sure footing," how can it take any decided position on the question without violating our fundamental principle of the separation of Church and State and offending the religious conscience of a great part of its citizens?

REAL WEALTH.

Let money-makers scheme and soulful dreamers dream;
The form of man must live and house the soul supreme;
Must have its food and clothes and shelter on this earth,
And aid the spirit in its growth and higher birth.

Let men of earth toil on in greed till they are gone,
They cannot always keep their souls in pawn,
And while they gain and hoard their gold—the God supreme—
The lasting wealth can but be gained through love, life's dream.

Unlasting, frail and weak the wealth the selfish seek;
When Death at last imprints his stamp upon the cheek,
The soul in prison looks for light and life beyond, above,
And to the dreamer last appeals for higher, lasting love.

Were this wee earth the whole of life the human soul
Would need no aspirations, need no higher goal,
No higher life, no hope for growth beyond the tomb;
Just birth and toil to breathe and be, to face one doom.

DR. T. WILKINS.

To accept good advice is but to increase one's own ability.—Goethe.

SPIRIT RETURN.

A GRAND AND SOUL-ELEVATING TRUTH.

A Beautiful Story of Spirit Return, or How a Spirit Mother Was Attracted to Her Son on Earth, After Being Several Years in Spirit Life.

On January 31st, 1897, James Langtree, a bellboy at the Pilgrim Hotel, 517 Chestnut street, St. Louis, Mo., told Mrs. A. E. Babcock, one of the guests, that he thought some spirit was always around him, and he asked Mrs. B. to help him find out if such is the case. He being an uneducated boy, but honest, Mrs. B. wished to help him all in her power, and told him to come to the room some Sunday morning, and then she would find out for him. He came the following Sunday, and with him came the spirit of a lady and her daughter. Amelia Bauer, our spirit friend, told us that the lady was tall, had blue eyes, and light hair. The spirit lady then said, talking through Amelia Bauer, that her name was Mary Cavanaugh, and the daughter's name was Jane Cavanaugh, and that they were the mother and sister of this boy Langtree, and that his name was not Langtree, but James Cavanaugh, and that he was left an orphan, and that the lady that took him was not kind to him, and that he was taken away from her and put into an orphan's home in New York City. His father was a bad man, and she did not live with him. He went west selling wine, and ran with bad women. He passed to spirit life about 1887.

The boy then asked, "What nationality am I?"

"Your mother was Irish; your father French on his mother's side. You are an American and was born in Cincinnati, Ohio. I am so glad I have found you, my son. I have been around you a long time. I was attracted to you while you was in church at Trenton, Ill., about 1897. I like the lady you are going with. She is a good woman and you had better marry her. All your relatives are now in the spirit world."

P. S.—This boy married the lady, as his mother suggested. She was a chambermaid in Pilgrim Hotel. They are both doing well, the boy having a good position at Lemp's Brewery, St. Louis, Mo.

On Feb. 14th, 1897, Mrs. Cavanaugh came again, and requested us to write to the Foundling Asylum, New York City, saying the boy must have been brought to that asylum by a Mrs. Langtree, she giving her own name instead of Cavanaugh. The child was not taken to the asylum to keep, but to take care of. There should have been $300 taken with this child. The mother died in the meantime, is the reason the child was not called for. The mother of this boy was married when 18 years old by a priest in New York City, giving birth to a boy and girl. The boy was born in December, 1873. The mother would be now about 46 years old. There should be a record of this boy, as money was left him from his father's side in the old country.

Mrs. Cavanaugh again thanked the spirit girl, Amelia Bauer and her friends on earth for bring her and her son together, saying, "O, my son, I am so glad I have found you. I will watch over you now, that you may grow better and prosper."

Mrs. Babcock, wrote the letter, and received this reply, showing the mother was right about this boy being her son. Foundling Asylum of Sisters of Charity, 175 East 68th street, New York City.

Mrs. A. B. Babcock, Pilgrim Hotel, St. Louis, Mo.—In answer to yours of Feb. 28, I will say our books show that on the 28th day of May, 1881, a male child (the name given him was James Langtree) was brought to our home. He was sent west and was adopted through our agent, to Jacob Myer, of Trenton, Ill.

Yours respectfully,
SISTER LAURA VINCENT.

The above is one of the many true visits and records of strange spirits visiting our home. We are not professionals, and never under any circumstances take a cent for what we give.

A. G. BABCOCK,
Pilgrim Hotel, St. Louis, Mo.

NOTHING WILL DIE.

When will the stream be a-weary of flowing
Under my eye?
When will the wind be a-weary of blowing
Over the sky?
When will the clouds be a-weary of fleeting?
When will the heart be a-weary of beating?
And nature die?
Never, oh! never; nothing will die;
The stream flows,
The wind blows,
The cloud fleets,
The heart beats,
Nothing will die.
Nothing will die;
All things will change,
Thro' eternity.
'Tis the world's winter;
Autumn and summer
Are gone long ago;
Earth is dry to the center
But spring, a newcomer
A spring rich and s
Shall make the wi
Round and round,
Thro' and thro',
Here and there,
Till the air
And the ground
Shall be filled with life anew.
The world was never made;
It will change but it will not fade
So let the wind range;
For even and morn
Ever will be
Thro' eternity.
Nothing was born;
Nothing will die;
All things will change.

—Tennyson.

Man and Woman.

The Noblest Title to Which One Can Aspire.

Are you a man? Are you a woman? This question comes to us forcibly in all its true significance and breadth of meaning, and though we put forth our best efforts in search of the key which will open the lock of this problem, the answer only comes to us in fragments. However, we will do the best we can to gather them together, and present them to you as a whole, in such shape, you will, at least, be able to arrive at some satisfactory conclusion for yourselves.

We have frequently heard the expression used, "He is a man among men," or, "She is a woman among women." My friends, to what grander or more noble title could you aspire, than to be called a "man" or a "woman," in the true sense of the word?

Were you president of the United States, King or Queen, over vast domains and millions of subjects, and can not lay claim, honestly, to the title of "man" or "woman," you are traveling on a lower plane of development than the poor, humble pauper who can. The former, who sits in high places, dwelling in the midst of earthly wealth and ease, who, by the raising of a finger, or glance of the eye, cause all noise and turbulance to cease; who ride forth in their rich, beautiful carriages, whose highly polished surfaces reflect the faces and forms of their subjects and citizens; who scrape, bow and acclaim with loud voices the honor and esteem in which they are held.

This, and much more, might be added to present them to you beautified and lifted high in the proud station which they fill, beyond the common cares, woes and sorrows of their subjects; and yet, if they do not posses in their hearts and minds that most noble of title—"Man and "woman"—their positions are a sham, their lives a failure.

To one, who stands upon the outermost edge of wealth, pomp and pageantry can view, with mind untrammeled with thoughts of jealousy or selfishness; who look with clear-seeing eyes on this tinsel show, passing on like a fleeting vision to the ultimate of its earth's last journey, through the gates of so-called death, into the vast mysterious beyond, to be forgotten and unknown as time rolls on. The humble and lowly of station as well, by this great law of time, dealing with one and all alike, high or low, rich or poor, are being hurried swiftly along, no favors shown to the moment when the last good-bye will be said, the last kiss impressed upon the cold lips, and from the eyes the last look of love and recognition shine out from their clouded vision, the last breath flutters from the body, and the spirit goes out into the ethereal immortal realms beyond.

There, in God's bountiful domain, and soul-entrancing music, vibrating the ethereal atmosphere, echoing from court to court, will be found the answer written upon the tablets of time, in the tears of anguish we have drawn from the eyes of those we have oppressed and injured, or written in letters of gold, in the midst of a halo of glory, for the joys we have given those we have protected and helped, and find those titles superseding all earthly titles annexed to our names, "Man" and "Woman." Lofty and beautiful sentiments spring from many a human mind, fleeing from the abode of impurity in which they dwelt, parting company from their deceased companions of iniquity, and gone out on their mission of charity and good will, to find a more cleanly and purified atmosphere in which to live. No mind can become so impregnated with the poison of wrong living, but it will at times emit sparks of bright and shining light, from that divine flame planted within, and awaken the desire from its slumbering condition, to want to lift itself up from its lowly place in the scale of degradation, and rise into a higher and purer atmosphere of action and mentality.

I believe like attracts like, and that the drunken individual feels ill at ease with the sober, and seeks his own inebriated companions. Likewise, the one who lives upon the higher plane of purity of thought, has become truly sensitized and imbued with a divine love and reverence for God and admiration for nature, shrinks from those who dwell upon the lower plane of derision and blasphemy. Yet, my friends, don't you know the saint to-day may be the sinner to-morrow, and this life's journey upon which we have started in an embryo state, the spirit dwelling in the mortal body, trudging onward, ever onward, full of anxiety, restlessness and concern, groping at times in the dark shadows and slums of lowly condition, now coming out for a time into the open of God's sunshine and purity of thought, back into the cloudy fogs of uncertainty, ambling on, ever on, to the end of earth's pilgrimage.

Let us try and have more light than shadows, and enthuse our minds with the thought to do the best we can. To so live, we will each and every day, by our kindly acts, pure and noble thoughts, come nearer to our lofty ideal of being a true man, or a good woman, whichever the case may be. This life is made up of the littles, and the smallness of things, and those fragmentary parts adhering together, create the vast, the whole, grand and magnificent.

Ah! how many illustrations we can call to mind to exemplify those littles, which in the separate integral parts of their individual selves are not worthy of apparent notice, but how they grow and enlarge when they come into conjunction with others of their kind, compel our respect and command us to deal with something mighty and important. Let us make a few comparisons:

Look out upon the desert plains at the smooth, sandy surface. How it glistens, shines and scintillates from the rays of God's beautiful sunlight. A cloud appears in the sky, another, and then another, they are seen hurrying from all sides until the heavens are canopied o'er with a dismal dark pall of gloom. Gusts of mind start up here and there, from the North, South, East and West, gentle at first, like children of Spring, gaining strength every moment, which in their raging might and power, are sweeping and howling o'er the land like giants let loose, carrying in their strong grasp small particles, throwing them here and there in rills, hills and mountains. Those lofty domes which have reared their majestic peaks aspiringly towards heaven, so grand and imposing to look upon, flung together by the mighty forces of nature, are composed of what?—"little grains of sand." Likewise, the calm ripple on the surface of the ocean's boson, becomes the mighty wave of huge strength, force and power when the winds let loose, and pile them up into huge masses of crested foam, madly chasing, jostling and toppling o'er each other, heading towards the shore to beat themselves with spent strength in thunderous roar, upon the rock-bound coast, or fall with sullen sound upon the sandy beach—"little drops of water."

So it is, my friends, these lessons of the "littles" are being taught us each day, plainly showing the true principle of force and energy, rightly and profitably applied, can compel the smallness of things to evolve and grow into larger and greater.

We are all citizens of these United States; taken separately, we are weak, but as a whole we compose one of the greatest and grandest countries upon the face of the globe. Let us deal with the present and take care of the "littles" round and about us, in doing our duty by helping some one in sorrow by a kind word of sympathy, some one in need of a little help, scattering our smiles here and there, doing our share to ease the burden resting upon aching shoulders, and lifting the veil of sorrow from many a pale face, and drying the tears from eyes that only look out into the world with grief.

While here, let us live more in the present, and do our duties here and now. Don't worry so much, figuring and striving to solve and know the mysterious future of your lives, but contentyourselves in holding firmly, and true, to the present, and do your duty as you find it. Surely, in taking care of the "little deeds" of the present, so small, so common, they are liable to be neglected and overlooked, in our far-away-search of the great events which will happen in our future state. Come back from the ethereal fields of celestial vision, in the beautiful realms beyond. Come back to the things which concern your present state, dealing with the material earth and physical body. Take good care of that physical temple, the body, that house in which dwells your beautiful spirit, constantly trying to impress you with thoughts, to live nobly and grand, here and now, and all will be well in the future. Wrinkle not your brow, nor make your head ache, in trying to solve the problem of to-morrow, next week, next month, but hold yourself to your duty as men and women, here and now. One second in the past is history, one second in the future is mystery; only the present is ours to control.

Sit not in listless mood, with folded hands, dreaming of the many grand and mighty deeds you would do if you had wealth in abundance. Sit not in idleness in fancy view, picturing yourself, seeing in your mind's eye the many beautiful edifices you have raised for the benefit of humanity. Listen not to the voices of fancy which applaud you from the dim vista of dreams, not based upon reality. Wake up from dreamland, through exerting that God-given will power, and resolve to yourself, "I will go out and search for the things I can do in the present, and perform my duties faithfully and well," and you will find your pathway lit up through life by the small lamps of wisdom you are filling with the oil of kind deeds and noble acts, and kept burning with the bright flame of love to illuminate you upon your journey of progression in the future.

Take care of the little things of the present, to your utmost ability, and you are storing away the fragments and pieces, which, in the future—the mysterious future—when you and I have solved the mystery of death, you will find they have resolved themselves into a grand, noble, substantial spiritual edifice in that beautiful ethereal land beyond. Then you will know and realize that most noble and precious of all titles, the only true and lasting, when your dear friends, gone on before, welcome, caress and greet you with words of love and praise and hear them say: "You have lived the true life of a man"—"You have been a good, noble woman."

WILLIAM HENRY DARBEY.

Toledo, Ohio.

DESIGN.

An Agnostic View of the Subject.

A correspondent recently favored the readers of The Progressive Thinker with a series of articles, by which he seeks to show want of design, and hence that there is no designer.

I fail entirely to see the verity of the suppressed premise.

This subject of design has occupied my mind from infancy. The argument should be that the object sought for in the thing done, has not been attained.

In advance, let me say I am not contending that there was, or is a designer. I am agnostic on that subject, but I do contend that the mere fact that the animal kingdom is imperfect in any part of its construction, is no proof of want of design. The suppressed premise in the argument of the writer, then, is where there is a designer, the thing designed should be perfect.

Now, if there is an intelligent designer, we must first ascertain what his design was.

Suppose that in the present Russian-Japanese war the Japs should construct a huge gun so that on firing its pieces would fly in every direction, and for miles, with disastrous effect, and that they should in some land battle appear to flee from the Russians, leaving this gun upon the field, and that it should then explode, killing and wounding many of the Russians, would that show a defect in the gun? I am not meaning to insinuate that the animal defects may be designed for vicious or calamitous ends, but to intimate that seeming imperfections may have been designedly wrought. In furtherance of this view, it is important to meditate as to the end which the thing designed is meant to reach. Suppose a man to have been so constructed that his teeth would never ache nor decay; the relation of nesophagus and trachea such that no unpleasantness could ever result; that even food should always be at hand when needed, etc., through the entire series of so-called defects enumerated by our friend; in short, suppose man to have been created perfect. Is it necessary to call attention to the fact that no move, no action on his part would be necessary? He would be a mere living thing without object or purpose. The sensitiveness of his teeth alluded to incites him to keep them clean; ever to be mindful of the kind of food he takes; even the liability to strangle in the act of deglutition is a constant reminder. His liability to dyspepsia and other stomach diseases set him a task to perform.

Now, will any one doubt that the entire course of evolution is brought about by perpetually occurring necessities? The finely chiseled hand is an advance from the like member of lower animals. The former rude member was insufficient to fulfill the nicer wants as they arose. The sightless fish in the mammoth cave was never annoyed by the rays of the sun, hence its eyes were never developed; in short, there is nothing to prove that the defects mentioned by the writer were not designed for our further development and evolution. To these in part we may be indebted for being living, energetic beings.

B. R. ANDERSON.

Concordia, Kan.

MY REAL SELF.

A Spirit Gives His Views in Regard to the Same.

Well, the wonder of it all! I never knew before! I would not have believed that I am as I see myself now, Body!—no it is only a house that I live in. Truly that is all that it is. I see now my real self is in it. Ah! what a different being it is from what earth people ever dreamed it could be. I am ethereal. I am of a more subtile, clear, refined character than any of the finer gaseous substances that are known to earth's chemists.

No wonder I am spellbound to find myself looking at myself, and this most astonishing fact forcing the truthfulness of its intense reality upon me.

There are the eyes—I suppose I should say my eyes; but they are not my real eyes, they are only instruments or parts of my house mechanism. I use them to see earth things only. I use them not to see the finer, the real, the spiritual, those who have moved out, arisen, the glorious landscapes, such as those can see who become aware of their inner and finer nature, their real selves.

Now I will tell how I live in this house and accommodate myself to it. I am the shape of my outer self, but, oh! so perfect, fitting and filling every part of it; clear and transparent. Every muscle, joint, nerve, organ, hands, feet, hair and eyes are of the same color of those in my house, and features the same. I can look out of it anywhere. I can put my real hands to any part of it.

I know and sense obstacles long before my body comes in contact with them. My house is perfectly clear to me. It is lighted up with a perfect light, and I can see that it is in good repair. How I dislike to have it torn or marred.

Why, I have actually grown and developed my perfect form in this house, and never realized it before; strengthened and rounded out the beautiful lines of my imperishable self. I absorb and appropriate the finer particles of the food my house needs for repair; also the sunshine and the gentle breeze as it fans the quivering air.

I have been asleep. I have awakened with that intense energy that the strong child only knows after his sleep. I am more than alive! All vibrations are as known currents to me. Here, securely encased in my body-house, immortal!—my real self. Yes, surely.

Ah! now I know; knowing, I will watch my thought waves, protect myself from those who send the swift darts of enmity, and describe for you, if you will listen to me, the form, features and appearance of your friends on the other side, and will tell you the words that their spirit voices vibrate to me in that etheric zone wherein they dwell. I will also tell you some of the wonders that I found.

I forgot to state that I never wink with my real eyes; they adjust themselves telescopically to objects at any distance, even to canons of miles away; and while my house is resting and being repaired for the coming duties of the day, I look to the terrestrial spheres and examine countless realms of boundless worlds and spheres, and there I receive wisdom and subtile lasting impressions that I store away in the secret innermost repository of my inner self, so that when I shall finally leave this house, I shall not be uninformed as to the way I shall take to reach those remote shores. Thus while encased I see and examine with my telescopic, telepathic, inner finer vision where countless, boundless worlds are rolling in the grand symphony of nature's eternal, unlimited spaces, and the fresh song of the morning is ever heard. More countless than the sands of earth's shores are those systems of worlds appearing in the canons of distances; even to my far penetrating sight they appear not as in sunlight, but in a soft, clear, perfect light, and tinted as the finest steel engravings known to mortals, perfect in form and outline; only I cannot stop upon them to examine them. This is not my privilege; it is only for me to see and learn the ways and paths that I may safely tread them when I leave my earthly home.

My work here is not finished. I must perfect myself more. I must look and see that my inner self is matured and strengthened by the magnetism of mother earth, so that when the final preparations are complete I can go and leave no residue behind that will serve me in that higher home.

My friends, I wish to tell you this, as I see and know it. You are just like myself, only you don't know it. This you will all find out when the time of your journey bursts upon your inner spiritual vision.

Here a voice said to me, "Your friends helped you write this." I am impressed that they have a deeper and a far more reaching object in view than perhaps appears to the reader, viz., to show me what, where, who, and how the real self is; dwells, lives, grows, and unfolds, and may and can be the supreme master and guardian of its own destiny.

Eldora, Col. A. J. R.

FOR YOUR BETTER SELF.

The blight of the frost may descend on the tree,
And the leaf and the flower may fall and expire,
But ever and ever love blossoms for me,
As I sit in the silence and gaze in the fire. —J. W. Riley.

Health is Your Heritage.

If you feel sick, depressed and irritated, if your food disagrees with you, if you are constipated, if you suffer from catarrh or kidney and bladder trouble, you are not getting what you are entitled to out of life. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost you a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of The Progressive Thinker that writes for it, a trial bottle. You can try and test absolutely free of all charge. We advise every reader to take advantage of this generous offer and write to-day to The Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y.

Nothing is so much to be feared as fear. Atheism may, comparatively, be popular with God.—Thoreau.

A handful of good life is worth a bushel of learning.—George Herbert.

The street is full of humiliations to the proud.—Emerson.

Good deeds ring clear through heaven like a bell.—Richter.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

O brother, why fumble and stumble and grumble through life? That is not the way to success.—Ananda.

A Brilliant Intellectual Light Sheds Its Rays on a Putrid Mass of Creedalism.

THE FUTURE POSITION OF THE CLERGY.

Mr. Goldwin Smith on the Vitality of Religions of Authority.

To the Editor of the New York Sun:—Sir.—Your editorial of March 16, suggested by the case of a young clergyman compelled by conscientious scruples to leave the profession, opened a question most momentous not only in its religious but in its social bearing. No one doubts that the clergy have hitherto been and are still a vital element of our social organization. But if M. Sabatier is right in holding that the days of every religion of authority are numbered, there will be an end, of course, of all dogma, all creeds, all articles of religion, all established ritual, all ordinations, and consequently of the existence of the clergy as specially appointed keepers and dispensers of religious truth. The churches themselves apparently must be closed, or handed over to secular use. A vast chasm will be felt in our social life. If man's conception of his origin, state and destiny is totally changed, we must expect a revolution in his general state to follow.

The revolution, if it is to come, will probably be more sudden in the United States than elsewhere, because among your people there is, with special activity o fmind, a general level of education and intelligence over which new ideas and sentiments spread like the tide running in over a flat. Yet even in the United States, though religious belief may have been losing its hold, it seems that the churches are still well filled and the contributions have not fallen off. We had a startling account the other day of the prevalence of heathenism attended by moral collapse in the rural districts of Rhode Island. But of this apparently there were local causes. In Catholic countries, Italy and France, while intelligence almost universally is free-thinking, simple ignorance still believes and will probably continue for some time to believe in the Pope, St. Januarius and the Immaculate Conception. Even in Protestant countries there are masses which, though they are educated in comparison with the masses in most Roman Catholic countries, and will still take the Higher Criticism a long time to reach. Social habit and the feeling that church-going is respectable will last long. So will the political conservatism which upholds what has been coarsely called the "Black Police."

In England, the State Church, distracted as it is, and though a large section of the educated classes has ceased to believe or pretend to believe in its doctrines, is upheld from a mixture of social and political motives. I have known one instance, at least—I think more than one of the building of churches from such motives by men who had renounced Christianity. This is a practical illustration of the saying of Gibbon that all religions were to the people equally true, to the philosopher equally false, to the statesman equally useful.

However, if the dissolution of religious organization must presently come. The signs of are visible. There is disturbance in all the churches, even in the Church of Rome, though in her case it is more easily hidden from view than in the case of any one of the more democratic churches. There was a considerable abstention of prelates from the Council of Rome which affirmed the infallibility of the Pope. There is a conflict, evident, though half smothered, between the Jesuit order and the party of conscience. In the Protestant churches we have hot theological debate, futile heresy trials, desperate attempts to revise creeds, of which the stubborn dogma defies revision, and to put a liberal construction on anathemas, the authors of which meant exactly what they said. Even ritualism is probably in great measure a phase of doubt flying from itself. Clerical consciences are pricked, as is the conscience of the young man who at the same time assures us that within his knowledge many clergymen, some of distinction, have abandoned the profession; that more are restrained only by temporal considerations; that even students from theological colleges are renouncing ordination, and that those who enter the ministry from the universities are usually the weak and poor in intellect, stronger minds going off into other callings. The last statement, if correct, is ominous, since it implies that the spiritual leadership of the people is falling, intellectually, into unfit hands.

The consciences of the clergy, who have actively to teach, preach, and lead in prayer, must be more disturbed than those of the laity, who have only to sit or kneel through the service. The conscience of the Protestant pastor is likely to be more disturbed than that of the Catholic priest, whose individuality is generally lost in the performance of an ordained rite. The idea which seemed to float in the minds of Renan and Matthew Arnold, that the people might be left in blissful ignorance and that the clergy might adapt their ministrations to it, involves a sacrifice of the clerical conscience which could never be seriously proposed.

You note the manifest tendency of the clergy generally to glide from the work of the theological pulpit and religious ministration into that of philanthropic leadership, and to concern themselves less with the life to come and more with the life that is. This is a natural transition. The combination of the two offices is not new, though the proportion of the secular and philanthropic to the theological has been signally increased. Nor, if spiritual life is a reality and the essence of Christianity is true, is there anything to forbid the professional union of a spiritual pastorate on a rational footing with a congenial leadership in good works. Unitarianism has almost come to this already. However, there is a veil; it must be owned, over the immediate future, the raising of which aged eyes are not likely to behold.

GOLDWIN SMITH.

Man as a Sub-Creator and a Typical Egoist, or Mind as an Arbitrary Ruler Over the Empire of Government.

This prominent argumentative thread interwoven in the wool of human interests, is forcibly brought to our notice, by the discourse of the Rev. Heber Newton, on "Training of Thought as a Life Force," and in which the creative process seems to have been especially employed in the manufacture of a disproportionate percentage of by-products, and from which is evolved the questions of the relative standings of egoism and altruism, as modern developments of man as a moral and social being.

In the idealistic trendings of argument, in the discourse considered, the unfolding pages of intellectual development seem to have been rolled backward to the shadowy, intuitive plains of thought, as it flourished in the palmy days.

Of Confucius, of Jehovah; of Brahma, of Siwa;
Of Isis, of Osiris; of Horus and of Rah.
Arch-angels, Fetich demons; Fairies from the Land of Nod;
And of hundreds, if not thousands, other Tutelary Gods.

In spite of, and in disrespect to, the modern in-rush of science and practical scientific thought, giving to immature childhood the intellectual scintillations and acumen, in broad mental conceptions, more than equalling the premedieval sage and philosopher, the Rev. Heber Newton, and a generous following of Newtonized intellects, have succeeded, within perhaps a single generation, in inciting a deplorable stampede of the theological units, on a half mad, half blinded chute, backward to the dreamy occultism of a primitive, indolent intellectuality.

The subject essence of this discourse is contained in the following quotation from Mr. Newton's argument; and is selected, in the main, because it so fittingly represents, in a new mantle, and on a modern pedestal, the long-since science-shattered idol of a semi-civilized religious epoch. The quotation is as follows: "God creates the universe, first of all by thinking it; as every man creates his world around him, by first of all thinking them into being in his own mind."

What an ambiguity of logic! What an inversion of the plan of natural creation and development! What a sacrifice of philosophy to mythological occultation! What a bartering of the fruits of a hard-earned realism, for the husks of a spontaneous idealism! Both Gods and men create their own environing worlds, or with impunity effectually sever the great subjective from the punitive objective! What a miracle of all miracles! The intellectual factors of science and education have already delegated to environments the great prime factorship of a creator's compliment. As an initial heritage, arbitrarily subjected to environs, man, all the way along, has posed as the CREATED; but by this modern artist, each individual is pictured as independent in matters of his own creation; creating, owning, utilizing a world by and for himself as a product of his own ephemeral mind.

Thus, then, must the supposed man be robbed of his acknowledged and earned capacity, shorn of all licensed excuses for his short-comings, and of all sources from which he must or should receive, objectively, force for his mentality, and cause for his conduct. Intellectual or physical inheritance is non-effective; parentage imposes no obligations; organic law need not be respected. In fact, environments become but playthings, and the potency of universal law is, at option, "stood-off" by this wonderful man.

His mind is directed or impelled by what? Environs, which should be considered as products of his mental force, could supply him with no mental energy; direct no particular or general phase of mental conduct, would be in no wise causative, and would vibrate not from the causative to the effective, but from the effective to nothing.

And again, what is the nature of this "world around him" that man is said to create, and how does he control it? Does he encompass himself with legions of fetich demons, faery spirits, or tutelary gods, and force environing antagonisms into estates of love and servitude, like his weirdly pretentious barbarian ancestors, or does he employ the more economic method of subject hypnotism? On this point, though a vital one, the instructions of the instructor fail to instruct. But we will not be thereby discomfited, though there is a great dearth of literature on this and kindred subjects, that, if supplied, would leave a perpetual shower of information in their wake. But words are not argument, for words, even, when properly arranged, express ideas only; a group of ideas, properly arranged, express but simple facts; a series of facts and their relations, properly arranged, express knowledge, and no more; and finally, a system of knowledge, or knowledge systemized, judiciously selected, expresses wisdom; the climax of human intelligence; but words alone, or even abstract ideas, do not carry the understanding direct onto the plane of human wisdom.

This "world around him," that man is said to create, might be, in its ideal conception, but a mental picture; and by considering the mentality as a product of itself only, can we realize that the thing created thereby, is absolutely a product of such an independent unit. Literally rendered, such argument advises us that we have full liberty, and in fact an endowment of duty, to render the agonizing cries of the afflicted as sweet music to our souls; thereby cutting us off from such obnoxious miseries of our intruding brother man, and thus establishing ourselves in an isolated and happy estate of human egotism; wherein, under the old human plan, we would assimilate, to a degree, the miseries of our fellow-being, and partially experience such environing conditions, as conditions native to our own organisms, thereby generating human sympathy, followed by charitable conduct, extended in profitable justice, to the benefits of a fellow-man, and the great cause of human ethics.

And again, is it possible that by a temporary freak of the will, impelled by an artificial cause, we can look with joy upon the hollow eyo and sunken cheek of starvation's countless victims? Or can we, barring all objective realities, generate in our mental workshop alone, a beautiful June morning, with its associated birds, and brooks and flowers, out of the real and tangible, bleak and blinding storms of the frost-king, with its snow-and-ice-clad hills and vales, at December's fading twilight? It might be said that there lies latent in the intellect of man a qualification by which can be developed such mental pictures as would feebly represent a spring-time, at a time when the ego, in unison with the balance of associated nature's environs, is actually experiencing the chilly blasts of the dying year; but could the mortal ego reap and actually experience from such spontaneous and fanciful mind dreams, and in the regular order of nature's course convey such hallucinational phenomena to the crucible of the human soul?

Newton's God, immortal, incomprehensible, unknown, has created a universe, the comprehensible nature of which, to those who ought to most fully comprehend it, and their subtile relations thereto, is coarse and material, barren and unsatisfactory; the fountain-head from which all terrestrial miseries have quaffed. This has been accomplished by the application of a great infinite mind to what? Nothing. He thought it into existence in his own mind. We have finally learned that thought, or "to think," is a transitive verb, and that we do not think of things, but actually think them. There was an infinitude of nothing, and an infinite mind thought it into everything, and so we have the universe.

Apparently, that his assertions may have the force of argument, before the the common minds, he simplifies it by enthroning all men as creators; but having no more material worlds that may pose as mortal products for his mortal Gods, he must, it seems from necessity, intend in his non-instructive instructions, that the individual birth-to-death, and thence spiritual, out-into-an-infinite-eternity life experiences of each vital unit, is the "world around him," that each mortal intelligence, by fickle impulse of mind, has woven into his web of life.

The rights of human inquiry inspires us to ask, from what marvelous and occult sources have the Heber Newtons of the past obtained the knowledge that all was once both chaotic and nothing, or that all is now orderly and something. Let such revise their experiences, and the arbitrary empiricisms accompanying them, and with caution, report again to their world of students, how much of this universe, this human cosmos, has sprung up at the directions of the index hand of design, and how much has been thrust upon them, and especially for them, in spite of the last and intensest human efforts, helmed by the fraternal hand of human purpose.

The law of physical inheritance, allied with the designingless warfare of environs, projects upon the plains of life, a conscious automata, and gives to such, discordant organisms, inferior mental enlightenment, brutal and carnal passions, etc., at the very genesis of life's responsibility. Nature, by virtue of such laws, and mechanical efforts are thrown in and around her varigated subject organisms, endows some with weak bodies, some with strong bodies, but not one with a perfect body; unfolds some with dull intellects, some with bright intellects, but none with infallible intellects; some void of either instinct or reason, with but a bare consciousness; some developed to a sublime consciousness, but none to psychic infallibility. Yet this Heber Newton, with one isolated flash of thought, would make all these divers subjects of the adversity of Nature's perpetual and irresistible crash of environs, the creators of their own destiny, the infallible directors of their own welfare.

To what foolish purpose, O fallen warrior, comes to thy bleeding side that red-crossed angel of love, and hope and cheer? You are your own world-builder; she builds none of it.

Why, O blushing lover, allow the soul's cardinal throbbings to disturb your peaceful breast, when impulsed by the radiant smiles of thy psychic affinity? You, rather, should rebuke such psychic advances of this affinite being. Such comes from without; you build your world from within.

If all is subject to the impulses of thy deific attributes, O wonderful man, where operates the potency of thy would-be intellectual teachers; where indices the efficacy of thy moral instructors?

All that thou need'st is just thine own subjective self, most marvelous creature and creator.

Meanwhile, what disposition will you make, O modern prophet, of the countless demi-gods of personified nature? of the co-ordinate figure-heads of ancient theology? What will become, O Astrologer, of the terrestrial subjects of thine Astral Gods? Where, O Aesculapius, is the recognized potency of thine Alchemic doses? Where, O Christus, are the victims of thy sword; the fruits of thy vineyard, the compensations for thy cross? Where, O Shepherd, are the lambs to be fed?

In spite of the combined potencies of environs and inherent laws, in the higher creations of mental organisms, this literary prince, by one subtile stroke of his pen, in the transparent garb of logic, has both virtually elevated man to the miraculous dignity of self-creator, and lowered him to the base puerility of self-created; thus forcing the inference that, henceforth, all human interrelationship must be untaught; soul intercommunion—unrecognized; spiritual interdependence—unknown; all dead—ignored—forgotten.

And finally, let us ask our informant in this one great philosophic career of human life, at what time in this serious unavoidable race with dissolution's grim horseman; in this protracted plunge down the gauntleted lane of life's dim and fickle uncertainties, this mingled pain-and-pleasure-charged ego commences, under full potency and responsibility, his world-building career. Tell us, O marvelous instructor, when is this finite spanned universe, this mortal cosmos abandoned as completed?

Does it begin when the brawny man of iron frame and mature mentality has already passed through the genetic experiences, and is held in wonder's suspension on the brink of a new universe?

Is it when the companionships of gay youth lead from bright highways, down to dark and still darker valleys of immorality, when golden showers of ancestral wealth constantly glisten in his hopeful pathway, or when the mental endowment of a bright intellectuality indices the road to wisdom and to fame?

Is it when plump and laughing babyhood first writhes in fever's merciless tentacles; in accident's gory maws; or in starvation's horny clutches? Or is it when the first gasp of life informs him by its omnipresent first flash of pain, that the great prime necessity, "breath of life," is his first antagonist, and vibrates throughout his ever sensitive organism, the first clangs of nature's discordant fingers?

And lastly, when is this world completed? When can the final verdict of the infallible judge, the supreme godhead, be pronounced upon the completed, egoistic labors of these, his subaltern gods? Not while consciousness lasts; not until both memory and mental concepts are destroyed; then all is destroyed.

Or, these individual creators, being the embodiment of a true egoism, their labors being of and for themselves exclusively, creating their own worlds only, their responsibility must fall within the boundaries of their own special interests, thus barring the justice and necessity of a hand that would punish. Make all, or any part of the socio-intellectual universe creators of their own worlds, and you make them creators of their own destiny, if not also creators of their own origin. You make them at once, both free moral and physical agents, and also assembled types of a GENUINE EGOISM. Thus banishing all traces or shadows, either of a human or an ultrahuman ALTRUISM.

And thus we will leave the divine, his aggregation of egoistic Gods, and their egoism; and as before, continue onward toward the harmonious realms of a pure altruism; where are all others helping to create the world of the one, and the one helping to create the worlds of all others; where not divided, but united, either in joys or in sorrows, are all basking in the fraternal waves of love-light, transradiating its flashing beams from soul to soul throughout the peaceful infinitude of an ALTRUISTIC WORLD.

Lorain, Ohio. E. V. MORSE.

The Golden Calf Illustrated.

To the Editor:—I am somewhat amused, interested, skepticulated, etc., with the idea of laying your hand upon a genuine medium by sending the "golden calf" after him as a sort of bait. There is no doubt that the medium that gets the $1,000 will be as well advertised as the most renowned patent medicine; and the "golden calf" will leave a path, however crooked, that we can all travel to conviction. I was about twenty years getting to be a Spiritualist, and I had a sort of vague idea that my friends would fall over one another trying to get into the Spiritualistic ranks after I became convinced, but they didn't; and my infant ideas are slowly expanding.

I am firmly convinced that the "Golden Calf" is one of the main rounds in the ladder of fraud or perhaps the whole ladder itself, and if gold is to cure fraud, it would be well to give it in homeopathic doses. There is no party that wants to butcher this calf, unless it is the socialist, hang his hide in some museum and have a glorious feast upon his carcass. Truth will never soar as a bird, so long as it is held under the hoof of the "Golden Calf." "It won't pay the preacher." We will never gather grapes in this country by voting thorns.

This last sentence is short, but alas! I have betrayed my politics.

If some medium gets this $1,000, what is there to hinder me from thinking that an immense advertising scheme is on foot. I am as skeptical of the man that has the $1,000 as I am with the medium.

We are not to blame for our skepticism, for it has grown up with us from childhood, and we may take on more of it than we can well carry and become non compos mentis.

This man that has the $1,000 to give to a medium may become convinced of the truths of Spiritualism; the few that witness it may also be convinced, but it is too much money for the conviction of the few.

He had better lay it out to help butcher the "Golden Calf," the primal cause of fraud.

The basic fabric upon which society now rests is being weighed in the balance and will be found wanting.

This put me in mind of the words of Prof. Denton in "Our Planet":

"The old must pass away that the new may come in.

"So passed away, with the Permian formation, old oceans, old islands, old shells, old fishes."

The old fishes are beginning to smel. and speed the day when they will be covered over by a more just, and better age. S. D. NULTON.

San Diego, Cal.

I would exhort you to refuse the offered shelter, and to scorn the base repose, to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp.—Tyndall.

No man has any spiritual blessing that he can keep to himself.

In the divine scales a dime often weighs more than a dollar.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

Human science is an uncertain guess.—Prior.

I have no genius; it is only patient, concentrated toil that gives me success.—Sir Isaac Newton.

Without earnestness there is nothing to be done in life.—Goethe.

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A VERY IMPORTANT CALL IS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give **ONE THOUSAND DOLLARS** to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,
N. S. A. Secretary,
900 Pennsylvania avenue S. E., Washington, D. C.

The Revival of Learning.

Did It Begin In Italy After The Fourteenth Century, and in England About the Year 1500?

Further citations from Professor Johnson's "Rise of English Culture."

The exposure of monkish fraud by the learned Jesuit, Jean Hardouin (1846-1729), is the most remarkable event that has occurred in ecclesiastical literary annals. He was a librarian. In 1690, as he tells us, he began to suspect fraud in the writings ascribed to Augustine and his contemporaries. In 1692 he detected the whole system devised in the fourteenth century and carried out thereafter. He insisted that it must be a Jesuit who should detect and expose these frauds, because there was no other Catholic family that had not been imposed upon by spurious writings under the names of distinguished men. The points which he made against the old Benedictine writings have never been answered and are indeed incapable of being answered. Having pursued a different path of inquiry from him, I am able to say that I can confirm him by having arrived at similar conclusions.

Hardouin maintained that Christianity had no authentic documents save of the Vulgate Bible, the decrees of the Council of Trent, and a few coins.

The weakness of Hardouin's position as a scholar was in maintaining the antiquity of the Vulgate, at the same time that he denied the antiquity of the alone the Vulgate is known to us. But Hardowin was a spirit; he must beg the question at some point.

Hardouin was certainly right when he declared that the age in which he lived was the first truly critical age in the course of church history.

The earliest known catalogue of the books in the monastery of Monte Cassino is of the time of Paul II., 1464-1471; the next dates from the time of Clement VII., 1525-1534.

I have no hesitation in pointing to the period 1464-1534 as, roundly speaking, the first great period of Italian Benedictine literature. Whatever had been produced before that time was most slight in point of quantity and of no importance to the historical student.

Montfaucan, the great Benedictine Paleographer (1655-1741) preserved a silence on the subject of Dante's "Divine Comedy," which Father Tosti admits to be inexplicable, had the existence of the MS. been known to him. The "Divine Comedy" bears strong internal evidence in parts of having been written by a clerk imbued with that widespread anti-papal feeling which led to the Reformation.

The legends of earlier libraries melt away before the admitted fact of the late origin of the libraries in Venice, in Paris, Canterbury and Oxford. No collection of books worthy of the name of an English library, in modern acceptation of the term, existed until the time of Sir Thomas Bodley (1544-1612).

The scheme of Benedictine literature was begun close upon the time when a collection of books is known to have existed in the cloister. In the next age intense curiosity is felt among the inquiring monks and friars to read the book which is a novelty in the world—I mean the Bible.

For the first time, late in the fifteenth century, a knot of monks in Monte Cassino are busy in writing works which are to be issued by-and-by with the names of Paul the Deacon, Peter the Deacon, Paul the Monk, and many others. The ecclesiastical names of Peter and Paul are beloved in Monte Cassino; they took thir rise on that spot.

Paul the Deacon is the first to write of the Anglo-Saxons.

A monkish biographer of Paul II. (1458-1464), reports that there was a club or guild of young men in Rome who regarded the orthodox faith as "resting on certain tricks of saints, rather than true testimony," and a saying is put into the mouth of the genial and secular-minded Leo X., 1515-1521—Jesus Christ."

The great law-giver, St. Benet, constantly cites Scripture in his Rule. Generally he cites the Vulgate, but sometimes the Septuagint. Father Haften has pointed out that St. Benet does not always follow the Gospel in his allusions to persons in Gospel time, e. g., when he makes the Publican say, "Lord, I am not worthy, sinner that I am, to lift my eyes to Heaven." The explanation given is that St. Benet infers these words from what St. Luke says. The true explanation is that the Rule and the Gospels were the production of the same Order; and the Rule may have been composed at a time when the text of the Gospels was not yet fixed; or, again, the Benedictine literature was constructed upon the system of sentences, and a series of "Says he," or "It is written" were gradually made the property of named, yet ideal persons.

The Christian Scriptures from which the Benedictines deduce all their system, were by them first deduced from the Scriptures of the Synagogue. By him "who brings out of his treasury things new and old," is meant each Abbot of the Order who is skilled in the Divine Law.

After St. Benedict came Cassiodore, who is made to declaim vaguely on Divine learning, Dionysius Exiguus (the small), a great Scriptural scholar, St. Gregory the Great, all the product of the Benedictine Round Table.

The Gregorian system of Biblical interpretation, with all its artifice and false science, shows how impossible it was for the monk to admit the common people to the unaided perusal of the Scriptures.

The distinguished allegorist is made to admit that he understands neither Hebrew nor Greek, he is content with the Italic and the new "version of Jerome." In other words, the Gregorian style is late fifteenth or early sixteenth century; the time when our ancestors began to hear of this Pontiff who had sent Augustine and other Benedictines to these shores, and a variety of other novel "histories."

Bede, first heard of as an ancient monk of Warmouth in the early Tudor time (about 1500 or later), and exalted to Venerability during the same period, duly succeeds in the illustrious Roll, in turn duly pointing to Greek and Latin scholars in the South and North who preceded him.

Then St. Boniface and his coterie of imaginary Benedictines of a monastery near Oxford make their appearance—all luminous Biblical men in dark ages, when the Bible had never been heard of.

Later imaginary Benedictines all drink from the same fountain, the writings of Saints Augustine, Ambrose, Jerome and Gregory.

When we arrive at Trithemius (1462-1516), Abbot of Spanheim, we find him in bitter conflict with slothful monks, who are not to be induced to study the Scriptures nor any other books. He calls them "frogs."

The monks were forbidden to read Lutheran books, and the study of Theology must have been very limited among them until after the Council of Trent.

The sermon on the Mount is a Benedictine composition. The blessing on the poor in spirit is the blessing of the life in the cloister. It is Benedictines who say that all other philosophy is wisdom of this world and folly with God. They put into the mouth of incarnate God the commendation of poverty. They make their apostle Paul exhort men to become fools that they may be wise.

The friars at Merton College during the Revival of learning felt the necessity of cultivating a little of the science that was current. They selected the old English name of Bacon for the designation of their ideal or idol scholar. They wrote short tracts on astronomy, alchemy, mystical, theology, etc., which they ascribed to one or the other of their Bacons, for they had two of them. They drew up a catalogue of their scholars and referred them to an earlier age. But they made so much noise about Bacon that scholars began to believe there had been such a wizard, the miracle of the thirteenth century. And yet at the end of the reign of Henry VIII. (1547), ony thirty of these poor tracts could be produced. Roger Bacon's "Opus Magnus" was not forthcoming. From the pens of Oxford and Paris students his writings were greatly swollen in bulk. Not until the time of Queen Elizabeth (1558-1603) did men begin to hear of a complete system of science under the Baconian name.

(To Be Continued.)

WM. HENRY BURR.

A MOST REMARKABLE VISION.

A Lady Sees the Spirit of Her Babe, Accompanied by a Lady Who Had Passed to the Realms of Souls.

To the Editor:—I will relate what I believe to be a genuine case of materialization that happened here. Mrs. Cora R. Bloom is a neighbor lady, and with her husband and two children live here on a small farm. She makes no claim to having any mediumistic powers, and is not a Spiritualist, but is a member of the M. E. Church, and this is her experience in her own words:

"Our third child was born on Aug. 10th, 1901, and lived only twenty-one days. After this I would lay awake nights while my husband was asleep and cry for my babe, and wonder where it was, and it seemed to me that death had ended all with it. But about two months after baby was buried, I awoke one night as usual with the thoughts of it uppermost in my mind, when suddenly I saw Mrs. Stearns (a neighbor lady who had passed away about a year previous), with my babe in her arms, in space, just above the bed and holding it so that I could plainly see its little face. I saw both just as natural as life. I gazed on them for a few seconds, when they vanished. I had no feeling of fear, but on the contrary, I felt satisfied about baby, and ever since then I have felt that it was all right and in good care."

GEO. E. CORPE.

Cove, Oregon.

LEADING QUESTIONS.

WHICH WAY ARE YOU PULLING?

Some Thoughts That Scintillate With Divine Light, and Which Should Cause Each One to Aspire for the Purest and Best.

To the Editor:—The enclosed clipping, from the Detroit Evening News (Which Way Are You Pulling?) is very suggestive and full of thought, both from a political and religious standpoint.

To me, it is a sermon in itself, and it may awaken a thought in some other sleeping soul if of enough importance to place in your columns.

As ever a well-wisher for your success in the cause of Free Thought, and public discussion of all subjects,

J. P. RUSSELL.

Grand Ledge, Mich.

Which Way Are You Pulling?

There are in this world two sets of forces—one set pulling down, the other pulling up.

The homes, the churches, the ethical societies, schools, art museums, the higher drama, the social settlements are pulling men up, putting more light and joy in human lives and increasing the sum total of the world's happiness.

Arrayed against these benign agencies are the forces of greed, appetite and passion which, through all time, have pulled men downward.

Every man and woman is influenced more or less by both of these forces. He yields more often and more readily to the one with which he is most in sympathy. Habits, purposes, ideas, associations all are tendrils, or tentacles, by which one or the other of these forces gain hold on one.

As times change these forces assume new shapes, new phases, new names, but through all th[illegible] and under all conditions they are substantially the same—the one animated by love, the other by greed; the one working for the great brotherhood in which there shall be a common glory and a common joy, the glory of good deeds, the joy of a noble self-respect; the other animated by a selfishness that is ready to see humanity damned, root and branch, if it can only "put money in the purse" and attain to the gratification of the lust for place and power.

We are not only influenced by these forces, but we blend into them and become part of them. Our every action is a force for good or evil in some other soul.

It is a fearful, unending battle, of vital and far-reaching results, and it is the first business of every one to ask himself the questions:

"Which side am I on?"

"Am I with the forces which diminish the sum of human joy and dwarf the world's manhood, or am I on the side of those forces which flood the world with gladness and promote the character which is the basis of all true civilization?"

It is purely a question of love or selfishness, of manliness or unmanliness, of the kindly human interest that would live for the brotherhood, or the stupid brute indifference that would find its supreme satisfaction in its own miserable greed.

No matter how unimportant you may seem to be in the world's affairs you are a vital force one way or the other.

Which way are you pulling?

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number Five.

In speaking of the cathedral, and how it was builded, reminds me of the pictures that my wife and Mrs. Hadlock saw on plain writing paper, by pinning it up where the light would strike through the paper. After the description of how the pictures were made visible, was published in The Progressive Thinker, I received quite a number of letters, saying that the pictures were caused by the inequalities of the paper; but I am happy to say that such was not the case. There were hundreds of pictures seen on one small sheet of paper, and all were beautiful faces of spiritual beings. While looking at them intently, many would disappear and others take their places. I was controlled by Denton to write out how they were produced; and I now find that he wrote the truth. They were thought pictures, just as the cathedral was a thought picture. Denton, just as he wrote, stood behind my wife, and threw, or sent out, his thoughts and the paper focused and reflected them as they went vibrating onward. My wife being a sensitive could really perceive them; besides, many of those pictures were the photographic impressions of spiritual beings that were actually present, standing at a proper distance so that the reflection of the image would appear small.

The scientific Denton was eager to try this experiment, and Mrs. Hadlock and my wife were excellent mediums for the purpose. This episode, at the time, deeply impressed and interested me. It was also written, by Denton, that in some such way as this, the great fact of immortality, and the presence of unseen beings would be fully established. Belief is one thing, and actual, scientific demonstration, is another; and when once immortality is demonstrated and scientifically proven, the matter will forever be set at rest, and there can never be any more doubts, no more than there are now about electricity, the X-ray, or the newly discovered radium.

Of course, as I had been so deeply interested in these thought pictures, I was anxious to meet Denton personally, here in the spirit life, and hold converse with him. I asked my father if we might not pay him a visit?

"Certainly," he answered; "and, no doubt, Mr. Denton will be very glad to meet you as an unfettered spirit."

"Does he know that I have left my body?" I asked.

"I think it very likely. He keeps himself pretty well informed of all that takes place on earth, for he hopes to be able to be the one to demonstrate ethereal photography, and is watching sharply for the right kind of medium through whom to give it to the earthly plane. He is an exceedingly busy man, an untiring worker here on this plane as well as for the earthly plane. I think we shall find him, either at his laboratory, or at a scientific college not far away. He lectures, and has classes, at the college when not engaged in trying to demolish popery."

"Has he tried to destroy the cathedral wherein we found Franz Liszt?"

"He has tried very hard to enlighten many of the votaries belonging to it, who insist that they are right and he is wrong."

"The Romish church is fast gaining ground in the United States," I said. "My wife and I often talked of it sorrowfully, but always ended by saying that, probably, we should not live long enough to meet the terrible crisis when it came. Father, will there be such a crisis as we feared?"

"So far as I can tell the future," he replied, "there will be; and the streets, within the cities, will yet flow with the blood of the so-called heretic. History repeats itself, and the slimy octopus has already wound itself in and out, and all about, the free states of America; yes, and what is left of the Protestants will yet join hands with the mother church, as an aid and ally to destroy what they are pleased to call atheism and infidelity together with the new spiritual movement."

"Cannot this be averted?"

"I fear not," he answered.

"And are not all the hosts of heaven able to destroy such monstrous errors? I thought the heavenly spheres were stronger, and had the power to govern such things on the earth."

"There is only one way to do so," he said; "and that is to enlighten the minds of mankind, especially on religious subjects. What can be expected, when children are taught church dogmas, and might, which is war, is taught to youths, before they are old enough to do a great deal of thinking for themselves? Mediumship is the only remedy; for, how else can it be known on earth that the Romish church is not right? It is only by obtaining a knowledge of the heavenly spheres that church dogmas can be refuted—and how can anything be known of the spheres except through mediumship? How would you have ever known but that my former ideas when on earth, the ideas that I myself instilled into your mind when you were a child, how would you have known but they were true, and that death ended all, unless I had not actually forced my writings upon you from the spirit world, controlled and forced them upon you, against your will power, and sometimes even obsession had to be resorted to? Spirit control, possession, and obsession, are all right when used for the right, to give truth to mankind and uproot and destroy error. But, here is Denton's laboratory. Perhaps we may find him within."

And, sure enough, there he was, engaged in some kind of chemical analysis. He arose as we entered and came forward to greet us. My father was not unknown to him. He recognized me at once, but I had never met him face to face before to my knowledge. He grasped my hand and shook it warmly:

"Welcome, my dear professor," he said with a pleasing smile. "And so you have joined the great majority, I see? Truly, I did not expect you here so soon—feel sorry that you did not pay more attention to natural laws and stay in the body the allotted time of man. You did not listen to your wife, it seems, and I did not listen to mine, so we both paid the forfeit and left them to mourn in sorrow and loneliness our early departure from earth."

"Ah, yes, Mr. Denton," I replied. "I am now well aware of my folly, but it is the old, old story of spilled milk," and I smiled at him.

"Brother," he said, as he pressed my hand; "we were both headstrong, but let us try to mend matters as well as we can. We may be able to make the spilled milk good, after all."

"I know what you mean," I said. "You mean that I can now retrieve my error by learning all that one can about this life, and by controlling my wife to write, thus make amends, in part, at least."

"Precisely! You are an apt pupil, I see."

"Mr. Denton," I said; "I have often heard my wife speak of you. She admired you greatly in her younger life. She attended very many of your lectures, and as you have controlled much of the writing, what more natural than that I should greatly desire to meet you face to face?"

"Nothing could be more natural," he said, "and here I am, what there is of me. Not as large as I might be, am I?"

I laughed as I replied: "Choice goods are usually in small packages."

"What of yourself, then?" he asked, quizzically. "Perhaps musical vibrations increased your size to their present proportions? Be that as it may, I am small in size, while you are large, and our souls are as different as our mortal bodies were, or as our spiritual forms now are. But, my brother, I love you—have loved you since I first was brought en rapport with you. I knew you well, when we were both in the earth life, often met you on the street, or in the old-time horse car, and attended some of your concerts, that I might hear the great player play; but this is the first time I have ever spoken to you, I think."

"Yes; you were more fortunate in knowing me. I unfortunate in not knowing you. I hope now, that our friendship and brotherly love will be mutual."

"Amen!" he ejaculated. "And now I know that you need my help."

"I need all the help I can get," I said. "I want to work. I am eager to work. I want to know just how to work, and what to do. My father, here, is doing all he can for me; but he, like myself, understands that in unity there is strength, and congenial minds must band together in order to accomplish any great work. I want, very much, to join my forces with yours, and others, to help give light and truth to the lower world."

"In order to do that," he said, one must first understand light and truth in their various bearings. That which appears to one to be true, to another seems false. I never did care much for theories: Facts, facts were what I wanted and what I still want. How does that strike you, my brother?"

"There are things that I intuitively know to be true, which I never did, and do not now, reason about. My wife used to tell me that I always jumped at things, just as I jumped at music, but that I always jumped directly into truth. What have you to say to that, Mr. Denton?

Mr. Denton squared himself and looked at me intently.

"I think your wife jumped directly into the truth herself when she said so. Light and truth seem to radiate all around you. You are the soul of harmony, or a soul that radiates the harmonies of nature, and light and truth are among the great harmonies. I delve among the facts, while you rise into the harmonious region."

"Do not flatter me, I beg. I would also like to grasp facts that I might assist in giving them to the earthly world. However much I may intuitively know these facts, I must learn to demonstrate them to others—like music which I have always known within my soul, yet was obliged to learn all the facts or technicalities of it before I could demonstrate it to others. Mr. Denton, you are one who can teach me all facts wherein you are pleased to say you delve."

"Well, come to my lectures, will you?"

"Most certainly. Nothing could please me more."

"Bring your friend Liszt, along with and stubborn nature," I said. Do you think, Mr. Denton, that he will ever perceive truth as we see it?"

"That is somewhat owing to his set and stubborn nature," I said. "o you think, Mr. Denton, tht he will ever perceive truth as we see it?"

"Possibly not," he answered. "I think it will be a long time before he gives up the personal male God—the dominant male God."

"What fact do you base your belief upon?" I asked.

"The fact that he, himself, is a dominant, stubborn, male personality, who will not yet, nor for a long period of time to come, allow that females are, in all respects, equal to males."

"There!" said I, "you have hit the nail squarely on the head. That is one of the facts that you have brought to light by delving for it."

"And how does it come about," he asked, "that you are in possession of this fact without delving for it? You must have been taught, or imbibed the idea in youth, that women were inferior to men, especially as you received your education in German schools. Did you jump into that fact also?"

"Ah, Mr. Denton. You have me a little on the hip there. No, I must admit that I did not jump into that great truth."

"Did you delve for it, then?"

"No, I neither delved for it nor jumped into it."

"Well, how did you obtain it?"

"Through experience," I replied. "I lived it."

"How so?" he asked, with shining eyes.

"I met and married my own true other self, and found by actual experience, that my wife was my equal in all respects; that one-half was the entire completement of the other; that together we were the rounded soul—the twain that made one flesh—or, in other words, that the female half cannot be small and the male half large. They must perfectly and evenly balance each other. The male must not dominate the female half of himself; but, hand in hand they must walk together."

"But how about the music?" he asked. "Your wife was not a musician?"

"No, but my music found a perfect response in her soul—her soul echoed and flung it back to me in all its purity and beauty—and the talents which she possessed, my soul echoed, and re-echoed, and flung them back to her with added strength and vigor. And, thus, we grew together; and, through actual experience, I have learned the great fact, that the female is the equal, in all respects, of the male. And until the lower world recognizes and admits this fact, there can be no justice, no balance struck, and wrong and error will abound."

"You are right," said Denton, "and I tried my utmost, when on the earth plane, to show to that world the great importance of holding the female equal with the male. My wife was the first to initiate me into the mysteries of creation. She, it was, who taught me how to read the secrets of the past, the present, and the future; but for her, my eyes might have remained blinded to spiritual things until I stepped into them from out my mortal body; and it grieves me much, when I look back into the earthly life, to find my name continually quoted, disassociated from hers. Ah, would that the world, in speaking of me, would cease to say, Professor William Denton; but, instead, would say, as I nearly always did, William and Elizabeth Denton—or, to be still more correct—Elizabeth and William Denton. Why should the female half of the one sink out of sight and be forgotten, while the male half is forever kept before the public gaze, as though he were the all in all—as though the female did not exist? The great war god, Yahve, was a male. Well, let the war-gods be males, but why the God of the Spiritualists should still be a male, passes comprehension. Occasionally one, a little more courageous than another, rises up and prays to his or her Father-Mother God; but that is of rare occurrence. It is still the great he God with most of them. They never write or speak of God except as he. The great He still dominates, and while this is so the lower world will still wallow in wars, in political intrigues, in hell-fire, and so on."

"Before coming here," I said, "I thought the study of chemistry belonged entirely to earth. How is it that I find spiritual beings engaged in this study, still?"

"That we may know all that may be known concerning it," he replied. "If spiritual beings had not continued to study chemical laws, and the results of the action of those laws, there never would have been a spiritual rap; there never would have been spiritual phenomena of any kind; there never would have been a materialization; there never would have been levitation, for it is by the action of these laws, and through understanding the chemical laws of attraction and repulsion, that these things have been accomplished. Now, if there were nothing to be attracted nor repelled, there would be nothing to study. So you perceive, by this, that we still work with, and through matter, although it be attenuated and refined. You find that you still have a body, do you not?"

"Most certainly," I answered. "I have a body as real to me now, as my mortal body was on earth; and it is a material body, too; it is matter in an attenuated and refined condition; and my soul, myself, still dwells within it. This state of things pleases me much."

"Then you need not be surprised that we still have matter, in a refined and attenuated state, that we can study and analyze, as chemists of earth do matter in its more condensed state. But such terms really ought to be changed. To us, now and here, earthly matter is coarse and exceedingly porous. To us it does not appear condensed. It is our finer, more ethereal substances that seem condensed. Our finer substances pass directly through the coarse, porous substances of earthly matter. You are well aware, I think, that the finest, most subtle of substances, even on the earth, are the most powerful, and through chemical action and affinity bring forth the most wonderful results. So, I am still at my old tricks, you see, finding out all I can about these fine subtle laws."

"Mr. Denton," I said, "will you go with me to visit my wife, and help me to write through her? I also, want to be your pupil, for I am determined to learn all I can about these very important and most interesting subjects. My wife, as you know, is a great sensitive, and I am determined to continue my work through her."

"With pleasure," he replied. "I will help you all I can; and I am glad to enroll one more soul among my list of helpers. We are all needed to help on the cause of truth."

My father and I now took our leave of this grand man, for the time being, knowing full well that we should meet again, and often.

(To be continued.)

Anniversary at Seattle, Wash.

We held our anniversary on Sunday, March 27, as it was more convenient for us at that time. It was the best and most enjoyable of any previous occasion in our experience.

The exercises commenced with the Children's Lyceum at 1 p. m., with singing and recitations, under the leadership of our very worthy pastor, Mrs. Lole F. Prior.

The meeting opened with President Little in the chair, who gave a preliminary address, setting forth the object of this the 56th anniversary of Modern Spiritualism, and its origin, founded by the Fox sisters in 1848, at Hydesville, N. Y. After a brief discourse he gave way for those who were to follow.

The first speaker to occupy the rostrum was Mr. Oyston, an old friend and co-worker with W. J. Colville, the noted speaker and traveler, who is so well known to us all. He gave us a very able address.

Mrs. Hibner then gave us a beautiful discourse under inspiration, which was loudly applauded.

Mrs. Spalding, an old veteran in the work in Seattle, was next called upon, and did credit to herself.

A change in the program was then made, and a solo was very beautifully rendered by our organist, Mrs. Mason. After being so highy entertained by Mrs. Mason, Mrs. Esther T. Bosley, well known for many years in Seattle and the northwest, did herself credit in rendering a very excellent poem entitled, "Going into the Silence," following a brief address.

Our pastor, Mrs. Prior, gave the closing address of the afternoon, which I considered, was in tune with the Infinite.

Following her remarks a very hearty response was given in the collections received from the audience, after which the meeting was dismissed.

At 8 p. m., our spacious hall being packed to the doors, President Little opened with preliminary remarks, after which Walter H. Hall, vice-president, entertained us with a very fine address.

P. C. Mills, ex-president of the State Association, was present during the session. He is an old war horse in the cause of Spiritualism, and a very enthusiastic worker, and when he gets on his feet you may look for good results.

Last, but not least, comes Brother Hull (not Moses Hull), an old ex-minister of the orthodox church, and it does one's soul good to see a man stand up in his true colors and announce his allegiance to the cause he espouses. The spirit of a little daughter told him that she was not dead, but still lives, and that turned his attention to Spiritualism.

The closing address was reserved for Mrs. Prior, and she held the audience spellbound, lost to everything on this material plane, to soar away to the spiritual realms beyond.

Seattle, Wash. A. V. ROSS.

Cleveland, Ohio.

The East End Spiritual Society, 1749 Superior street, C. H. Figuers, president, held anniversary exercises Sunday, April 3, 1904. The afternoon was given up to the Children's Lyceum, and a goodly sight it was to see some fifty children marching into the hall flags flying, and singing "Marching Through Georgia." The little people did nicely, and the officers and leaders of this Lyceum have done nicely and well. Mrs. Florence Barber, as leader and drill-mistress, outdid herself, and too much praise cannot be given her for her untiring devotion to Lyceum work. The singing, readings, etc., of the children were of a high order. At the close of the long program unlimited quantities of cake and cream and coffee was served—free to the children. A nice sum was netted above all expenses. It was good to be there. The evening's exercises were very interesting. The music furnished by Mrs. Haton, Mrs. Mulder, Mr. Phil Harter, Mr. Butts and little Julia Thyret was of a very high order, and was thoroughly enjoyed by the large crowd, which filled the hall, so beautifully decorated with palms, potted plants, cut flowers, and the national colors, artistically draped. Mrs. Barber gave an unusually fine reading, Mrs. Fred W. Martin, of Elyria, O., gave a most instructing and interesting lecture, and Mr. D. M. King, the veteran Spiritualist, of Maple Dell Camp, was in his best inspiration, and gave us many good things. The test work was good, every one being recognized. Mrs. S. Jennings, medium, Mrs. C. H. Figuers consented to try for independent voices, and so the hall was darkened. Many voices were heard, several at one time. Several spirit voices were readily recognized by those to whom the voices spoke.

This was one of the most successful anniversary meetings ever held in Cleveland, and the utmost harmony prevailed. All were sorry when the last message had been given and the benediction pronounced. Arrangements have been made with the Maple Dell Camp trustees to have the last Sunday in July, 1904, set aside for Cleveland Children's Day, under the auspices of the East End Spiritual Societies, and a hearty invitation is extended to all sister societies within reach to meet with us on that day. Fine musicians, good speakers and message-bearers have been secured for that day, and we expect to make it the banner day of the season. For further particulars address D. M. King, Mantua Station, O., or C. H. Figuers, Suite 12, The Quinby, Euclid avenue, Cleveland, Ohio.

C. H. FIGUERS.

The devil never tempted a man whom he found judiciously employed.—Spurgeon.

It does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets.—American Sentinel.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with.—Drummond.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

He who rebels against conscience ruins character.

Man alone is and shall be our god.—Feuerbach.

COMRADES.

We were such comrades,
My father and I,
Wherever he went found me, too, near by.
Comrades, such comrades.

He was a farmer,
My hero and king.
Whatever he said was just the right thing.
Comrades, such comrades.

Whatever he did,
I stood, "his right hand"—
Master or slave to adore or command.
Comrades, such comrades.

"Where is the daughter?"
And mother would say,
"Gone with her father, be where'er it may,
Comrades, such comrades."

"Two boys together"—
And such quiet fun.
The old farm our kingdom. From "sun to sun,"
Comrades, such comrades.

Sugaring, planting,
And making the hay,
Harvesting, logging, together all day.
Comrades, such comrades.

But one day he went
Where I could not go—
And they laid him to rest under the snow.
My comrade—my comrade.

They sold the old farm—
Now, ofttimes, I lie
With my head on his grave—my heart in the sky—
But comrades, still comrades.

And death does not part—
In spirit we talk—
Hand in hand, as of old, together we walk.
Comrades, such comrades.

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Who on earth at this day would pretend to settle any scientific question by a text from the Bible?—R. G. Ingersoll.

Respectability may be quite different from righeousness.



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SATURDAY, APRIL 16, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of indifference. GEO. B. WARNE, President Ill. S. S. A.

A Good Thing.

Evidences of progress are witnessed in many of the evangelical churches. Instead of alluring sinners to church by feasting them on the "grace of God," as in ye olden time, they are now advertising their sermons, and using free lunches at attractions.

In the good old times of a century ago fires were not allowed in churches. Instrumental music was under ban. Sermons one a half to two hours in length were common. Short intermission at noon was allowed, after which the learned preacher again engaged in his task, and held his audience in durance until the day waned; an evening prayer meeting followed to allow the deacons an opportunity to be heard.

Think of apple and pumpkin pie, choice cakes and hot coffee, substituted in place of a cold church "seventeenthly" in the sermons, and the choicest music human genius can devise in place of "Old Hundred," which greeted us in our boyish days.

Let the glorious work go on, until every church will have its dining-room and kitchen where the stomachs can be fed as well as the souls.

Bad Boys Make Bad Men.

Rev. Robt. Paddock, at the late annual meeting of the Prisoners' Aid Association in Washington, told the "Story of a Bad Boy" who was up to all manner of devilry, the leader of a class of other bad boys whom he was initiating into crime. He told of a three hours' personal struggle with him in his own house, caught in the act; how he succumbed to greater physical force, and promised to try to be good. He told of the boy's trials and relapses, and his final triumph. The Reverend Doctor concluded his narration with the statement:

"That boy is now studying for the priesthood, and I should not be surprised if in the course of time he fills a Bishop's chair."

It is apprehended other "bad boys" have reformed and ascended the same ladder Rev. Paddock's is climbing. Don't trust them.

A New Cure for Appendicitis.

The itch for notoriety affects the doctors more than any other class. They are forbidden by their "code of ethics" to advertise, and hence they take means to get before the public by some crank notion. The latest is of a "learned professor," who has discovered a sure cure for dyspepsia and appendicitis.

"These maladies," he says; "are due to our unnatural habit of walking upright. Therefore, to avoid them, it is but necessary to walk on all fours as our ancestors used to do when they stepped down from their perch—the tree."

Pursuant of this new method, this doctor has fitted up rooms, and is besieged with applications of patients, of which it is reported he already has a large number both male and female. They practice in the rooms which serve for training, four times a day and walk on their hands and feet, keeping the knees stiff, twenty minutes at a time. If this "learned professor," or anyone, will explain what relation appendicitis has to indigestion, or to man's erect posture, the application of this method would be more apparent. There is, however, no connection whatever, and tying a red string around the toes would be as effective. The hitherto unknown doctor has been exploitered world-wide, and will not be heard from again, nor his "wonderful discovery."

An Astounding Revelation.

Information of Great Value to Every Reflective Mind.

There has lately come into our hands, and has been read with profound interest, an octavo volume of several hundred pages, entitled "The Empire and Worship of Augustus Caesar, derived from recent studies in the great Libraries and Archaelogical Collections of Europe, including a New Chronology of History, by Alexander Del Mar, Late Director of the United States Bureau of Statistics; United States Representative at the International Congress at St. Petersburg, Russia, in 1872; American Delegate to the International Congress at Turin; and late Delegate to The Hague."

Mr. Del Mar is the author of numerous voluminous publications in which Ancient History and Numismatics are involved. We learn that, practically, for twenty years he has given his whole time to original research in the great Libraries and Coin Collections of Europe. His books have been reviewed at length and commended by the ablest of English, French and American critics. The learning displayed in their pages entitle them to a high place with American classics, as the author is a native of New York, born in 1836.

Learned scholars have been laboring for many years to find a reliable account by ancient historians of a character which impinged on history about the year 1 of our era, and who for several hundred years thereafter was worshiped as a god. Christian writers insist that this person was a Judean peasant, born at Bethlehem, who ministered for a short period to his people, and was crucified as a disturber of public tranquillity, about A. D. 29. Others have maintained he was a reflection of the sun-gods, like Mithra, Apollo, Bacchus, Osiris, Serapis, etc. No one brought that ripe scholarship, that command of ancient learning, nor has given such protracted researches to the task as has the Hon. Alexander Del Mar, and no one has accomplished such a successful result as he. Graduating at a Polytechnic, and educated as a Civil and Mining Engineer, notwithstanding his Christian faith he was unwilling to sink great truths out of sight which he discovered in his investigations in the interest of his church. The "Worship of Augustus Caesar," and numberless quotations from hundreds of ancient authorities confirming his positions, are the result. These authors, ancient and modern, are cited, with the shelves they occupy in the British Museum; so that neither the learned nor unlearned can be misled by him.

Passing over the early chapters, so full of interest to scholars, giving an account of ancient eclipses, and their cycles; the ancient years of ten months, of four months, and even of one month, or moon; the astrology of the Divine year; the Jovian cycle and worship; a voluminous account of ancient eras; passing other interesting chapters, among which are Chronological problems and solutions; forgeries in stone, etc., he concludes with "The Messiah."

Hon. Del Mar shows that Julius Caesar, on October 6, B. C. 48, arrived in Alexandria, Egypt; that he remained in Egypt till March; that following the example of Alexander the Great, he permitted himself at the winter solstice, A. U. 706, to be deified in the temple of Jupiter Ammon. On his return to Rome Julius Caesar was hailed by the priests as the Son of God. He was presented with sacred vestments, with a sacred image of himself to be borne in his chariot, with a sacred throne and a sacred bed. To mark the sacred character of his residence it was surmounted by a steeple. On occasions in the exercise of his high pontifical office he appeared in all the pomp of the Babylonian costume, in robes of scarlet, with the crosier in his hand, wearing the mitre and bearing the keys. It was these claims to divinity which probably led to his assassination. After his death it was asserted that he ascended to heaven. Augustus, his adopted son and successor on the Roman throne, paid him the reverence due to God the Father.

Passing much history, of which we have given a very brief outline, then, quoting from pages 307 to 316, omitting portions to economize space:

"When the tremendous commotion caused by the death of Julius Caesar had spent itself in civil wars, and in the firm establishment of the Messianic religion and ritual, Augustus ascended the sacred throne of his martyred sire and was in turn addressed as the Son of God, while Julius thereafter was worshiped as the Father. The flamens of the sacred college erected and consecrated to the worship of Julius Caesar, a magnificent temple at Rome, and for its services, as well as for those of the provincial temples which might be consecrated to the same god, they organized a body of priests called the Julii, or Juliani. This priesthood was not abolished until in the 6th century, full six centuries."

Passing several pages:

"Augustus had the address to cause his own worship to be added to that of Julius. The latter was now impiously addressed as the Supreme Being," the former became the Son of God, and as such he is announced upon his coins and other monuments. But this did not last long. Even the Son of God did not appear to be a title sufficiently exalted to suit the devotees of Augustus; and in numerous contemporary inscriptions, both in Rome, Greece and Asia, he is termed Deos, or Theos, which means not the Son of God, nor one of the gods, but the living god, the Creator, Optimo Maximo. However, Divus Filius Aesar and Quirinus seem to have been the titles by which Octavius himself preferred to be called." * * * * *

"The worship of Augustus was not, as the ecclesiastical schools have insinuated, a mere lip service, a meaningless mode of saluting the sovereign pontiff, an effusive form of adulation or flattery to the emperor of Rome; it was the worship of a person who was believed to be supernatural, omniscient, all-powerful and beneficent, the re-incarnation of Quirinus, the Son of the God Apollo and of the wife-virgin Maia; the god whose coming was foretold by the Cumaean sibyl; whose sway was to extend ever the whole earth; whose conception and birth were both miraculous; and whose advent was to usher in the golden age of peace and plenty, and to banish sin forever." Such was his character in Rome. In Greece he was worshiped as Dionysos; in Egypt as Thurinus; in Iberia and Gaul as Aesar, or Hesus; and in Germany as Baldir; for all of these titles and many others will be found on his monuments, or have been preserved by his biographers.

"The most effective reply that can be made to those historians who have ignored the worship of Augustus—and who, when they have not concealed its evidences, have passed them over, or sought to belittle them—is to read a letter from one of the worshipers of this god, written from Tomis, a Roman outpost, near the mouths of the Danube, addressed to Graecinus in Rome, and dated, according to our chronology, A. D., 15, or shortly after the death and ascension of Augustus. The writer of this letter was no less a person than the poet Ovid, or Publius Ovidius Naso, a nobleman of the equestrian order, then 58 years of age and, as his other writings testify, in the full possession of his faculties. Quoting:

"'Nor is my piety unknown: this distant land sees a shrine of our Lord Augustus erected in my house. Together with him stand his son and wife (his priestess), deities scarcely less than our Lord himself * * * As oft as the day arises, so often do I address my prayers to them, together with offerings of frankincense. Shouldst thou inquire, the whole of Pontus will confirm my words, and attest my sincerity; nor is my religion less known to strangers. * * * * Though fortune is not equal to my inclination in such duties, I willingly devote to this worship such means as I command. * * * Caesar! Thou who art summoned to the gods above, thou, too, from whom nothing can be concealed, thou knowest this to be true! In thy place among the stars, fixed in the arch of the skies, thou hearest my prayers, which I utter with anxious lips!'

"This evidence does not stand alone. Throughout all of Ovid's Letters, of which 36 remain to us, throughout all of his Elegies, of which 50 remain, throughout all his Fasti, of which six entire books remain, he repeatedly addresses the then living Augustus as God, or the Son of God, the Great Deity, the Heaven-born, the Divine, the Beneficent, the Just, the Long-suffering, the Merciful God.

"It may serve the purposes of perversion to explain this away; it may afford a refuge for obstinacy or delusion to dismiss it with affectations of incredulity or contempt; but this is no answer to the fact; for fact it unquestionably is, not alone upon the testimony of Ovid but upon that also of numerous other intelligent, respectable and even illustrious witnesses, that it to say, the testimony of Virgil, Horace, Manilius, Pliny, Suetonius and others.

"What is insisted upon is that Augustus Caesar, by his contemporaries, was believed to be, and was actually worshiped as a god; with bell, book, candle, steeple, frankincense, rosary, cross, mitre, temples, priesthood, benefices and ritual; in short, with all the outward marks of superstition, credulity, piety and devotion. There is nothing impossible about this; and the evidence of this worship is so valid, circumstantial and overwhelming, that to refuse assent to it, is to put reason out of court altogether. The witnesses are not phantoms, the wild creations of credulous minds. Their writings are not anonymous patchworks, undated, unlocated and unsigned; they do not stand unsupported by archaeology, inscriptions, coins, calendars, or popular customs; on the contrary, they are corroborated and buttressed by all these classes of evidence. The witnesses are men of reputation. Their writings are among the masterpieces of the world, which it would be impossible to imitate and difficult to alter without detection, whilst the monuments which support them are numbered by myriads and are found in every conceivable locality, from the Roman slabs in the mosque of Ancyra, to the coins rescued from buried Pompeii; both of which, as well as a vast number of other inscriptions and coins, proclaim the divinity and universal worship of Augustus throughout the Roman world.

"And mark this: In actual history great events do not occur alone. They appear neither unheralded nor unsung. Minor events start forth to presage them; others proclaim their occurrence; still others attest and exalt their significance; whilst a numerous progeny of facts remain behind to corroborate their appearance upon the world's stage and to definitely mark their eras. The presages of the Augustan incarnation were the previous assumptions of divinity by Alexander the Great, the Ptolemies, the Seleucidae, Demetrius Poliorcetes, the Arsacidae, Titus Quinctius Flaminius, the abortive attempts of Scipio, Sylla, Sertorius and Pompey, and the successful one of Julius Caesar.

"It was the bestowal of Caesar's empire, spiritual and temporal, upon his adopted son Augustus, that directly led to the worship of the latter. The assumption of divinity by the various soverigns and heroes mentioned, are historical facts, which no amount of sophistry can belittle or set aside. They are the historical circumstances that presaged and led up to the worship of Augustus. In false history and false philosophy there is no such evolution. Take for example the incarnations of Nebo-Nazaru, Hesus, and Salivahana. What preceded these fictions? Nothing. What accompanied them? Nothing. What followed them? Nothing, but other fictions. What evidences of their occurrence exists within two hundred years of the time assigned to them? None whatever. What valid evidence, at any time? None at all. They are myths of the cloisters, unconnected with any real event, fabricated centuries after the date assigned to them; and supported only by forgery, imposture and alterations of the calendar. * * *

"When the tremendous commotion caused by the assassination of Julius Caesar had spent itself in civil wars and in the firm establishment of the Messianic religion and ritual, when Actium was won, and Egypt and Asia were reconquered, Augustus ascended the throne of his martyred sire SON OF GOD; whilst Julius was tacitly worshiped as the SON OF GOD; whilst julius was tacitly worshiped as the FATHER. Most of the ancient books were now destroyed; the writers of the old school were executed or banished; the republican calendar was altered; and a conclave of historians and mythological poets was encouraged and rewarded, who rewrote the history of Rome and erected for posterity a body of elegant fiction and imposture, which nineteen centuries of time have not yet sufficed to wholly overthrow or eradicate.

"These statements are not mere opinions; they are based upon evidences so valid, so numerous and so convincing that they would triumphantly withstand the severest scrutiny of a court of law."

The importance of the revelation will justify this lengthy extract, but the whole book must be read, and profitably reread, to grasp the important facts it contains, the price of which is $3 by mail, and may be ordered through G. W. Brown, M. D., Kilburn Avenue, Rockford, Illinois.

A Noble Example.

George E. Weiss is not a millionaire in wealth but he is in heart. In his circle of acquaintances is a deserving medium who is in want. Mr. Weiss has translated Hudson Tuttle's Philosophy of Spirit and the Spirit World, and has just received a package of the book from the Leipsig publisher, as his compensation as translator. The entire proceeds of the sale of these he without reservation donates to this worthy medium. The price of the bound copies is $1.25; of the paper, 75 cents. Mr. Weiss is now busily engaged in translating the Arcana of Spiritualism, from advance sheets, for the same publisher. His address is 1188 Bedford avenue, Brooklyn, N. Y.

THE RESURRECTION.

Pretty Good Demonstration by an Orthodox Minister.

At the Fountain Street Baptist church, Grand Rapids, Mich., the Rev. J. Herman Randall spoke on "The Meaning of Resurrection," taking for his theme the words of Christ, "I am the resurrection and the life."

In part the speaker said: "Taking the history of all peoples and all nations, and the creeds of various religious societies, there has always been a belief in a resurrection at some distant day, when the souls of mankind should once more inhabit their earthly bodies and appear at the judgment seat of Christ. This belief was that of the Persians, and was later that of the Jews. From them it passed on to the Christian peoples and has in one form or another been embodied in the creeds of the different sects. Through eighteen hundred years it has been one of the fundamental beliefs of religious people and it has only been within the last century and particularly within the last quarter of that century, that theologians and thinking people have given concentrated thought to the future life and to the true meaning of the resurrection. Christ never taught; St. Paul, the great apostle of the resurrection never taught, the Bible never taught that the soul and the earthly body should be reunited in one grand resurrection day. In that masterly epistle St. Paul has said, 'it is sown a natural body, it is raised a spiritual body.' The belief to-day of men and women who have given thought to this matter is that in each man is the physical and spiritual bodies, and that this spiritual body is endowed with the spiritual senses as is the physical body with the physical senses.

"This resurrection is not a thing of some distant day. It is something which is taking place within each of us every day. As we delve in the upper part of ourselves and subdue the baser and animal parts of our natures this resurrection process is going on within us. The spiritual body is a thing eternal, and when we lay aside our earthly frame, the spiritual body passes on to the sphere toward which it has been progressing through the years of earthly life."

An infallible book is an impossible conception, and to-day no one really believes that our present Bible is such a book.—Dr. Lyman Abbott.

Some of us are too ambitious; we want, perhaps, to make the world happier—whereas we should be content with the endeavor to make a single individual less unhappy.—H. D. Stocker.

MEDIUMS' RELIEF.

Report of the N. S. A. Secretary.

To the Editor:—With your kindly permission, I am ready to make my second report to the public through your valued paper, of the contributions to the N. S. A. Mediums' Relief Fund. Contributions previously mentioned gave a total of $138.78. Up to present time, March 31, we have received, since last report, $156.70, as follows:

Dr. B. Anna Schermerhorn, $10; Henry M. Edmiston, $10; I. L. Taylor, $10; S. C., $10; J. R. Francis, $5; Cecilia Nelson, $5; Mr. and Mrs. Louis Fouts, $5; Mary T. Longley, $5; Psychic Research Spiritual Society of Richmond, Va., $5; Mrs. Z. A. M. Allen, $5; Maria McGuinness, $5; H. C. Fulcher, $5; Mrs. Geo. Fellows, $5; Mrs. Bigelow, in memory of her father, S. Howe, $5; Ann Rice, $5; B. Dorscher, $5; S. N., $5; Major U. S. A., $5; Cash, Worcester, $2.50; Mr. and Mrs. J. W. Gates, $2; Sarah J. Storks, $2; Geo. A. Davis, $2; Mrs. S. S. Sutton, $2; James H. Taylor, $2; A Seeker, $2; Mrs. L. A. Manning, $2; G. L. Watson, $1; E. F. Avery, $1; D. Winkler, $1; M. Betz, $1; Mrs. Briggs, $1; A Medium and Spiritualist, $1; L. Steinborn, $1; Homer B. Austin, $1; Mrs. Louise Crawford, $1; Friend in Michigan, $1; Chas. Baumann, $1; Widow's Mite, Kansas City, $1; A. B., Decora, $1; W. E. Hurst, $1; Ellen Forster, $1; John M. Musselman, $1; Harriet Crafts, $1; Jas. Barber, $1; Lotela and Nannie $1; T. S. A., Truth-seeker, $1; Clarrissa H. Mullens, $1; D. Edson Smith, $1; Albert Tappert, $1; A Friend—F. D. E., $1; Chas. Hangartner, $1; Robert Hayle, $1; Lewis B. Morse, $1; Jacob Hey, $1; J. H. Brotherton, $1; Martin Pearson, 50 cents; A Friend, 25 cents; A. Denerean, 25 cents; G. W. Macatee, 20 cents.

This list with the former, makes up a total of $295.48. We have a little more than seven hundred dollars to raise before—or by the first of June, in order to secure the thousand dollars promised for the Mediums' Relief Fund by our friend who is nameless. Please, dear friends, those of you who have not contributed, send in your donations at once for this noble work. If every Spiritualist would send just what could be spared, whether a dime or a dollar, we would soon have the fund well filled, and the good work of caring for the sick and destitute would be greatly increased. We notice that most of the contributors so far, are those who are always to the front, those who have always sent their donations when any call has been made for aid in our good works, but few names are among those who are helping us to raise this fund, and yet, it would seem as if every Spiritualist would be glad to send something towards the support of aged and homeless mediums. One lady has donated five dollars in memory of her ascended father; if others would remember their loved ones in spirit life and do something in this line, we are sure that the angel world would approve. A number who send to us are in straightened circumstances, some are veteran soldiers, many aged and near to the other life; we thank them all—by letter, when we have their address, and also through these columns—we appreciate the aid they give.

Some one has asked why we do not build a home for mediums, instead of paying them a monthly pension; our reply is, that it is impossible to raise money for a home—we have tried it; a home calls for a large expenditure of money, it must have a matron and other care-takers; it is impossible to get the money to carry on a home on even a small scale. We also find, that the mediums prefer to remain outside such an institution, and either do for themselves on the pension allowed, or live with their friends, with that amount; the most satisfactory plan we have found is the pension one. Please help the N. S. A. to keep it afloat. Your contributions—large or small, will be thankfully received by

MARY T. LONGLEY, N. S. A. Secretary.

600 Pennsylvania avenue S. E., Washington, D. C.

Be happy over something every day, for the brain is a thing of habit; and you cannot teach it to be happy in a moment if you allow it to be miserable for years.—Ella Wheeler Wilcox.

He who loses no love for others loses all life for himself.

Platitudes against sin are as harmful as applause for sin.

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

The idle man is the devil's cushion.—Bishop Hall.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck

The older a man gets the more desirable things he can think of that is too late to do.—Puck.

Loyalty to others must characterize one who aspires to reach any of the higher standards of success.—John De Witt Warner.

A Remarkable Premium Book

"The Great Debate Between Rev. Moses Hull and W. F. Jamieson." It is a most remarkable book, elegantly and substantially bound in cloth and printed on the best paper It fills an important niche in the Spiritualistic and Occult Library, and every Spiritualist should have it. Your library will not be complete without it. It will charm you to read it. It will enable you to answer all the arguments ever made against Spiritualism. It is rich with pertinent criticisms by the scholarly Mr. Jamieson, and philosophical replies by Mr. Hull, and can but interest both believers and disbelievers.

NOTICE OF ANNUAL CONVENTION.

The seventh annual convention of the New York State Association of Spiritualists will be held on Friday, Saturday and Sunday, June 3, 4, and 5, at Empire Hall, corner North Salina and West Genesee streets, in the city of Syracuse, N. Y. There will be good speakers and phenomenal mediums; choice music under the direction of the Syracuse society. A list of speakers and mediums will be published later. All earnestly and cordially invited to attend. Individual membership, $1 per year. HERBERT L. WHITNEY, Secretary.

727 Monroe street, Brooklyn, N. Y.

An Extraordinary Manifestation.

To the Editor: I have just finished reading Daniel W. Hull's splendid article in The Progressive Thinker, and it encourages me to give a little more of my own experience in the occult realm. I was all alone in the darkness of the early evening, as is customary with me since my husband's departure to the higher and better world, when I became conscious of his material presence. I did not see him with my eyes, but reached forth my left hand, and passed it slowly all over his materialized form. The form was soft as though it had no bones, but what surprised me more than anything else was the fact that I could see him distinctly with my hand, and not with my eyes, for I was in darkness. It was a peculiar experience, one that had never happened to me before. The longer I moved my hand over his form the plainer I could see him—that is, with or through my hand, not with my eyes. I related this experience to one or two friends, but dared not tell many for fear they might think me insane. But it seems, by Mr. Hull's letter, that others have had the same strange thing happen with them.

MRS. CARLYLE PETERSILEA.

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Profoundly Thoughtful.

Conscious Primary Mind the Only Certainty.

I have not for many years regarded materialism as having any valid philosophic basis. What first turned my mind from it as a system of thought was consideration of the psychology of the senses as presented below. What we know beyond all doubt is mental, not material. Cogito ergo sum. I think, therefore I am. We know phenomena only as facts of consciousness.

Sound, light, heat, and all the so-called qualities of material bodies, such as fragrance, sweetness, etc., are usually thought of as objective realities. They are conceived as existing per se; as dependent in no way upon consciousness; as affecting all organisms, but remaining the same whether cognized or not. This view is not confined to the ignorant; it is held by many, perhaps by the majority of well-educated people, and by some who are instructed in science and are accustomed to close observation and careful thinking in their special fields of thought. In some cases it requires years for such persons, even after the correct view has been presented to them, to outgrow the popular conception.

Only those who possess the power of abstract thinking can grasp readily the philosophic idea that we know phenomena only as affections of consciousness. No one who by thinking has reached this conclusion can ever escape from it, for it amounts to a demonstration and is seen to be a logical necessity of philosophic thought. Yet the average mind, which dwells mainly on things concrete and has but little use for abstraction, must think that the external world is absolutely just what it appears to be to eye and ear and sense of touch. Say to such a person that where there is no ear there is no sound, and where there is no eye there is no light, and he will probably reply triumphantly that there was light on this planet long before man or any sentient being had appeared, and that cataracts roared and thunder reverberated through the heavens long before there was any ear to hear such sounds.

For the benefit of those whose thought is not clear on this subject, a few illustrative statements are submitted with the hope that they may help some readers to free themselves from the slavery of a method of thinking that is as crude as the conclusion to which it leads are superficial and unphilosophic.

Vibrations of air communicated to the sense of hearing (the acoustic nerve) give rise to a sensation. That sensation is called "sound." Without a nerve of hearing there can be no sound. Of course the air vibrates whether or not there be any living organism present, and the aerial vibrations may blow down trees and buildings as well as co-operate with the soil in causing the growth of vegetation; but sound, being a sensation, requires not only the objective factor, vibrations of air, but the subjective factor also—consciousness, which is somehow affected by the vibrations through the nerve of hearing.

Just as there is no fragrance in a rose—the word "fragrance" standing only for the sensations produced through the sense of smell by emanations from an object that we know only by the way it affects us—so there is no sound in a ringing bell except as the waves of air, externally produced, excite the auditory nerve and cause the sensation we call "sound." The quality of the sound depends upon the quality, size and shape of the bell, as well as upon the manner of ringing it, because upon these depends the kind of vibrations which through the nerve of hearing cause the sensation of sound.

There is no musical quality in a violin; but one who feels "the concord of sweet sounds" may play on the instrument in a way that will arouse "music in the soul," because he is able to produce those vibrations which through the sense of hearing cause agreeable conscious states. So with light (or luminousness)—which is psychical, not physical. This is a sensation produced by the action of waves of ether upon the retina and fibres of the optic nerve. It may also be produced by a blow, or by electricity, which while it causes luminous phenomena through the eye, when brought in contact with other parts gives rise to quite different sensations—sounds in the ear, taste in the mouth, tickling in the tactile nerves, etc.

We know that different colors depend upon particular velocities of the waves of ether, gathered together by the optical apparatus of the eye, which impinge upon the retina, affecting the optic nerve and giving rise to sensations or conscious states that appear objectively as colors—blue, green, violet, etc. In some persons, vibrations as different in velocity as those that commonly cause redness and greenness awaken identical sensations, and they cannot therefore distinguish between them.

As some animals are sensitive to motions of the air that to human ears produce no sound whatever, so do the eyes of some creatures respond to vibrations of ether that are below or above the luminous limits of the human eye. If a creature can see in the dark—i. e., where it is dark to the human eye—the optic nerve of that creature is affected by etheric vibrations to which the human eye does not respond. It is luminous for that creature when it is dark for man, because luminosity is a sensation, not an objective thing.

Heat, too, is a sensation. The word heat indicates how our body, or anything external to the body, feels—how it affects our consciousness. Conceived objectively, it is a mode of motion, which is only one of the factors necessary to produce heat, the other being an organism in which the motion gives rise to the sensation that we distinguish by the term "heat."

Vibrations of air and ether occurred millions of years before there was eye or ear on this globe, and those vibrations were doubtless external factors in developing these organs.

But only as auditory nerve was evolved was there sound; only as the optical apparatus was developed was there light. Pulsations of air do not constitute sound; undulations of ether do not constitute luminousness; emanations of particles from a flower do not constitute fragrance. Atmospheric vibration is one of the factors in producing sound; etheric vibrations are essential to sight, for in their absence the eye and optic nerve in time become functionless and disappear, as in the cave fish; and the presence of material particles in the air is necessary to excite the sens of smell.

If all animals were to be destroyed, the vibrations of air and ether would continue to affect the earth, producing innumerable changes on sea and land. But without consciousness and the organs through which it is differentiated in feeling, there would be no sound and no hearing, no luminousness and no seeing, no fragrance and no smelling.

We know and distinguish objects by the states of consciousness which, through the senses, they produce in us. What things are in themselves, apart from their effects upon us and from the conscious states to which they give rise, we do not know. The external world, as we conceive it through our forms of perception and modes of thought, may have no resemblance whatever to the absolute reality. Between the internal and external order there is congruity, but resemblance cannot be affirmed.

The conclusion of all psychological analysis is, as Huxley says, "that all phenomena are, in their ultimate analysis, known to us only as facts of consciousness." As that close, analytic thinker, George Henry Lewes, said: "Whether we affirm the objective existence of something distinct from the affections of consciousness, or affirm that this object is simply a reflection from consciousness, in either case we declare that the objective world is to each man the sum of his visionary experience; an existence bounded on all sides by what he feels and thinks; a form shaped by the reaction of his organism. The world is the sum total of phenomena, and phenomena are affections of consciousness with external signs." The "external signs" are material things (so denominated), mere symbols of reality, necessarily associated with the senses and with sensation. Our most certain knowledge is not of matter, but of mind; indeed, our knowledge is confined to "facts of consciousness."

B. F. UNDERWOOD.

Dr. J. M. Peebles' Defense = Elucidation of the Science and Philosophy of Psychic Healing.

To Dr. J. M. Peebles, by the First Spiritualist Society of San Diego, Cal.:—While greatly pleased at your rapid recovery from pneumonia and delighted with your recent two months' Sunday evening lectures, filling our new temple with barely an exception, to its utmost capacity, we ask you to further oblige us by stating the exact status of your firm's difficulty awhile since with the United States postoffice department.

All the dailies in San Diego referred to this case, and some of the journals on the Pacific coast, bitterly prejudiced against all forms of "psychic treatment," heralded the court's decision against your firm, mentioning the members' names, with a sort of vicious gleefulness. And inasmuch as Helen Wilman's (Mrs. H. W. Post, Florida) mails have been stopped, and she pronounced "guilty" by a jury, with several other indictments against her; and inasmuch as other psychic physicians, "mental healers," are being unjustly arraigned, and as we believe, persecuted, we feel as Spiritualists to ask you officially, what is to be the outcome of those indictments and persecutions by one-sided, meddling United States officials? What are the underlying motives?

Some of us have known you, Doctor, for over forty years personally, or through your books, press articles, and essays, and we feel that we have a moral right to know the exact facts concerning your firm's trial and its lessons, for the benefit of others. C. A. BUSS,

President First Spiritualist Society, San Diego, Cal.

T. J. Mc Ferron, Secretary.

Lyman C. Howe and several other writers and workers in the field of psychic science, or angel ministries, after reading in secular journals that our "mails had been stopped," wrote for a reliable statement from me to appear in the liberal press. But the whole matter was so alien to my nature that I remained silent. But now at this belated hour, since the matter has taken on an official aspect, I am necessitated to speak through the press. Briefly, then:

1. Our mails were not stopped for a day nor an hour.

2. Newspaper reporters, especially of the "yellow journal" cast, are such exaggeraters or inveterate liars, that the public is often temporarily deceived.

3. Our business, I repeat, was "not stopped" for a moment, and our company was never doing so well as at present.

In all ages and under all skies advanced thinkers having the courage of their convictions, have been either misunderstood, or murdered. The world's progress has never been carried forward by those who mistook stupidity for righteousness, nor by those whose mental horizon was bound by the five senses and inspired by a selfish, political pull.

Socrates, born 470 B. C., the great thinker and reasoner, was accused of corrupting the youth, violating law and impiety towards the gods. He was arraigned, tried, convicted and legally murdered. And yet, it was the court and jury that died, while Socrates lived and still lives a shining glory of the ages.

Plato the idealist, dialectician and poet-philosopher, ten years a disciple of Socrates, was bitterly persecuted and threatened in his home city. Later he was arraigned, indicted, imprisoned and sold as a slave. Amiceris, a Cyrene, purchased and freed him that he might continue his academic lectures.

Anaxagoras born at Claxamone 500 B. C., studied at Athens in its most stirring era, the dawning age of Pericles. Originally wealthy, he said upon becoming poor: "To philosophy I own my worldly ruin, and to it my soul's wealth and prosperity." Accused by jealous conservatives of impiety, political and religious heresies he was indicted, tried, pronounced guilty and condemned to die. But through the eloquence of Pericles, his death sentence was commuted to imprisonment, and later to banishment.

Polycarp, the early martyr, brave as conscientious, was by Herod of Smyrna, in the sixth year of the reign of Marcus Aurelius, 167 A. D., arraigned, and perished by being placed in the midst of a mass of combustibles and burned to death. His alleged crime was disobedience to law. His tomb may be seen a little to the west of the city of Smyrna to this day, honored alike by Christian and Mohammedan. The martyrs live. The hands that kindled the fires perish or are remembered in infamy.

Hypatia, the brilliant daughter of an illustrious Alexandrian mathematician, was in the year A. D. 415 falsely accused of dangerous and irreligious teachings. And in an outbreak against the Governor of the city, she, the classical lecturer was accused, arraigned, mobbed and murdered by some infuriated monks.

Dante, the soul of early Italian poetry, born 1255 A. D., in Florence, was for his liberal views imprisoned and banished in 1302; but his name and poems live.

John Bunyan, author of Pilgrim's Progress, born 1620 A. D., was charged among other things, with disturbing the worship of the Lord's saints on the holy Sabbath. He was arrested, proven guilty and imprisoned for twelve years in Bedford jail, England.

Galvani, born 1737, famous for his experiments with electricity upon the muscles of dead frogs, for his original thoughts, for his broad catholic views, and refusing to vote allegiance, was persecuted and dismissed from the great Bologna university.

Wickliffe, a graduate of Oxford, born 1324 A. D., was, because of his advanced thoughts and their expressions expelled from this famous institution of learning.

Tyndall born 1480, was a graduate of Cambridge. He was charged with new ideas and false doctrines, and accordingly was arraigned, pronounced guilty and burned.

Christopher Columbus, born 1440, mathematician and America's discoverer, was arrested, proven guilty and sent back to Spain in chains. He died in poverty.

Galileo (1564-1642) was the first to employ lenses as to show that the milky way was formed of separate stars. He also taught in Rome the rotation of the earth upon its axis and its passage around the sun. For these astronomical facts and the elucidation of other scientific problems, he was hunted, arraigned, found guilty, imprisoned and tortured when seventy years of age.

Louis Kossuth, born in 1802, a liberalist and an orator, was arraigned for his liberal views and their open advocacy. He was long imprisoned in an Austrian dungeon.

Ann Lee, born in Manchester in 1735, taught liberal Quaker views, and spoke in tongues when entranced. She was arrested and imprisoned in Manchester, England. With Elder F. W. Evans, I once visited the gloomy old cell in which she was imprisoned.

Joan of Arc, born in 1411, a country girl, a heroine, a heretic, a soldier, a psychic, hearing voices from the unseen, and through them saving the French crown, was villified and accused of sorcery and sedition. She was arrested, tried, convicted and burned at Rouen, France.

Elijah P. Lovejoy, born 1802, in Maine, believed in free thought, free speech and a free press. Because of his advanced and liberal views in regard to human rights, he was mobbed, his press destroyed and himself murdered by an angry mob in Alton, Ill.

Alexander Campbell, born 1788, an independent thinker, and founder of that prominent denomination known as "Disciples." was arrigned in Scotland and imprisoned.

Wm. Lloyd Garrison, born 1804, was a regal-souled man by nature. He believed in principles rather than policy or popularity, believed in liberty without regard to race or color; and accordingly was arraigned, tried, convicted and imprisoned in Baltimore. He was also mobbed in Boston.

Mesmer, born in Meersburg, 1733, founder of the science of mesmerism, often called animal magnetism, and later hypnotism, was misrepresented, misunderstood, persecuted, called a charlatan and hunted through the courts of Europe. He was also accused of being "in league with the devil" while mesmerically curing the sick in Paris and in a Vienna hospital.

Such have been the perils, persecutions and imprisonments of the world's advance guard—such the perils of the shining lights that glitter and glow all along the historic ages. Which of the world's prophets has not been stoned? And yet, being martyred they become immortal on earth—being dead they yet speak in tones eloquent as those that seraphs use—tones that neither courts nor jurors can silence.

Fortunately we are living in the 20th century, when church and state and political clubs no longer fry nor roast heretics in science, in religion, or for the practice of psychic healing. Official hirelings only accuse, indict and persecute nowadays in the name of law; forgetting all too often that congressional and state legislative enactments are not necessarily law. Pronouncing them unconstitutional a little later is abundant proof. That only can be law which is based upon principle, the eternal priciple of absolute right and justice and equity. All of the foregoing may be considered but preliminary to reply to the San Diego society's questions.

As previously stated our mails were not stopped, nor was our regular medical business interfered with. This was the gist of the indictment—the alleged "devising of a scheme with intent to defraud the government through the mails." And yet, every member of this firm was not only a regular physician, but a most hightoned, honorable citizen, morally incapable of fraud of any kind. This was and is universally acknowledged.

WHAT THE CAUSES OF THE DIFFICULTY?

The causes assigned for the arraignment were a series of published and mail-distributed advertisements relating to psychic diagnoses and psychic treatment, present and absent, which it was alleged misled and deceived patients and people. And it may as well be said right here that those offensive, spread-eagle advertisements were not conceived nor gotten up by the "firm," but by a professional city advertiser, who evidently more solicitous about his ten per cent than statements of exact truth, incited the trouble. My name was invariably signed to these "ads" and that, too, when I was thousands of miles away in foreign lands.

WHO WAS RESPONSIBLE?

Responsibility implies self-consciousness, volition and purpose. And these indicate that man is morally capable of acting knowingly, rationally and intentionally. I was not at any time the business manager of our firm. And I state now and for all time, that I never conceived, never wrote, never published and never circulated one of those advertisements for which the firm was arraigned. On the contrary I not only objected, but protested again and again against some of them. The following are among the many proofs at my command.

Dr. Eli F. Brown, a distinguished physician and author in our employ for several years, and a witness for the prosecution, wrote me from Los Angeles under date of September 23rd, 1903, thus:

"I wish to state to you what I know regarding the advertisements of your business at Battle Creek, Mich. I know that you came to me as a member of your corps of physicians, and made earnest protests against the character of the advertisements put out by the advertising agent, especially such statements as the following: 'Dr. Peebles, that wonderful healer, has discovered the secret of the soul,' etc. You never conceived of such a thought regarding yourself, never made such a pretense, and expressed yourself in the most positive manner as displeased with such advertisements. I further know that you endeavored personally to have these objectionable advertisements corrected. I know this objection to the advertisements to have been made by you, for such protests were made in my hearing.

"I gladly make the above statements, hoping to correct any misapprehension on the part of your friends regarding these advertisements, which were so repulsive to yourself.

ELI F. BROWN, M. D."

Mr. A. Herbert Greene, an upright, clear-headed and scholarly young man, writing under date of October, 24, 1903, says:

"Though now a clerk in the Central National Bank, Battle Creek, Mich., I was with Dr. Peebles much of the time for eight or nine years, and for the last four years, all of the time, as traveling companion, private secretary and stenographer and typewriter (the latter covering the time of his trouble with the postal laws) and I positively know that the Doctor did not write nor sanction the advertisements upon which the indictment of the 'firm' was based. And he was ignorant of their contents until his attention was called to them by friends. As soon as Dr. Peebles was aware of these extravagant 'ads,' such as 'the great, mighty healer,' 'the discoverer of the secret of the soul,' etc., he vigorously protested against them.

"A little later, through myself, he called his partners together, including Dr. Brown, to his rooms (I being present), and again he very strenuously objected to the publishing of these 'circus-like ads,' as he called them. And both Doctors Bobo and Greene assured him that they should be changed. This was along the last of November, 1900.

"A few weeks after, when the firm's advertiser in the west came to the city he was brought to Dr. Peebles' library room, when the Doctor again strongly protested against the style and some of the contents of the published advertisements. Being present I heard the full conversation upon the subject. The Doctor also seriously objected to having, without his knowledge, sentences, paragraphs and ads. injected by Kastor or any one, into his essays upon 'psychic science.' I make these statements voluntarily; and I know there is not the least moral guilt resting upon Dr. Peebles concerning those 'advertisements' causing the postoffice difficulty.

"A. H. GREENE,

"Battle Creek, Mich. Clerk Central National Bank."

PSYCHIC POWER—PSYCHIC DIAGNOSIS—ITS TRUE MEANING.

Psychic is from Psyche, meaning in the Greek, "Soul," or mind, the vital principle, and is allied to and the essence of psychology, the science of the mind; its attributes and forces. Hence, Webster, Johnson, the Standard Dictionary and others thus define psychic.

1. "Pertaining to the finer operations of the mind, or to occult phenomena attributed to the mind; mind influences over matter."

2. "Pertaining to the mind or soul, mental as distinguished from the physical forces."

Psychic power, then, is soul power, mind power, interior perception, supersensuous perception. This God-given power senses the physical and mental constitution, the emanating spheres of man in both sickness and health.

Psychology is now taught in our foremost colleges and universities, generally using the text-book of Prof. James of Harvard University, as the standard work. These scholarly definitions prove that psychic diagnosing and psychic treatment relate to the mind, the conscious, rational, cultured, intuitive mind,—the super-sensitive soul, rather than to matter or to old dust, buried books, prescriptions and outgrown superstitious theories of the 16th and 17th centuries. Conservative Bourbons never advance, however, and are seemingly angry if others do.

Psychic treatment in its broad, all-embracing relations, includes such agencies as the electric battery, animal magnetism, mesmerism, hypnotism, mental healing, metaphysical healing, divine healing, psychometric healing, Christian science healing, telepathic healing, suggestive healing, clairvoyance healing, absent healing, auto-suggestion, musical therapeutics, faith, prayer, etc., these, all these come under the broad general head of psychic treatment, of psychoses, because the underlying principle, or force, is mind; and all conscious mind-forces, when reduced to the last analysis, relate to, and are derived from God,—that God whom Jesus called "Spirit," whom Proclus called "Causation," whom Alfred R. Wallace terms the "unchangeable Supreme Mind," and whom a great modern seer pronounced over a generation ago, "The Great Positive Mind," and whom I denominate the Infinite conscious life, and presence of the universe, in brief, that God in whom we "live and move and have our being."

Accordingly, as a physician, I insist that my medical colleagues as well as myself have a moral and legal right to use one or all of the above-named methods, as the highest judgment may distate. None of these powers are supernatural. And certainly, every well-read, competent physician uses, to a certain extent, mind-psychic power, both in diagnosing and prescribing. A corpse cannot diagnose, neither can a semi-idiot—though strutting about with a diploma.

THE PSYCHIC BRAIN.

The late Prof. J. R. Buchanan, M. D., a medical college professor, the discoverer of psychometry, and pronounced by The Arena, one of the "twelve great men of the world," says in his psycho-sarcognomy, "It must be remembered that the cerebrum is the psychic brain, the cerebellum the physiological brain, and the optic lobes the intermediate, or psycho-physiological brain. The psychic brain gives sufficient character to guide the intellect, and is the seat of psychic influences functioning through the law of vibration." Highly educated French and English physicians testify in their recent works to the same scientific truths. And this reminds me of Prof. Blankard's psychoscope, which it is said, (I have not personally tested it) cognizes the rapidly-rushing flow of thought-waves, something as the spectroscope makes visible the color-waves, and as another delicate instrument measures sound-waves, and is something upon the same principle of wireless telegraphy. Thoughts are refined, etherealized forces, and when projected by the will, induce outflowing thought-waves. And, as we have, upon the basis of science, sound-waves, light-waves and invisible life-waves, so we have thought-waves vibrating through the interstellar ether, such healing and harmonizing influences that, where there is a receptive temperament, they result in restoration to health.

WHAT IS PSYCHE, OR MIND?

It is that part of our conscious being which thinks, wills, reasons, hopes, and aspires to immortality. It is the originating power of the Ego, the conscious spirit within, implying intellect, intuition, cognition, conception, apperception, reason, judgment. This, or rather, these are the psychic powers that I employed in diagnosing disease, and all well-read and cultured physicians, (in a measure) necessarily do the same. No one can properly diagnose by feeling the pulse alone. This only indicates agitation, excitement, a higher or a lower condition of vitality, etc. The tongue is not an infallible index to the disease, nor is pain a guide to the location of a lesion; the pain may be in the superior and inferior maxillaries, as in lock-jaw, but the cause, perhaps, was from a nail thrust into the heel. Psychic diagnosis goes below the objective into the subjective—the unseen, and there traces the inciting causes to their legitimate effects.

Many old-school physicians in diagnosing, never go beyond the physical—the anatomy and visible physiology of the body. They heedlessly pass by heredity, temperament, psychological inharmonies, mental influences, and other unseen environments, and hence their frequent and sometimes disastrous failures. But the highly educated physician with psychic power, while properly considering the physiology, the pathology, the temperaments, the mental tendencies, the psychological influences, with the leading symptom, and what is more important, the aura or the aural emanations from the handwriting, goes deeper. He sits down and critically diagnoses the case, as he would carefully dissect a cadaver. He goes to the fountain-heads, tracing the recondite causes of the lesions. He consciously senses both the physical and mental derangements of the invalid. In brief, he knows. The soul, the intuitive mind, the conscious spirit, does not reason out problems. It knows by and through the psycho-sensations—knows by instantaneous deduction, and so his diagnoses seem at times almost miraculous; and yet, they are in perfect harmony with natural law.

AURAS AND THE PSYCHIC POWER OF HEALING.

It is an established fact, denied by no scholar of repute, or adept in psychology and physics, that there is an aural emanation surrounding or flowing out from every object in nature—from atoms to sands from sands to suns. It is visible to only the visual organs of the most susceptible. It was discovered, or rather emphasized, by Baron von Reichenbach of Germany, and called by him od, or odylic force; and force is that potency which is expended in producing, or in resisting motion. This odic force—this subtile emanation envelopes the crystal, the magnet, the flower, the tree, and every human being. The rose throws out a delicious aural odor. The Australian Eucalyptus exhales a gum-scented, health-imparting aura. The keen-scented hound follows the fox's tracks, not from the shape of the foot-print, but from the aural effluence left in the tracks. These aural emanations are now scientifically demonstrated. For instance, the eminent M. Jodko, of France (see Papers in L'Initiation) using the Rumkorf coil in connection with Sir William Crookes' tube, has made various aural impressions upon extremely sensitive surfaces. He further declares that he has made more than three thousand experiments with different persons, and has been enabled to establish the following facts:

1. The existence of a specific emanation preceeding from the human body, and differing according to individuals and their dominating temperaments.

2. "That certain objects, such as plants, flowers, crystals, magnets, and human bodies, so manifest these aural emanations that under proper actinic conditions they can be photographed.

3. "These aural emanations vary according to the condition of health to such a degree that they may reveal (several days in advance) a disease which is about to show itself, and thus indicate the particularly weak point in the organism." This excels the Roentgen ray, that photographs through human flesh and other solid substances.

4. "When the hands of two persons are presented to the sensitized plate with fingers in opposition to each other, the directions of the emanations are quite different, especially when the persons are repugnant to each other," so that aside from physiological and pathological diagnoses, we may obtain the most complete psychic condition through the subtile auras of invalid persons.

Sir William Crookes, the illustrious chemist, scientist and inventor of the radiometer, etc., says, "There is an emanation of fine, flossy nervo-aura completely enveloping like a mist the whole human structure." This aura, or atmosphere, is an influence positive or negative, health-giving or poisonous. There are persons of my acquaintance so sensitive to poison that if they step within a certain radius of a clump of poison ivy, with the wind blowing towards them, their hands and faces, without contact, will become poisoned.

Prof. Elmer Gates, scientist, biologist and auturgic psychologist, residing near Washington, D. C., and whose laboratory I have visited, has taken the fluids, the breaths, and the invisible auras of persons, and by crucial experimentations, has shown the brain moods in the chromatic scale, shown the psychic effects of anger, or envy, and of various other emotions connected with temperaments, brain cells and bodily diseases. I adduce these testimonies and testimonies of the learned, to unmistakably demonstrate the nature and philosophy of psychic outputs and the odylic auras, their influence, and especially their relations to the psychic powers which (with the leading symptom) we use in diagnosing disease. Mark well—through these auras we come into sympathetic relation with the temperaments, organs and specific formations affecting invalid persons, and so physically sense—psychically know and read their diseases. And this psychic power, marvelous, scientific and rational, is a matter of demonstration. It is in keeping with Roentgen's X-ray, with clairvoyance, and in consonance with the higher medical science of the most eminent savants: It is based upon a rock as immovable as the pillars of Hercules.

TREATING INVALIDS AT A DISTANCE.

Psychics, having established an aural relation with their patients, through the leading symptom, the auras from their letters, and signatures they magnetize. They impulse the thought. They—I speak—I voice the word; that is to say, I use this God-given psychic power, prayerfully projecting, breathing from my soul's depths earnest, health-giving thoughts. And thoughts; remember, are spiritual activities, refined etherealized realities—polarized points of force, piercing outward and upward to the very heavens. In effect, these subtile thought-influences are as immeasurable as they are potential.

As a sample of absent thought-treatment, permit me to give verbatim G. H. Tokatlian's affidavit. We had hundreds of similar cases which the prosecution (the District Attorney) kept from coming before the Judge.

"55 Bazar Arasta, Smyrna, Asia Minor, May 15, 1901.

"Dr. J. M. Peebles:—It is with great pleasure that I notify you of the wonderful cure of my terrible chronic headache, which had troubled me for the last four years. I consulted five doctors here, and tried medical and hydrotherapic treatments with no avail. Upon putting my hand on your letter, as you ordered, I felt a prickly magnetic feeling go all over me at once.

"I heartily thank you for your kindness, which caused me to realize the omnipotence of spirit, which hitherto had been quite a puzzle to my mind. Yours very gratefully,

"G. H. TOKATLIAN."

THE IDEAL FIRST, THEN THE PHYSICALLY REAL.

Thoughts, ideas, precede results. Columbus thought of a land across the waters in the far-off West. The thought was a seed-thought, and the harvest was the discovery of the New World. Thoughts annihilate space. I can think—can impulse a thought just as instantaneously to Australia as to my library across my room. Good thoughts, changing the vibration of the patient's aura, are winged-messengers of health and harmony. The psychic, aflame with thought-force, rouses the patient's will. He changes the vibrations from fear to hope and faith, and reminds, recalls the Master's command, "I will—be thou clean!"

WIRELESS TELEGRAPHY AND ABSENT TREATMENT.

Marconi's wireless telegraphic impulses flash to Europe, or may girdle the globe with lightning speed; but thoughts, impelled by psychic power, far outstrip them. Marconi employs the physical air as a medium for communication, while psychics use the luminous and frictionless interstellar ether, which, infinitely finer, interpenetrates the atmosphere, and fills all the starry worlds above that glitter and swim in these vast astral immensities.

Prof. Dolbear, of Tufts' College, Boston, assures us that "science is continually penetrating the laws of the universe, and revealing its mysteries," * * * and that "all about us is a finer universe unperceived except where some development of the intuitive powers perceived it by means of the finer sight and hearing of the psychic sense."

Marconi discovered the remarkable fact that his signals were transmitted more rapidly and at a greater distance by night than by day. Light implies force and friction. Sound waves, we know, suffer slightly when moving against a gale. Accordingly, Prof. Joly of Dublin, suggests that in Marconi's signaling the etheric waves encounter in sunlight a contrary ether-drift, inducing slight retardation. But this is not proven to be the case in the transmission of human thought-impulse, which, as aforesaid, is an active, potent force, instantaneously flashing, influencing, causing such vital and chemical changes in sensitives and the sympathetically responsive, as to develop that harmonial condition which we denominate health.

UNSEEN CAUSES AND THEIR EFFECTS.

A pebble-stone, dropped into a calm, placid lake, starts a wave outward, which widening, widening, particle impinging upon particle, reaches, say philosophers, the farthermost shore. So psychic power, will power, projects, not a pebble-stone, but a thought into the great oceanic, all-permeating realm of ether, causing a vibratory wave, a psychic health-impulse to touch the sensitive aura of the patient; and thus, so kindle the energizing, vitalizing fires of life within, as to produce in tissue and circulation, those physiological changes called health; and often thought, inspired by the prayer of faith, does it almost instantaneously. There may be thought epidemics. When the Kaiser Frederick was suffering with that cancerous difficulty with the throat, it was published that nearly half of Germany had sore throats. Many have died of rabies when not touched, but only frightened by mad dogs.

Certain individuals, gifted with psychic force, with strong personal magnetism, carry the very elixir of health in their presence. The magnetic hands of such abound in healing balm. Their voices are musical therapeutics. Often, a physician's kind-hearted word or encouraging smile does infinitely more than his pills and nasty powders.

This, being the first time in an active public life of over sixty years, that I was ever in a courthouse as complainant, defendant, juror or witness, I greatly, in one sense, enjoyed the trial. The cross-firing of the lawyers reminded me of Jesus' words, "Woe unto you lawyers," etc.

NOTHING PROVEN.

In this law case not a particle of direct proof was produced showing an "intent to defraud." Opinions and inferences are neither facts nor demonstrations. In the trial, not a letter of complaint was shown to have been received by the Battle Creek postmaster—not a penny was proven to have been received from any person or persons for diagnosing their cases—not a dollar was received and retained from patients dissatisfied with their treatment. The money paid from such so far as we know, was promptly returned. This was proven by our check stubs.

Where, then, you ask, was the fraud? Where the "intent to defraud?" Can there possibly be a fraud without injury? John Doe, hunting in the forest, shot at a deer and killed a man. Was he guilty, there being no "intent" to murder?

Our firm has done a clean, straightforward and honorable business from the first. Some of the advertisements (not written by myself or the firm) were unfortunate,—were unintentionally "misleading," and on this hinge hung the whole case. The ads said that "Dr. Peebles would diagnose the cases sent to the office," and he did diagnose the most complex of them, but there were other psychics—mark, other psychics and physicians as employes connected with our office that did some—in fact, much of the diagnosing, and prescribing, for instance, Dr. Brown. When I was in Florida for a short time in winter, I diagnosed every case sent to me, and promptly returned the same to our office. But because I did not personally and psychically diagnose every case, though it were but a stubborn corn on a man's toe, this great United States government, through its jury, pronounced the firm "guilty."

OTHER HEALERS.

Helen Wilmans Post's recent conviction and sentence to imprisonment by a Florida court is a similar case in point. She advertised "absent treatment," as do all the New Thought journals. And thousands upon thousands will testify that they have been cured—that they received full value for their money; then where is the fraud. The editor of "The Universal Republic" wisely says:

"The idea of calling 'absent treatment' fraud, when all the newspapers and magazines advertise patent medicines (the base of which is constituted of alcohol) that make drunkards by the thousands each year; not to mention thousands of other dangerous remedies advertised, that destroy health and kill thousands, shows the partiality and villainy of law when administered by politicians rather than by cultured broadminded jurists."

AMERICAN JURIES.

It was as far back as 880 that Alfred the Great established the jury system on its present basis. Early in American history it was transferred from the Mother-country to this. The system has always had its stern opposers. Many of the most astute and distinguished jurists of the past century have seriously questioned the wisdom of the jury in the interests of justice, and evidently for the following reasons, expressed or implied:

1. The jurors may consciously or unconsciously, be prejudiced, and so fail, in bringing in a just, unprejudiced verdict.

2. They may be influenced by heredity, social and religious forces. What a farce to talk about "Jury trials by our peers!" What a burlesque in the word peers! The jury that sat in our case should have been cultured physicians, psychologists ontologists, pathologists, medical professors, and eminent specialists in psychology. And attorneys should be not only intelligent men thoroughly read in law, but they should be candid and conscientious, striving for the victory of truth only. As I sat in the court-room (it was my first experience) listening to the wrangling of the lawyers over points of law, reminded of Jesus' words, "Woe unto you, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

3. They may be semi-hypnotized by the flowery oratory, and twisting pleas of a one-sided, if not unprincipled attorney.

4. They may not be the candid, scholarly, moral peers of those whose litigating cases they are privileged to sit upon.

5. They may not be educated, cultured, or intellectually competent to analyze evidence and so exercise a fair, impartial judgment upon the law-case under consideration; and upon subjects above their comprehension.

6. They may be biased, if not largely swayed in their judgments by the well-meaning charge of the court. "Though jurors (says a very high legal authority) need not be bound by the direction of the judge as to the weight, value and materiality of the evidences submitted, nevertheless, they are almost invariably influenced by the impressive charge of the Judge." Heartily do I wish judges were more fully aware that there is an unseen court before which they must appear sooner or later, and they themselves be judged. The decisions of this upper court are unalterable because absolutely just, and yet, as merciful as just.

THE JURY MAKE-UP.

In our trial two of the jurors were carpenters and ten were farmers; and undoubtedly good ploughing, wood-chopping, corn-husking, sheep-shearing, hog-fattening, cattle-speculating farmers; but what did they know about psychosis; Reichenbach's od-force; M. Blondeit's luminous rays from nerve and muscle; magnetic polarity; the increase of the venous circulation by electricity; Tesla's electric waves, the vibratory transference of thought; the subtle potency of the finer forces; the psychic auras and the mind radiations in absen treatments through suggestion and prayer! What, I again ask, did these jurors know about these invisible psychic potencies? Nothing—literally nothing! And yet, people talk of being "tried by their peers!"

While the matter of psychic power was before the court, and I was being cross-questioned by the Government attorney, he asked me among other things if he had "this power" —psychic power. My prompt reply was, "You have but very little of it, owing to your lack of moral and spiritual unfoldment."

"How do you know?" he impertinently asked.

My quick response was, "I know by your looks." No man having such a horizontally round head, considerably flattened at the top, and such a crimson face, could have much psychic power, and what he did have would be of a coarse material nature.

THE POTENCY OF PSYCHIC FORCE.

Psychic influence is something that all, though perhaps unconsciously, possess in varied degrees. Its potency depends upon organization, habits, character, aspiration, will power, and faith in God, for all power through the multi-measureless chain-links of causation, originates in God. Psychic power is that mighty force, then, which wins battles, rears empires, turns the tide of history, and through its potent electrifying forces, molds the leading, energizing forms of all civilizations. But none of these places above-mentioned, gamblers' dens, or jury boxes, are in my opinion, the proper places to witness that searching psychism which heals, vivifies, and beautifies life—no places to witness true depth of insight, magnanimity of soul, exact justice, ennobling virtue, or any sort of heroic purity.

I question if any of these jurymen had ever heard of Nikola Tesla's transmitting tower at Wardencliff where electric waves are transmitted, girdling the globe. And where "intonations and modulations of the human voice will soon," this writer says, "be made to leave their impress upon this whole planet." Here science leads us to the very door of "absent treatment." And the inspired Nazarene opened this door nearly 2,000 years ago. See Luke's record of the Centurion's "sick servant." Here was absent treatment. Jesus did not enter the house, though evidently not very far away. "Say the 'Word,'" said the centurion. The word was said, and the vibration touched the aural-sphere of the sick servant and he was healed. It was absent treatment. And if Jesus Christ, born of woman, and who ate, slept, drank, was circumcised, "learned obedience," refused to be called "Good," should appear in Florida to-day, or other states, Syrian clad, and engage as he did in Palestine in psychic healing, mental healing and absent healing (sometimes failing to cure, see Mark vi:5), he would be arrested, indicted, convicted and imprisoned.

There's a case somewhat similar to the above recorded in the third chapter of Acts of the Apostles, where Peter in healing the lame man, "fastened his eyes upon him." That was psychic treatment. And then Peter took him by "the right hand" (the right hand is positive) and lifting him up he leaped and walked." Paul heard "voices" speaking out from the unseen. He fell into a trance. He healed the sick and upon one occasion said, "Wherefore I put them in remembrance by the putting on of my hands." For this and for his moral independence he was pronounced by the "court" of his time, "a pestilent fellow," "a disturber of the peace," and accordingly he was arrested, arraigned, indicted, persecuted, imprisoned. And from the fullness of his soul he wrote thus to the Corinthians: "In journeyings often, in perils of waters, in perils of robbers, by mine own countrymen, in perils in the city, in perils among false brethren. Five times received I forty stripes save one; once was I stoned; thrice was I beaten with rods." In Philippi Paul was whipped by the orthodox of Jews, "thrust into the inner prison and his feet made fast in stocks." He further wrote, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair, persecuted but not forsaken, cast down, but not destroyed."

It is said that history repeats itself; and the above is a fair illustration of the history of reformers in the agone times from Socrates to Paul, from Paul to Hypatia and from Alexandrian Hypatia to the talented Helen Wilmans Post recently "sentenced" in Florida for advertising and practicing psychic or mental treatment and "long distance treatments." The judge in putting a rope around her neck, figuratively speaking, found, or will find the other end fastened to his own neck in duo time. Her case was promptly appealed to a higher court. This was well.

A portion of our firm wished to appeal our case to the Appellate Court. If done the decision would no doubt have been reversed; but I strenuously opposed the appeal. I did not want the thought in my mind—did not want the suspense—the worry. I do not fancy lawyers, lawsuits, politics-appointed jurists, fightings nor wars of any kind. "Agree with thine adversary quickly," said the Nazarene, in that great sermon on the mount.

Though a jury of ordinary plodding farmers sitting on a law-case involving the occult, of the psychic merits of which

(Continued on seventh page.)

PILES CURED

ON APPROVAL

Don't Neglect Piles—They Lead to the Deadly Cancer. My New Three-fold Absorption Treatment Promptly Relieves Even Most Malignant Cases.

I want to send every sufferer from piles, ulcer, fissure, prolapse, tumors, constipation, or other rectal weakness, my New Three-fold Absorption Cure and my New Book, in colors, about rectal troubles. (All in plain wrapper.) If you are satisfied with the benefit from my treatment, send me One Dollar. If not send nothing. You decide.

My treatment cures by absorbing the growths and healing the membrane. It is bringing cures where everything else has failed. It has cured cases of 30 and 40 years standing. That is why I can afford to send it on approval.



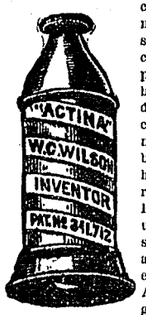
O. W. VAN VLECK, M. D. LL.D. Ex-President Medical University of Ohio, Ex-Surgeon, U. S. Navy.

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By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. 14 929 Walnut Street, Kansas City, Mo.



$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1143, Detroit, Mich.

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INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

ASPHODEL BLOOMS,

AMD

Other Offerings,

BY

EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for recitations.

The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

The Mecca says: "Psychic Poems."

That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

Will Carlton: "I have read with great interest:"

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

Price $1.00. For sale by

HUDSON TUTTLE,
Berlin Heights, Ohio.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

MISSIONARIES' NOTICE.—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

ANNOUNCEMENT—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Mrs. Alla Thurman writes from Las Vegas, N. M.: "I have been here three months with good success, giving several lectures in private homes. This would be a splendid town for some good lecturer and test medium to locate and start a society. Plenty of followers, but no leader. To get along in a Catholic country, means not to antagonize them, but to unify the forces wherever the opportunity presents itself. Then they will be your friends. I've learned long ago that love is the fulfillment of the law, and the only thing that will overcome opposition. I have made many true friends and converts here among the Spanish people, who are devout Catholics, and some advised with their priests concerning their visits with me."

At the rooms of the Light and Shadow club, Milan, Italy, a musical opera, which purports to have been dictated by spirits, was produced a few days ago. The two sons of the Italian Senator, Bordonaro, who are totally ignorant of music and composition, were used as mediums to obtain both the music and the libretto from the spirit world. A long time and many seances were required to write the opera, as note after note and word after word was dictated to the mediums by supposedly departed musicians in the presence of a committee of Spiritualists and scientists of Palermo. The title of the opera was "Il Travolti," which means "thrown over," and its execution was placed in the hands of a quartet of opera singers, accompanied by a professor at the piano. The music, however, is not very attractive, its principal feature being melancholy, recalling here and there some of the compositions of Wagner and the other dead musicians in the midst of a monotonous succession of cadences, which produce a general feeling of lassitude. A large and select audience attended the extraordinary performance.—The Inter Ocean.

Sign your name and address to your items, or they are liable to be thrown into the waste basket. Here is one from Dana, Ill., without any signature: "Mrs. Pemberton, of Bloomington, Ill., has been here a week during which time she held public circles in a dozen or more homes and gave many private seances during her stay. Mrs. Pemberton is a fine trumpet medium and the results were such that all were well pleased and many who had never had an opportunity to witness such phenomena and were skeptical as to spirit communications, were fully convinced thereof. Mrs. Pemberton will move to Peoria in a few weeks.

An extraordinary case of sleep walking is reported of a young servant girl. She went to bed the other night in her employer's house at Roughton, Sussex, England. When she woke up she found herself on Mousehold Heath, Norwich, eighteen miles away. On a former occasion she took another night walk in her sleep, waking up to find herself fully dressed in Cromer, several miles away from where she had gone to sleep.—New York Herald.

L. J. Baker writes from Sawtelle, Cal.: "The Church of the New Era, under the management of its pastor, Mrs. Florence White of Boston, Mass., celebrated the 56th anniversary of Modern Spiritualism in a way commensurate with that sublime event. In the afternoon that peerless champion of human liberty, Rev. W. C. Bowman, of Los Angeles delighted a large and appreciative audience at the hall by his forensic eloquence and many telling hits and witty sayings. Many other speakers and mediums of note were present and assisted by speaking and giving platform tests to the delight of all present. In the evening was had La Fiesta de los Flores in all that the name implies, with a speech from Dr. Daniel Hull, of Los Angeles, followed by recitations, refreshments, music and a dance. Thus ended the celebration, the memorable day and the 56th anniversary of Modern Spiritualism, in this beautiful city by the sea."

Mrs. L. Robinson writes: "Anniversary exercises were hed in the Second Spiritual Church of Baltimore, Md., March 27. The lecturer of the evening was Mrs. Marie Crail, widely known as a sincere Spiritualist and reliable medium. Her discourse was listened to and appreciated by an intelligent audience.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imitations of birds, etc.

She made many pointed remarks of great truth one of which the writer remembers was as follows: 'One can never become a true Spiritualist until one is intellectually fitted to receive it, therefore we do not seek to proselyte.' We also enjoyed the readings and recitations of Mrs. M. Garelle-Rouseana, well-known to the public as a teacher of elocution and oratory. In her own inimitable way she recited her own compositions, and also the 'Angel Buglers,' from the Progressive Lyceum. Mrs. Crail invited to the rostrum an old friend and Spiritualist, Mr. Charles Stargler, who made a few appropriate remarks on Modern Spiritualism. Mrs. Ida Burger and Mrs. Carrie Parkhurst gave convincing spiritual communications, which were appreciated. An enjoyable repast was in evidence at the close, and all went away satisfied and happy."

A spiritual seance was given at Las Vegas, New Mexico, on the evening of March 30, at the New Optic hotel by Mrs. Alla Thurman. The occasion was the 56th anniversary of Modern Spiritualism. About forty were present and as many more were turned away for lack of room. Mrs. Thurman spoke for an hour and a half on subjects appertaining to Spiritualism suggested to her by the audience. The line of her thought was that Spiritualism does not contradict any creed, but that it lies behind all creeds. The three topics especially discussed by her were: 'Do We Know One Another on the Other Side?' 'Are Our Friends Around Us and Do They Communicate with us?' 'What is the Value of Spiritualism?' After the lecture Mrs. Thurman gave clairvoyant tests.

E. C. Waldren writes from Chesaning, Mich.: "The Spiritual Society of Chesaning, Mich., held an anniversary meeting at their hall on the 31st of March, it being the 56th anniversary of Modern Spiritualism. We had a splendid time. Mr. H. J. Hopkins read an article from the Banner of Light which was appreciated by all. We also had a warm sugar social and refreshments served, and an experience meeting all in the same evening. We expected to have Mrs. La Grange, of Detroit, with us, but she could not get here on account of the washouts on the Michigan Central railroad, which were numerous on every railroad in the state. We are to have her on the 21st and 22nd of April, and invite every one to come and help us enjoy the love feast which we are sure to have."

Mrs. Asa Talcott says: "You can't find two Spiritualists that think alike; every soul agrees with itself. This is mental independence. When the angel world touched the button, and opened to you those broad avenues, it freed your mind. God's mysteries are mysteries no longer when you have learned the A B C of Spiritualism. And, as we stand here to day, reaching out over the natural life, each drinking in what comes to him we appreciate the significance of this anniversary. You understand that you, and each of you, is part and parcel of the Master Mind. We do not hold nor adhere to a personal God, but it is a principle pervading everything living, or inanimate, even the stones or flowers—the divine is there!"

Theodore Franck writes from Louisville, Ky.: "On Sunday evening April 3, a large attendance was present at the meeting held at the Church of Spirit Communion. 'Some Reasons Why' was the topic chosen by Mrs. Annie Throndsen for this service. Considerable interest was aroused by her brilliant ideas, and her tests were extremely remarkable."

F. P. Lint writes from Atchison, Kansas: "On Sunday, April 3, Mrs. Etta S. Bledsoe and Mrs. Inez Wagner from Topeka, Kans., were here and organized a society with twenty-three charter members. The following officers were elected: F. P. Lint, president; Mrs. Anna C. Jones, vice-president; C. H. Burrows, secretary; Mr. J. J. Leapson, treasurer. Mrs. Bledsoe's speaking was enjoyed very much by all parties present, and the two trumpet seances held by Mrs. Wagner were attended well and gave perfect satisfaction. We feel here that there is no better trumpet medium in this part of the country than Mrs. Wagner. Her seances are certainly fine and her test work is unusually fine. To societies or any parties interested, we can certainly recommend Mrs. Bledsoe and Mrs. Wagner as being honest and capable in their line of work, and they are mediums whom you will not need to apologize for in any way."

Superstition sometimes runs runs wild, as set forth by the Chicago Chronicle: "The power of the evil eye persists after death in the case of Mike, former pet cat of the Auditorium hotel, now a stuffed feline, according to Mrs. Everett McAllister of Elgin, Ill., who attended the grand opera frequently the last two weeks and met with misfortunes on account of Mike. Mrs. McAllister stopped at the Auditorium on each trip to Chicago. Each time she entered the hotel the first object her eye encountered was stuffed Mike, eyeing her from his perch on the balustrade. The first night after seeing Mike she lost her purse, the second she lost her boa, both at the grand opera. The third time she lost her keys, and the fourth she collided with an automobile in Wabash avenue. 'I am not a superstitious woman,' she complained to Clerk Shaffer. 'I don't believe in omens or in Christian Science or Mormonism, but just the same that dead cat of yours is too much for me. She has the glassy eye and she has me on the run. I never experienced so much misfortune strung together. I didn't mind the purse nor the boa nor the keys, but when I got bumped by the automobile I made up my mind that cat was my hoodoo.'"

Dr. Beverly writes: "The Spiritual Science Society is having a boom, and many are becoming convinced of the power of the spirit to heal and help. Walter DeVoe conducts a Question Class along philosophical lines that is intensely interesting. We shall hold all-day meetings during April, beginning at 2:30 p. m., and continuing till 10 p. m., with only a few moments for lunch, which is served in the dining-room above. Twenty mediums attended our last services so that plenty of talent is always on hand to demonstrate the wonderful truths that we present in so pleasing a manner to the inquiring public. Remember, at our next monthly party, Saturday evening, April 23, free readings will be given before the dance to all who buy a ticket of admission, which is only 25 cents. We shall also have a fine musical program to end with a Ghost Dance, which will be conducted by Prof. Ellis. Eight couples will be attired as ghosts and drilled in movements that will astonish and delight all. They will lead the grand march in which all will take part; then all who wish will dance till satisfied. These novel parties are attracting many to investigate and enjoy the benefit of social and psychic experiences."

The Des Moines Register says: "Louis H. Mott, the Montana wife murderer, did not keep his promise. Spiritualists, Theosophists and the other reincarnated 'ists' must be seriously disappointed. Mott was hanged a week ago in Missoula. He knew this was inevitable, yet he sent word to Representative Dixon that he would meet him in Washington at 10 o'clock Sunday evening, sixty hours after the execution. A dispatch from Washington states that Mr. Dixon sat in his apartments, waiting, until long after 10 o'clock, but no Mott appeared. 'He will be welcome if he comes,' said Dixon, at 9:58. 'Before whisky wrecked him, Mott was a mighty fine fellow. When retiring time came and Mott had not arrived, Representative Dixon retired, leaving word that he was to be called the moment Mott arrived, but he slept peacefully all the night. Mott failed to put in an appearance. And yet there were doubtless some who expected the executed man to keep his word. He was a former Iowan and Iowans are usually so punctual and painstaking. But the odds were heavy against Mott."

W. H. Leidigh, of Villa Ridge, writes: "The Truth Seekers' Association celebrated the 56th anniversary of Modern Spiritualism on Easter Sunday, at our hall by our annual basket dinner and lyceum exercises. We had a nice time. The hall was covered with flags and flowers, and a nest of colored eggs that were distributed to the little ones, and the crowd was amused with recitations, etc. Dr. D. D. Clark, the noted psychic teacher of New Orleans, gave two lectures—first of Spiritualism; second on Magnetism. We are very sorry for the brother and fellow-worker. He lost his help-mate, she falling asleep in the spirit at Jackson, Tenn., March 4, and placed in her mausoleum at The Mounds, Ill. It was her request to be placed above the ground. She was a great worker in the fields of advanced thought, psychic science and the Spiritual philosophy. She was the founder of the Psychometric College of New Orleans, La., pastor of the First Spiritual Temple, and author of Psychic Revelations, missionary for the Southern Spiritual Association (appointed by the late Rev. Samuel Watson), and ordained minister of Spiritualism."

Frank Anlauf writes from Oklahoma City: "The First Spiritualist Society of our city celebrated the 56th anniversary of Modern Spiritualism very fittingly, April 3. Our hall had been very nicely decorated for this memorable event and no effort had been spared by our lady co-workers to make the hall inviting and comfortable. The program presented consisted of addresses by our president, C. C. Henderson; vice-president, Mrs. H. Hammon and also Dr. J. H. Randall, of Chicago, who is at present a guest of our city, in an acceptable and pleasing manner, interspersed with songs by the audience and quartette, and some beautiful solos by our gifted baritone, Treasurer G. W. Anderson, as well as recitations. Everybody seemed to be very much pleased and will this, our first effort at entertaining long be remembered by all. Mr. and Mrs. H. P. Harvey, of Maquoketa, Iowa have come among us and made arrangements to make this beautiful city their future home. The sister is a splendid psychic and trance speaker, a noble hearted lady, well known to many readers of this paper, while her husband occupies the honored position of mayor of the above-named place. Having just taken possession of their new home, Sister Harvey could not be present at our celebration, but hopes to make up for it at future occasions. Our society has had regular services every Sunday evening since its organization in January, but has been somewhat hindered in its good work for lack of sufficient means to engage reliable mediums and lecturers. The members, however, hope to overcome this by a good steady pull by every one of them and all together."

The Teleharmonic Company of Baltimore, Md., has been formed for the purpose of furnishing music in households. The houses will be wired the same as for electric light, and whenever a subscriber wishes to hear a certain piece of music he pushes a button and listens. Households can be filled with stirring music in the morning to arouse the occupants to begin their day's work or at night to lull them into peaceful slumbers. It is only a question of time, it is declared, when this service will be furnished commercially, just as gas, electric light, water and telephone service is now supplied. The invention is a machine for producing every primary vibration known to the human ear. These range from the minimum vibrations that can be heard sixteen a second to the maximum of 8,000 vibrations a second.

"August Recht writes: "The Society of Spiritual Truth, Crosby Hall, Brooklyn, N. Y., observed the 56th anniversary of Modern Spiritualism, April 3, with appropriate services, Dr. Wyman lectured, his subject being Modern Spiritualism. We were pleasantly surprised to find in the audience, Mrs. Wilkins, who arrived recently from Boston. Mr. Rasmussen asked her to assist, which she kindly did, and in such a manner as to leave no doubt as to the wonderful power of her intelligent little guide. She next gave several inspirational songs while under control. She was well appreciated. We hope that she will make her home permanently in Brooklyn."

Query? Are the Carnegie libraries throughout the country to be made sectarian? Some "Secular League" people of Washington proposed to present a lot of books to the city library which was built by Mr. Carnegie, and the offer was accepted. When it was found that the books were the works of Ingersoll, Paine, and Voltaire the library authorities hemmed and hawed, and the books are not yet upon the shelves of the library, and are not likely to be.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Somebody sends an article from 615 Massachusetts avenue, Cambridge, Mass., but does not sign his name.

J. E. Bowen writes from Detroit, Mich.: "The First Church of the Soul, 46 Grand River avenue, held memorial services on Easter evening at 7:45. A good program, large and attentive audience, chair draped in memory of Mr. Doyle, of Lansing, Mich., a pioneer Spiritualist who built for himself a living monument by purchasing a beautiful home for mediums and endowing it with a large sum for running purposes in Lansing. He passed into higher life February last. Several mediums and clairvoyants assisted in the services. Our pastor, Mrs. Laura L. Crawford, is a psychic of no small ability. Her tests are clear and convincing."

A horrible dream foretold to Mrs. William Sprevin, wife of William Sprevin, living at 218 Superior street, Detroit, Mich., a passenger brakeman on the Detroit division of the Lake Shore railway, that she would receive some shocking news. A few hours after Mrs. Sprevin arose next morning a messenger knocked at the door and handed her a telegram. With trembling hands she tore open the yellow envelope, and read: "William Sprevin seriously injured. Removed to St. Vincent's hospital in Toledo." "Oh! I knew it!" she cried, and sank sobbing on a sofa. This sudden outburst awoke a little 2-year-old baby boy, and he started to cry. Mrs. Sprevin carried the baby into the home of his grandparents, who live in the front part of the cottage, and took the next train to Toledo. Sprevin had passed away a few minutes before his wife arrived. "I feared something was going to happen," said Mrs. Sprevin. "I had such a strange dream. I could not sleep, and I spent the long hours crying. First I was in a church and all the people were looking at me, then again I was working in a factory. This all seemed so queer to me, and all of a sudden I woke up."—Chicago Inter Ocean.

F. E. Donaldson writes: "The Light of Truth Church, holding services at Thurman Club Hall, corner Cottage Grove avenue and 47th street, Mrs. M. A. Burland, pastor, held anniversary service last Sunday evening. Through the energy of Mrs. Field, the hall was tastefully decorated with American flags and flowers, which was a sermon in themselves. A control of the pastor gave a discourse from subject suggested by the audience, after which followed an interesting prophetical talk by Dr. J. McWilliams, in his usual edifying way. Vocal selections and recitations were then given, after which Violet (Mrs. Burland's Indian control) gave a number of messages which brought encouragement and love from our risen ones. A number who had remained in the hall from the conference meeting in the afternoon to attend the evening services, were treated to musical descriptions by the pastor under control of Dr. Miller and others. Spiritualists, in whom has been created a hungering after food conducive to the growth of the divine in man, finds much that enlightens, and builds up, in the lectures given by the controls of Mrs. Burland. The audience is gradually increasing, and the desire of our members, that a congregation in keeping with the nature of the talent displayed by the pastor and controls, will soon be realized."

Cora Fuller Williams writes from Vicksburg, Mich.: "The faithful who have kept the camp-fire burning through the long, cold winter months, arranged an anniversary meeting for April 3, which was fairly well attended, and a pleasant day was enjoyed by all. The morning session opened with music, followed by short speeches. Then all were invited to partake of a bountiful Easter dinner prepared by the ladies of the society. At 2:30 the meeting was called to order by President Baker, and after a selection of music, Dr. Alvarado was called upon for an inspirational poem, to which he most graciously responded. Mrs. Dorothy Newton of Kalamazoo, then addressed the meeting in one of her best efforts, presented in well chosen language. Mr. and Mrs. Frank Darling cheerfully responded to the call for music and several songs were rendered by them in a pleasing manner. The inspirational poems by Dr. Alvarado lifted our minds above selfishness and led us to thoughts of a truer and better living for humanity. The friends again partook of a feast for the physical man, which closed the 56th anniversary of Modern Spirntualism."

J. H. Clark, of Spokane, Wash., writes: "The 56th anniversary of Modern Spiritualism was duly celebrated by the First Society of Spokane, Wash., March 31, in the Ehlie Hall. Meals were served at noon and evening. Circles and test meetings were the order of the afternoon. We all went to the Unitarian church for the evening meeting, the hall being too small to suit the people. A fine program was given. Mrs. Flora Heckman gave a fine lecture. She has closed her engagement with our society and returned to Tacoma. She has made only friends since she came among us, and we recommend her to all societies wishing a true, honest spiritual worker. Mrs. E. B. Layson, of Medical Lake, not being able to be with us, sent her best wishes with $5, for which the society is truly thankful."

The superstition that the ghosts of the poor unfortunates, who meet violent deaths, return to haunt the scenes of the untimely demise, is playing no small part at present in the fluctuation of the firemen market in the Michigan City Electric Company's power-house. Since the tragic death of Timothy Nolan, the engineer who was accidentally shocked to death on the night of March 6, at the electric plant, no less than three firemen have abandoned their positions in the power house because of "seeing things at night," says the News. The trouble began a few nights after Nolan's death. Fireman Lee Repp, who though familiar for many years with the multitude of superstitions common among sailors, having for several seasons been connected with various vessels as a stoker, had never before placed any credence in any of the weird beliefs, was the first to fall prey to what is believed to be the ghost of Engineer Nolan. Repp says that the third night after Nolan's death and while he was passing through the electric light plant he accidentally touched a live wire that shocked him severely. He claims that when he recovered from the shock he saw the ghost of the dead engineer directly in front of him. The sight unnerved him and he turned away quickly to relieve himself of that awful creepy feeling that stole over him and seemed to make the blood run cold in his veins. But as he whirled about the apparition changed position and for the remainder of the night the awful specter was at his elbow. Do what he would he could not free himself of it and before morning Repp was on the verge of mental collapse and on the following day he severed his connection with the electric company. Since that time three other firemen have seen the blood-curdling apparition that stampeded Repp and as a result the stoker position has been twice more vacated. At present Motorman John Plaskett, who claims to be familiar with the antics of ghosts and who says that specters have no terror for him, has been feeding the furnaces of the big plant and whether or not he will fall a victim of the ghost-seeing habit remains to be seen.—La Porte, (Ind.) Herald.

E. J. Schellhous writes from Kansas City, Mo.: "In my negligence I omitted the name of the medium to whom I refer in my communication published in The Progressive Thinker of April 9. As inquiries have been made to me, will you kindly notice the omission? The medium's name is W. W. Aber, of Kansas City, Mo."

E. E. Carpenter, president of the M. S. S. A., writes as follows from Detroit, Mich.: "The writer would ask you to publish the following in behalf of the Michigan State Spiritualists Association, correcting a report which has been extended quite recently, referring to the collection of money for the Mediums' Home, at Lansing, Mich. It has been reported that E. W. Sprague, the National Missionary, is receiving forty per cent of the money collected toward the Mediums' Home, for his services while in our state. I want to say that Mr. Sprague has never received one penny of the donations collected for our Mediums' Home; in fact he is not receiving the charter fee for organizing societies. Mr. and Mrs. Sprague have done much to advance the interests of the state association, and the cause which they represent, without receiving one dollar from our association in the way of any percentage of money collected, and I would add for the benefit of those who feel it convenient to assist the state association at this time financially, it would be greatly appreciated by the same, as we have had considerable extra expenses owing to the severe winter at our home, and we are in need of funds. I thank all in advance for any assistance which they can furnish. Kindly send all donations to Miss Rena Chapman, state secretary, Marcellus, Mich."

Mrs. Isa A. Cross writes: "Dr. J. M. Peebles, the veteran Spiritualist worker, will lecture for the Hyde Park Occult Society on Sunday evening, April 17. Subject, 'The Wonders and Lessons of Travel.' Spiritualists all know they will hear something good, so come and let us give him a good welcome and God-speed as he passes through on his way home to Battle Creek from California. Services at No. 323 East Fifty-fifth street, at 7:45."

R. C. Baird, secretary, writes from Elyria, Ohio, calling the special attention of Ohio Spiritualists to the following: "The time for our convention at Columbus is drawing near, and it is hoped that all societies working under state charters will remit per capita tax (which amounts to 25 cents per member for each society) as soon as possible. Individual membership costs but one dollar a year, and all friends are urged to become members. Do not wait for a personal appeal from your secretary, and then deluge him with business at the last day, as the coming convention is to be a 'rouser,' and a great amount of important work must be done from now till May 27. A full program will appear through these columns later."

Mrs. Lily LeSieur writes as follows about the Band of Harmony Dollar-experience-party, held April 7, at Masonic Temple hall, room 512: "We had an unusually large gathering, and several out of town visitors, among whom were Moses and Mattie Hull, Mrs. Clara Stewart, of Morris Pratt Institute, and Mr. Erwood of La Crosse, Wis. We appreciated their kind words of greeting. Our members and many friends were generous with their dollars; some of them had a struggle to find a way to earn them; others were given their dollars. Only one more meeting this season at our hall; that will take place on the 21st of April, which is the occasion of our pastor's birthday (Mrs. Richmond). We wish to make this meeting one to be long remembered, as we must bear in mind we shall not have her with us always. Any one wishing to bring a dollar that missed our party yesterday can have the pleasure to do so. Moses Hull congratulated us that we had been able to retain our pastor for nearly thirty years in Chicago. Baby Boyd was christened and also given his name poem. Receipts of the evening were over sixty-five dollars."

Mrs. L. R. Robinson writes from Baltimore, Md.: "The Progressive Thinker is worth many times the subscription price, and every reader should feel in duty bound to place it in the hands of their friends."

Mrs. Alice Baker writes from Dallas, Texas: "Sunday, April 3, the Truth Seekers' Society of Dallas, Texas, held anniversary services. Our hall was beautifully decorated. All honor to our worthy secretary, Mrs. G. W. Quinn and daughter. Our musical program was fine, giving a helpful inspiration to the speaker and medium, the writer and son, Master Milton Baker. The audience was all that could be desired. At the close we felt to say, Success, the angels are rejoicing. The evening of March 11, we were completely surprised by a goodly number of our society and friends coming in upon us—they said to do us, which they effectually did; but we would joyfully stand another thing like it. These social gatherings are an inspiration and encouragement to a speaker and medium. We are open for engagements for mid-week meetings, and to officiate at funerals. Address me at No. 213 Bryan street, Dallas, Texas."

A letter from Detroit says: "The anniversary did not pass without fitting observance in this city. The first grand meeting was held on the 27th, at the hall of the Spiritual Workers, 333 Michigan avenue, and a fine program arranged for the afternoon and evening, with decorations, music and rejoicing. Mrs. Mary Jenkins of Windsor, has been pastor of this society most of the past winter. She and Mr. Jenkins are ever present on all occasions to help along in every way. They hold free developing circles at their home in Windsor every Monday evening, which are often very largely attended and always interesting and instructive. The Church of the Soul held fine anniversary services last Sunday to a crowded hall. The Brotherhood of Light celebrated Es Day, on March 31, by reading the spiritual record of this event as given in Oahspe, with remarks and experiences, closing with music and a fruit collation. The Church of the New Thought held special Easter services, with a floral-two-baby baptism, before a very large audience. The Brockways have given up their home on Columbia street. Their work the past winter here has proven a real revival in Spiritualism through remarkable psychic tests and readings."

Frank T. Ripley, speaker and message medium, is serving the First Society at Kokomo, Ind., for April. He can be engaged for the Sundays of May and June on liberal terms. Mr. Ripley's permanent address is Tipton, Ind., P. O. Box 326. He seems to be giving excellent satisfaction with his lectures and tests.

Nellie S. Baade writes from New Orleans, La.: "The anniversary of Modern Spiritualism was celebrated in the city to the satisfaction of all concerned. Remarks by the president, vice-president and secretary were well received. Recitations by Louise Muller and Mabel Henry added much to the occasion, with special music and a hall so finely decorated—simply a thing of beauty and a joy forever. We gave the regular address of the evening and followed with spiritual messages, which brought much pleasure to the recipients. We shall complete our present engagement with this society June 1, after which we shall be free to engage with other societies in need of our services; also at camps, funerals or weddings. Address me at 634 South street, New Orleans, La."

Virginie Barrett writes: "I wish to say to the friends and those desiring my services that all mail will reach me if addressed to 835 Broadway, Indianapolis, Ind. I woud like to hear from some good test mediums for missionary work."

Copies of a remarkable will left by Col. C. M. Strader, U. S. A., retired, who died at St. Joseph's hospital in Philadelphia, have been received by several prominent business men of Louisville, Ky., friends of the dead man. Col. Strader, after directing that all his debts be paid, requests that his body be cremated at Philadelphia, and the ashes taken to Louisville, his birthplace, there to be scattered on the waters of the Ohio river. "If after this process," reads the will, "the angel Gabriel, for whom I have all due respect, can with trumpet arouse me from the dead, he is a 'darling,' and I will take off my shadowy hat to him. I will pass away believing in no other deity than that which is specified by Pope as being 'the first great cause—least understood, believing that my first duty is to my fellow man and that he who lives this life in justice to his people and follows the precepts of Him who said, 'Love thy neighbor as thyself' has nothing to fear from the hereafter—no matter what it is. With best wishes to you all and 'drink hearty.'"

The Spiritualists of Sawtelle, Cal., most cordialy endorse the ministrations of Mrs. Florence White, who has been employed there for some time as a platform test medium and speaker.

Alice B. Stockham, 70 Dearborn street, Chicago, writes: "Vrilia Hights, Summer School of Metaphysics, will hold its seventh annual session, beginning June 19, and continuing until the middle of September. Vrilia is delightfully and permanently located at Williams Bay, Wis. The old woods on Lake Geneva were beloved by the Indians, and here while one enjoys peace and rest, he also, through association, meditation and teaching, realizes the Oneness of All Life and becomes conscious of spiritual powers. The freedom from care, and the simple life close to the very heart of Nature, contribute to the joy and knowledge of the Divine in man—a veritable recreation. A summer, or even a few days, at Vrilia develops health of body, strength and power of mind and spiritual consciousness. Address me for circulars and particulars."

Mrs. Mattie E. Hull lectured last Sunday for Mr. Coates' society. Her lectures are always excellent.

Mrs. F. D. McCormick, of Billings, Mont., wants mediums and lecturers to address her with a view of visiting that section of country.

Spiritualists generally, take notice. Claude Whiteside writes from 720 Ga. avenue, Chattanooga, Tenn.: "I see from a late number of The Progressive Thinker that Dr. Schlessinger is asking the rich for donations to build a temple at Chattanooga. He is not building a temple, and I don't think he intends to. He is giving them hot air. He is putting his money in real estate, and has some three or four houses he receives rent from, $60 to $65 a month; that is the kind of temple he wants the Spiritualists to build for him. I wish the editor to write to P. R. Albert and he will give the public all the information they want about the Schlesinger temple in Chattanooga."

John W. Ring writes from Galveston, Texas: "We had a most delightful time at our anniversary celebration, three days and nights, and a full crowd for each service. Dr. J. M. Temple, who is now located in Houston for one month, Mrs. Isa Wilson Kayner who continues to do most satisfactory work as State Missionary and our devoted worker and sweet singer, Mrs. Laura B. Payne, were with us. The first night, Thursday, March 31, we had regular anniversary services and appropriate tableaux, 'Where Have the Souls of the Beautiful Gone,' and 'Close of Day.' The next night we continued our bazaar and had a farce, 'Freezing a Mother-in-Law,' as we did also Saturday night. Many friends from a distance kindly sent articles for our bazaar and we most heartily appreciate the thoughtful assistance. April 3, we had our annual memorial service when we decorated chairs in memory of the loved ones gone higher. The service was well attended and declared to be one of the most comforting and truly beautiful services we have had for some time. So Spiritualism fills our life with useful activity and we scarce have time to tell of what is being done for each week affords more and more to be done. We are now planning for a nelaborate observance of May Day, and I am sending the program to the various lyceums through The Progressive Lyceum, which by the way, is gradually increasing in support. Mrs. Laura B. Payne is now located in Beaumont, where they have just organized a society, and certainly showed good judgment to secure the services of so capable and devoted a worker to go forward with their plans. May success attend them as I hope it may all earnest workers."

(Continued on page 8.)

IMPORTANT.

To the Spiritualists of Wisconsin.

For the last time before our Wisconsin State Spiritualist Convention convenes in Whitewater, I wish to call your attention to the necessity of attending that convention, and participating in the work to be done there. At no time in the history of Spiritualism in this or in any other state has there been greater need of hearty co-operation among all Spiritualists who are striving to advance the cause they profess to love. The advancement we make is an infallible indicator of the degree of interest we take in the movement as a whole.

We, as individuals, should remember that if we are at all interested in the cause of Spiritualism, and humanity, our interest cannot be wholly local, and that we must seek to aid our own locality, by assisting in the work at large, and this you, or we, cannot do as well anywhere, as by attending the conventions of our respective state associations. These are not the conventions of one man, nor yet of one woman, but of all as its deliberations are for the good of all. For this reason we should make an effort to attend.

Whitewater is a beautiful place, an educational center, prominent in which is our own Morris Pratt Institute, an institution which is unique from the fact that is is practically the only one of the kind in the world, and which you will enjoy visiting. The convention will be held in the beautiful hall of the Institute.

Aside from the business features, a fine program has been prepared, which will not fail to edify all comers. Prof. W. F. Peck, of St. Louis, Rev. A. J. Weaver, Cora L. V. Richmond, Rev. Moses Hull, Mrs. Mattie Hull, Mrs. Frances D. Wheeler and others will be in attendance and take part in the exercises every evening and Thursday afternoon. These meetings will be brimful of good things. Come out and show your loyalty to the cause.

If you have not received personal notices of the convention, send for circular.

We will have a fine musical program prepared under the direction of Mrs. Sanford. A reception to visitors and delegates Monday evening, at the Pratt Institute; lectures; oratory in its highest form; messages from your loved ones; royal good fellowship—what more can be asked?

Remember the dates—April 18, 19, 20 and 21, 1904. WILL J. ERWOOD,
Secretary W. S. S. A.
1334 Pine street, La Crosse, Wis.

Note:—I wish to say to my many correspondents that your letters and communications will be answered shortly. For the past five weeks I have been so thoroughly under the control of the "grip" that I have been unable to attend to all my work. Be patient a little longer and you will receive the responses that are your due.—W. J. E.

Notice to Societies.

To those societies and camp-meeting associations requiring such services as I can render, I would say, I have the month of July and the latter part of August open for engagements, and would be pleased to submit terms. Would also consider proposals for a portion of the coming fall and winter dates. Would much like to hear from the western states as I contemplate a trip in that direction.

WILL J. ERWOOD.
1334 Pine street, La Crosse, Wis.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Benjamin Fanning, from her home in Clarksfield, Ohio, in the 75th year of her age. A life-long Spiritualist, she departed with sweet assurance that she would meet those gone before. The funeral was held on March 30, Hudson Tuttle officiating.

* * *

Passed to the higher life, from her home in Muncie, Ind., Mrs. Cora Baker, aged 22 years. Funeral services conducted by Mrs. Emma M. Nutt-Moore, 321 East Jackson street.

John McClusky, of Ashland, Ohio, passed to the higher life, March 18, 1904. He was one of the veteran workers in Spiritualism and in the past made many converts to the cause. Funeral services were conducted by the writer. MRS. E. SCHAUSS.

Mrs. Susan C. Byer Hurlbert passed to spirit life, March 13, 1904. She was born May 4, 1846, at Haverstraw, N. Y. She came to Colorado in the year 1871. Her long residence in Denver has made her widely known. She is survived by her husband and son, Geo. Hurlbert, and the Rev. W. E. Mansfield, Evangelist of this society. Resolutions of condolence were extended to our worthy co-worker.

REV. D. C. BLINN.

Passed to spirit life, on April 3, Elizabeth C. Hart, of Oberlin, Ohio. Miss Hart had just passed the allotted three score ten, and has lived in the county all her life. Reared in the Disciple faith, she later affiliated with the M. E. church, but has since the passing of her father, a little over thirty years ago, been a convert to the teachings of Spiritualism, being a member of the Progressive Spiritualists Society of Elyria, at the time of transition. Burial took place on April 5th, writer officiating. Miss Hart was beloved by all who knew her for her kindly sympathies and other sterling qualities, and her presence in the material form will be felt by all her friends and acquaintances and is a direct loss to our society. She was ready and fully prepared to enter the new life and her influence and example will endure, and remain with us for some time. F. W. MARTIN.

My husband, J. H. Manning passed to spirit life, March 30, aged 80 years. His knowledge of spirit return and his high sense of honor in right living, carried him out into the spirit realm with that confidence that never wavered. Our loss is his great gain.

MARIE O. MANNING.

George H. Gleason passed to spirit life, April 25, 1903, aged 84 years. He was a firm advocate of spirit intercourse and enjoyed the ight it gave him. COR.

The world beautiful has a new acquisition in the passing out of Fannie L. Jones Root, who began her earthly experience, June 20, 1832, in Loraine, O., and her heavenly experience, March 23, 1904, at Lake Helen, Florida. Besides her husband, Capt. Henry Root, she leaves three daughters, Mrs. Fannie E. Meyers, of Lake Helen, Mrs. Esther L. Robinson, of Loraine, Ohio, and Mrs. Maude Bosworth. Peace conquered pain, and lo, the victory is hers. The services were conducted by the writer. CARRIE E. S. TWING.

David Felter passed to the higher life from his home at Warsaw, Ind., at the age of 63 years. Brother Felter was raised a Spiritualist, and often said he wanted no orthodox minister to officiate at his funeral, so his obsequies were under the auspices of the Spiritualists of Warsaw, and the oration was delivered by the writer.

HARRY J. MOORE.

March 30, 1904, Cynthia Adelia Streeter, a Spiritualist for fifty years, passed to the higher life from the home of her daughter, Mr

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Investigator: Q. How is it to be explained, if the manifestations are dependent on laws and conditions which must be observed, that they place at different seance rooms under diverse and opposite conditions?

It has been my experience that all male spirits materialize in "full dress." Is this characteristic?

What is the use of the so-called "battery," formed by a few persons sitting in the front seats surrounding the medium?

A. It may be accepted as fundamental that every form of manifestation depends on specific laws and conditions which must be observed. It is possible these may be unknowingly complied with, even when apparently disregarded. The genuine medium will not demand the same conditions as the fraudulent. The latter will allow only of such tests as will not prevent the simulation of the phenomena. In this manner the conditions under which manifestations are given at different seances may be antagonistic.

Spirits do not show themselves invariably in a "dress suit." Such a "suit" is the exception. A score of spirits have appeared at a seance, not one apparently arrayed in that manner.

The "battery," formed by a circle of friends has an important influence in assisting the manifestations. But in the fraud circle it has an entirely different purpose. It forms a protecting wall of defense to the so-called medium. It is formed by the most credulous, or assistants, selected by the "medium," who keep the too inquisitive at a distance and allow only those who can be trusted to approach. Before we generalize and draw conclusions, it is the first rule of Science to make sure of the facts. Be sure that the so-called facts, are facts and not misstatements. No two facts in the universe ever disagree, or in any way conflict. If there is confliction one or the other of the opposing oracles, is an error.

Medicis correspondent prides himself in the exactness of statement and observation, and yet he comes to the conclusion that all spirits materialize "in full dress, in which he probably stands alone of the thousands who have seen "materialization," in as many varied garbs as there were appearances. It may be a fact in his own experience, it is not in that of others. Hence his conclusion is not true.

D.B., Nebraska: Q. What of Col. H. S. Olcott and his connection with the Theosophical Society.

A. Col. Olcott came into public notice by his reports of the Eddys, being sent by the New York Graphic to investigate the remarkable manifestations said to be taking place at their seances. His report was of the most bizarre and flashy character and as unreliable as a fairy tale.

He there met the notorious Blavatsky, and forgot his family of a wife and children in the "karma" of that wily tartar. The pair went to New York, where with other congenial souls the Theosophical Society was started, to conserve the divine wisdom of the Hindu fakirs, and instruct western civilization in its mysteries.

One of the most active assistants was Mr. Judge, who was a willing tool.

The character of this man may be known by the following incident. I attended a meeting of the Anthropological Society in New York City, at which he was announced to speak on Theosophy. In his lecture he said that at the founding of the society, they had, some dozen in all, met to discuss the adoption of a constitution. While they were conversing there appeared in their midst a Hindoo dressed in a light blue garment. He placed a roll of paper on the table, and disappeared as mysteriously as he came. They examined the roll, and found it to be the constitution, which, brought by a mahatma, they of course at once adopted. That evening, in conversation with a friend I related this part of the lecture. With a laugh he replied, "I was one of the original founders of the society, although I soon saw that it had nothing for me. I attended the meeting at which the constitution was adopted, and there was some heated discussion, but no Hindu, or mahatma. That part is a dream."

Judge became president of the American branch, after Blavatsky had taken Olcott to India, a very good clearance for his deserted wife and family.

There they founded another society, and were flourishing on the good rupees their dupes dropped into their treasury. The coming and going of "mahatmas" was of daily occurrence, and a post-office was established, and these spirit-slaves brought letters even from Thibet, the last place in the world to look for heavenly things. The wonder was heralded, and Theosophy boasted of its wonder-works. The Psychical Research society became interested and sent Dr. Hodgson to India, to learn the truth. Blavatsky had blundered in allowing her servants to know too much, and not paying them well. Dr. Hodgson was allowed by the housekeeper to examine, and he found out the secret workings of the drawers or cabinet by which the bungling feat was performed, and reported in detail to his society. It was the death of the mahatmas. Not a letter thereafter was transmitted from Thibet, or anywhere else. Blavatsky smoked more, swore more, and at last went to join her "karma" in the beyond. Olcott is at the head of the Indian society, which, like the whole movement, exists largely on paper.

The character of these three leaders, Blavatsky, Olcott and Judge, have impressed the whole movement. It has been an attempt to rivive dead ideas, and force them on the world by the old method of the tricks of the wonder-worker. While extolling the sublime purity and morality of their system, they lead a life of selfish gratification, shameless dishonesty and neglect of duty.

A. M. Rich: Q. Is it true, as so often stated, that all laws of our government are founded on the Bible?

A. In the days of Puritan superstition many laws were enacted directly from the Bible, and the struggle of civilization has been to erase them from the statute book. There are precious few laws now that have their source in the Bible. The "Sunday laws," in some states are all that remain, and these are almost universally ignored. The law of the Old Testament, was an eye for an eye, a tooth for a tooth—vengeance through the law. The command of the New Testament is submission, charity, love. If a robber takes your coat, give him your cloak; if he strikes you on one cheek turn the other.

There is not a law of this country which is founded on a text of the Scriptures. The Mosaic Code was for the rule of a priesthood, and the most despicable tyranny as far from our government as night from day.

The laws of Rome, embodied and handed down in the Justinian Code, are the source of all laws. To this must be added the evolution of what is called common law which is really the growth of experience, coming up through the ages since the Anglo-Saxon race began its career.

When it is claimed that all laws are founded on the ten commandments, given to Moses oy God himself, it may be said in reply that these are not original with Moses. They were given, by singular coincidence in the same manner by another God, or God by another name to Zoroaster, the Persian law-giver, before Moses' time.

A government with its laws founded on the Bible would be an unbearable theocracy, the most despicable form of tyranny. Grant that the rulers have delegated power from God, their subjects become slaves without the right to think for themselves.

Anniversary at San Diego, Cal.

An all-day union meeting of the San Diego and National City societies was held at the Temple, Sunday, March 27, commemorating the 56th anniversary of Modern Spiritualism.

From 10 until 11 a. m., a fine program was rendered by children of the lyceum, after which the young people's society held the rostrum until the closing of the morning session. Tables were set in lyceum hall and a very enjoyable hour was spent in sampling the many good things provided for the occasion.

At 2 p. m. a large and enthusiastic audience assembled in the auditorium where, for three solid hours, music, speech and song held the attention of the friends and even then many were loth to depart. Ten-minute speeches was the order of the day and the first to respond was J. M. Peebles, who is about to take his departure for an eastern clime with the probability of another trip around the world. He was followed by President Longshore and Mrs. Mullen, of National City, President Sippel and J. H. McPheeters of National avenue, Mrs. Morrill, of Chula Vista, President Thurber of the Young Peoples' Society, C. A. Buss, Mrs, Thiebaud, Mrs. Clark, Will C. Hodge and J. L. Dryden. A most gratifying and appreciative feature of the occasion was an exceedingly fine and original poem by Col. Dryden, written expressly for the anniversary and entitled "Out of Darkness Into Light." This poem held the undivided attention of his audience and we hope to see it in the columns of The Progressive Thinker, as it is altogether too good to be confined to our local society.

The question has often been asked, "Who will take the place of our old workers, as they one by one lay their armor down and pass to the invisible expression of life?" In a measure at least, this problem is being solved by the San Diego society, for we are beginning to reap the result of faithful and persistent work in the lyceum. The Young People's Society is largely the legitimate outgrowth of the lyceum, and when Spiritualists everywhere will seek to interest and care for their children as do the various church organizations, we shall develop speakers and mediums at home and not be dependent upon talent from abroad.

Already do we note the beneficent results of owning a temple of our own, with its freedom from mixed magnetisms of every description, and the closer bond of sympathy with each other and with our invisible helpers and friends.

With a clean place for meeting and made attractive for both spirits and mortals, and with one of the most harmonious societies it has ever been my fortune to associate with, the First Society of San Diego is in a position to do effective work in razing the strongholds of superstition and to present the claims of Spiritualism to an ever-widening circle of investigators in a satisfactory manner. With kindly greetings, and good will to societies and to the workers everywhere,

WILL C. HODGE.

The Willard.

COURAGE.

If days were always dawning,
And hearts would cease their longing—
You say you could be happy, you are sure.
Just count your blessings often,
It will help you care to soften,
And make it much more easy to endure.

There are those whose daily crosses
Are much heavier than your losses,
All the years you have been passing through this life.
Then let us never weaken,
But smile and help to strengthen
Others growing weary in the strife.

—Georgiana Rogers.

With passive disregard of others' claims goes active encroachment on them.—Spencer.

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DR. J. M. PEEBLES.

(Continued from page 5.)

they knew no more than African Hottentots know of Algebraic equations, pronounced the firm "guilty," there was no sentence passed for nearly a year, and then it was a fine of less than one-fourth the maximum, that might have been imposed. Thinking people generally who know the high character and moral standing of the firm, and several attorneys thought and still think from the standpoint of equity there was really no case against us. Technically, considering the journalistic exaggerated advertisements under flaming headlines of the "Discovery of the soul's secrets," etc., I think there was, but morally, justly, there was not. It seems to me absolutely unjust and would be so considered in equity, for a person, or for a firm to be held responsible for newspaper advertisements which they did not write, nor endorse after they were written. Law so-called, which is not based upon justice, equity, principle and immutable right, is not in the highest sense law.

I desired, and expressed the desire to plead personally my own case before the court. Our local attorney thought this would be right and proper, but self-sufficient Chicago thought differently. In any similar case I should be governed by my own convictions.

It should be remembered that during this trial it was not shown that a single person or patient had lost a dollar by our firm, and our Battle Creek postmaster had not received a letter of complaint concerning us. Not any of our cures, thousands of cures at our command, were allowed by the court to come before the jury.

WHERE THE FRAUD?

"Where, then, did the fraud come in," you ask. You will ask again, and again, and wonder while you ask, when you see the whole proceedings in print, as they were stenographically reported. If our firm or their families had manufactured a medicine for peculiar diseases and advertised them through the U. S. mails under the signature of a "dead doctor," there would have been a clear case of fraud. Cowardly, whimpering Adam, concealing himself in Eden's bushes, said: "The woman gave me to eat of the tree and I did eat." The double pull of politics and women's skirts have saved, temporarily saved, many an official from the deserved clutch of justice. Notes may outlaw, but grave charges do not.

WHAT THE SIGNS OF THE TIMES?

Personally I am a physician of physicians, standing by virtue of graduation and post-graduate courses the peer of any physician in the country, and what is more, I am an American citizen with the undisputed right to "life, liberty and the pursuit of happiness;" and the pursuit of happiness with me consists in literature and in treating and curing the sick. And speaking for myself (and not my medical assistants) I will in the face of congresses and courts, judges and juries of incompetents, treat the sick by precisely what means I think best, which implies psychic, magnetic, electric, homeopathic, hydropathic, mind, faith, prayer, will-power, suggestion—I repeat I will treat the sick, the insane, the obsessed in any way that my judgment dictates. To this end, Justice Peckham, of the U. S. Supreme Court, says in a decision relating to a case of psychic or magnetic healing:

"There can be no doubt that the influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid very largely in cure of an illness from which the body may suffer. Just exactly to what extent mental condition affects the body, no one can accurately and definitely say. One person may believe it of far greater efficacy than another, but surely it can not be said to be a fraud for one person to contend that the mind has an affect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Even intelligent people may and indeed do differ among themselves as to the extent of this mental effect.

"Because the complainants might or did claim to be able to affect cures by reason of working upon and affecting the mental powers of the individual, and directing them toward the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or a false pretense or promise within the meaning of the statutes? How can anyone lay down the limit and say beyond that there are fraud and false pretenses?"

What shall psychic, magnetic and mental healers do? Continue to heal. If official bigots imprison you continue to heal while you pace the dungeon floor. Continue to fight for the right. Continue to be martyrs, and that though the cross be built and fires be kindled. Every thorn on Jesus' brow budded and bloomed into blossoms fadeless and immortal. Facing, defying the old fugitive slave-law of Judge Taney's time, I aided many a slave on his northward way to freedom, and I am proud of it.

Yes—continue the fight, you who are young—you who stand upon the plane of rebellion against the wrong. Continue the moral fight for medical freedom, O brave, royal-souled compeers! The scales may turn against you today in some petty court, but to-morrow you will ride in the chariot of victory. No truth ever dies. Misfortune often proves to be a fortune a little later. It is useless to burden the atmosphere with laments. Storms purify the air. It is the shadow that frightens, rather than the substance. Pessimism is the kin of cowardice. Many of the most painful phases of life lead up to the richest spiritual unfoldings. The corn dies in darkness before it sprouts up into the sunshine of an hundred fold.

The world moves. Progress is in the air. Truth is imperishable, and the redemption, if not the canonization of the psychically persecuted, draweth nigh.

Our mails were not stopped for an hour—our business was not destroyed, and our prospects were never so bright. The efforts to crush us aroused the sympathies of our friends and our patients, who knew that it was morally impossible for us to "devise a scheme to defraud" our fellow-men. The proposition bore the outstanding earmarks of a most monstrous lie. It showed the serpent's sting of envy. It was absolutely unthinkable in the estimation of all those who knew us.

"The man recovered from the bite—The dog it was—that died."

Our medical work has been and is going on just the same, only that it increased with some adverse journalistic advertising. No persecuting pigmy hiding behind petticoats, or prescribing through the ghost of a dead doctor, can shackle my limbs, paralyze my brain, chill my zeal, blunt my pen nor padlock my lips. As openly, as conscientiously I shall continue to practice psychic healing, thus exercising my psychic, mental, magnetic gifts—call them by what names you may. They were heaven-given, and, so help me God and good ministering angels, I will use them in treating the sick in body and mind—use them when, where, and just as I please, which it is unnecessary to say, will be for the physical benefit and the grand moral uplifting and unfolding of our common humanity.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

Proceedings of the Mass Meeting of the Illinois State Spiritualist Association.

Tuesday morning session was pleasantly enjoyed by the gathering hosts of Spiritualism in visiting and introducing each other, from about 10 o'clock until 11:20, when the president called the meeting to order, and after a few words of greeting called upon Will J. Erwood, Moses Hull, Clara Stewart, Mr. Hammond, of Rockford, Ill., D. S. Lloyd, of Genoa, Mrs. Davenport, Mr. Beverly and others, who spoke words of greeting and encouragement and good cheer for the outlook of the cause from their various standpoints, and the forenoon of the first day of the mass-meeting was one of harmony and enthusiasm.

Afternoon Session.

Mme. Bourgeois and her sister, Mrs. Turnoch, favored the audience with a piano duet as an opening number upon the program, and they certainly threw out an inspiration that remained in every music-loving soul throughout the service.

President Warne read a poem as a prelude to the lecture and Mrs. Mattie E. Hull offered a forcible and beautiful invocation, after which Miss Alice L'Hommedieu sang "The Queen of May," with "The Four Leaf Clover" as an encore, which was sufficient to show in the start that her music was appreciated.

Moses Hull delivered the first lecture of the afternoon from the text, "What Hath God Wrought?" and the enthusiasm manifest by the audience at the many good points he made indicated that the people still know a smart argument, and that Moses still knows how to present the truths of Spiritualism in a way that few can imitate. He is still "Our Moses" with the people, and may he live to work upon the spiritual rostrum for another and indefinite period of years.

Vocal duet, "Is There Room Among the Angels," by Master Enoch and Mathilda Turnoch. These children sang very sweetly and the audience showed their appreciation for their effort.

Will J. Erwood, secretary of the Wisconsin State Association, spoke upon the subject, "Spiritualism the Emancipator of Men." The speaker was laboring under an affliction that made it an effort for him to express himself as he wished to, but he delivered a good discourse nevertheless.

Vocal solo, "In the Garden of Sleep," by Miss L'Hommedieu, was sweetly rendered.

Readings were given by Mrs. C. Kirchner, president of the Rising Sun Mission; also Mrs. A. Gifford and Mrs. Susie Dill, of the same society.

Evening Session.

Mme. Bourgeois and Mrs. Turnoch rendered a beautiful piano duet to open the evening meeting, and were followed by a poem, read by Mr. Warne, entitled "Step Forward."

Mrs. Fallis sang a beautiful song entitled "Mamma's Love Song," which indeed carried the audience away on a tour of the celestial world, and she was called emphatically by everyone to sing an encore, which was also fine.

Mrs. Richmond delivered the discourse of the evening from the theme, "A New Presentation of an Old Truth." There is no need to state in part what this eloquent speaker said, as in time, no doubt, the whole discourse will be published.

Mrs. Fallis rendered another beautiful solo, "Appear at Thy Lattice," which gave splendid opportunity to exhibit the true range of her excellent voice.

Readings were given from articles handed up by the audience by Mrs. May Elmo and Mrs. Elizabeth Schauss.

Wednesday Morning Session.

Conference opened at the appointed hour, and Mrs. Mattie E. Hull began the discussion in her ever-forceful and logical terms, taking a conservative ground, upon the subject before the meeting, "Are Spirit Guides Required for the Unfoldment of an Individual's Highest Psychical Power?" The discussion was a continuation of the deliberations started in The Progressive Thinker Symposium upon the Great Psychological Crime. Mattie believes in spirit guides, but not in surrendering her entire individuality to spirits upon this side or upon the spirit side of life. Complete subjugation is a crime against self, she claims.

Mrs. Richmond spoke upon the side of spirit control and considered that "wise and capable spirits never control people who are not worth controlling." Her ideas were not combatively expressed, but she certainly took a philosophical view of the matter and her every word was well appreciated.

R. Gilray, a lawyer, spoke, and took the ground that there is no such thing as perfect independence, that every human being is dependent upon some other, or upon some condition in life. He is a forceful speaker. He sees danger in mediums not keeping in the right conditions and under the right aspirations. He explained much regarding the matter of obsession and produced evidence in support of his logic.

Will J. Erwood believes in independence so far as is possible, but amicable co-operation with the higher influences. He believes in raising ourselves up to the level of those whom we wish to have lead us, get into their sphere instead of drawing them down to our level.

Afternoon Session.

The conference was continued in the early hours of the afternoon and short speeches made by Mrs. Hill, Mrs. Burland, Mrs. Stayner-Adams, and others.

A vocal solo by Mrs. Fallis opened the regular services of the afternoon.

Mrs. Mattie E. Hull delivered the first discourse in her own special philosophical way.

Mrs. Fallis sang a solo, and Mrs. Schauss delivered a forceful address, taking her theme from the audience: "Spiritualism."

Piano solo by Mme. Bourgeois, a beautiful selection.

R. Gilray spoke upon an important theme in words of great strength and his points were relevant to the interests of the cause of Spiritualism; his earnestness is that of a lawyer pleading at the bar of Justice for an innocent client.

Mrs. Hill began the test work and was followed by Mrs. Nellie Kusserow.

A telegram from H. D. Barrett, in Syracuse, N. Y., was received and read, as follows: "Greetings to the convention. All hail to Truth's revival! Victory for right! Spiritualism forever!"

Evening Session.

Opened with congregational singing, a poem, read by Mr. Warne, and a beautiful vocal solo and encore by Miss Alice L'Hommedieu.

Letter received from C. W. Stewart, of St. Louis, explaining the reason for his absence and that of Mrs. Josie K. Folsom, was read. They were each upon the program, but neither came.

Will J. Erwood delivered the first address of the evening upon "Foregleams of Immortality."

A beautiful solo, entitled "Rock Me to Sleep, Mother," was sung by Mrs. Fallis, and it sank so deeply into the souls of the audience that she was called back and sang, "Life Is Real, Life Is Earnest."

Moses Hull spoke upon "The Religion of Spiritualism," and must have had an especial supply of cheer in his soul, for he kept the audience with either a smile upon their faces or in a roar of laughter and hand-clapping most of the evening, telling illustrative and appropriate stories.

A vocal solo was sung by Miss Alice L'Hommedieu, and Mrs. E. Schauss gave psychometric readings from the platform, which proved eminently satisfactory.

Convention Jottings.

The Spiritualists sent in from Rockford, Ill., to represent the cause in that city, are filled with a spirit of enthusiasm for a better and purer Spiritualism, and are devoting much energy toward organizing home circles and educating the young into the work. It is a good move, but in this work they must be mindful of right conditions.

That kindly-faced old brother, Hiram Eddy, of DeKalb, was in his usual place at the meeting. Though a quiet man, he is a constant one in the work.

Moses and Mattie Hull were as full of smiles and humor as ever and were greeted warmly as they filed into the morning session. They are splendid proof that "so long as the spirit is young the mind will remain in tune therewith."

The floral decorations of the rostrum were magnificent, comprising palms, roses, lilies, and beautiful plants, and it was clearly observable that Spiritualists are lovers of the beautiful, by the floral decorations worn upon their clothing throughout the audience.

An amusing incident occurred whenever the president called upon people in the audience to place articles to be psychometrized upon the platform. He asked for "about eight" articles and received almost enough to start a small department store, and the second call in the evening, created almost a stampede, so hungry are the people for tests and messages from their friends who are gone. These reading held the audience, at least those who were getting the readings or hoping for them, until a late hour of the night.

Col. Freeman's familiar face appeared in the hall doorway and the audience for the Tuesday evening session; a little late but still on deck.

Mrs. Clara Stewart was on hand and in evidence to do her share of the work.

Mrs. Davenport promises better work in the future.

So few of the old landmarks remain to tell the tale of pioneer days in Spiritualism it seems almost lonely to attend these meetings, with so many strange faces to look into. This reminds us of passing time and the beautiful ascension of the spirit of man, and the meeting and reunion over in the next sphere of life.

Dr. Juliet Severance was on deck Wednesday, "slightly disfigured, (as she says, by having been singed almost bald); but still in the ring."

We must accord to Mme Bourgeois the praise of a well arranged musical program for the mass-meeting, and not only does she deserve praise for the arrangement, but for the most beautiful songs rendered by real artists. "Mamma's Love Song" by Mrs. Fallis, brought tears to many eyes in the audience with its effective rendering, and all her solos were roundly applauded by all. Miss L'Hommedieu was also obliged to furnish encore, as did Mrs. Fallis, and Mme Bourgeois and her sister, Mrs. Turnock, with their piano duets, and Master Enoch and Mathilda Turnoch. The people do not tire of the appearance of Mme. Bourgeois upon the musical programs of our meetings. She ought to have all of this class of work she can do, and says she is open for such engagements.

Mrs. E. Schauss, a comparatively new or late acquisition to the rostrum work in Spiritualism, and a very warm friend of The Progressive Thinker, was an active worker in the mass-meeting. She is a missionary for the Ohio State Spiritualist Association, and is a genuine psychic. DR. T. WILKINS.

Don't count what has been taken from you; count what you have left, and be grateful.

Borrowing is the first step to failure; admirers forsake the borrower, and creditors curse him.—George C. Lorimer, D. D.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

It is better to be unborn than untaught, for ignorance is the root of misfortune.—Plato.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

Nothing blinds the soul quicker than winking at sin.

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Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy.,
By the President: Elyria, Ohio.
CARRIE FIRTH CURRAN,
123 Indiana avenue, Toledo, Ohio.

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WHAT CAN YOU DO?

This old world hasn't time to stop
That it may learn your name;
It doesn't care a rap about
Your blue blood or your fame;
The only thing this old world cares
About concerning you,
Is simply this one thing, to-wit:
"Well, sir! What can you do?"

—Columbus Journal.

Anniversary Exercises in Denver, Colo.

The Spiritualists of Denver gathered together in Howes' Hall, Sunday, March 27, to celebrate the 56th anniversary of Modern Spiritualism. The hall was crowded, and we were favored by having that grand worker, Georgia Gladys Cooley, preside. She never did better. The rostrum was covered with flowers, and the musical program was excellent. This made harmonious conditions, and the advent of Modern Spiritualism was handled in a masterly manner. It was shown how Spiritualism has liberalized all denominations. No one hears now of infant damnation, hell fire, eternal punishment, and such teachings given from the pulpits these days, and it is not so long ago that we were made to believe that salvation could not be had outside of the church.

Spiritualism is the only religion that can prove what it teaches—while others talk about immortality and resurrection when Gabriel blows his horn, Spiritualism gives the evidence of the continuity of life.

The profusion of flowers brought forth the highest inspiration of the guides of the medium, and the most beautiful thoughts were given in this connection. A great many said they had never heard anything so beautiful, and the writer, who has been in the ranks for thirty years, can add his testimony to theirs and say that in all his experience he has never heard before such elevating and ennobling thoughts expressed by any speaker.

The good conditions were also manifested in the messages given after the lecture. Thirty-four clean and clear tests were given, and all fully recognized. Many an anxious soul was brought nearer the spirit world and given unmistakable proof of spirit return, also receiving the consolation and comfort that no other religion could give. A splendid feature in connection with these demonstrations was that fully one-half of those receiving messages were skeptics, but honest skeptics, and freely admitted that they could not account for the messages from their spirit friends and relatives in any other way than that they were able to return and make themselves known.

The musical program arranged by Prof. M. T. Close and wife deserves especial mention.

Prof. Oscar Mayo first favored us with a piano solo, which was fully appreciated by the audience. Mrs. Mertie Moore followed with the favorite song, "For All Eternity." This called forth enthusiastic applause and was greatly enjoyed. Prof. Close and wife closed with one of their favorite selections which are always pleasing.

We expect to celebrate many anniversaries of Modern Spiritualism in Denver, but all agreed that we would always look back with pride and pleasure to the celebration of the 56th anniversary. F. N. BURK.

There is no wealth but character, no security but brotherhood, no salvation but knowledge, and no supreme court but the enlightened conscience of man —Herbert N. Casson.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

1848 - Out of Darkness, Into Light - 1904

Annlversary Poem by J. L. Dryden, Read Before the First Spiritualist Society, San Diego, California, March 31, 1904.

INVOCATION.

Eternal Presence! Living Power! Thou Great,
Self-existent Source of Mind and Matter!
Nothing exists but Thee, for thou art All;
And in and from Thee all things are. Goodness
Infinite Thou art. Therefore, the Universe
Contains nothing in which no good is found.
In prayer to Thee we oft-times sin; because,
In thought, we separate ourselves from Thee,
Who art our very self. Thou, our Father-
Mother art; and Thyself in us the Son,
The Christ, the God made manifest in man
As Man. And no one can attain to Thee
Except the Christ be born within himself.
When God awakens in the Soul of Man
A full self-consciousness of His existence,
Then there will be no further Death; for He,
Himself, the living God, forever dwells
In Man. And he who strives to find God,
Must seek for Him in spirit and in truth
In his own holy temple in himself.
To Him, the Christ, the God in Man, we pray;
And, praying rightly, we fulfill our prayers.
For rising up to Him, we are Himself,
And ourselves grant that which we ask of Him.

—Selected.

MARCH 31, 1848.

Hail! happy, natal day! Hail to the hour
Which brought to our creed-darkened world
Surcease of blind belief, and gave instead
The glad assurance of established truth!
That freed our souls from Doubt by living proof
Of Immortality beyond the grave.
Hail to the gentle rap! that voiceless code
Of words unspoken, yet revealing things
No mortal eye hath seen nor tongue proclaimed!
Hail to the spirit touch—that magic key,
Which opened wide the gates of pearl, and bridged
The yawning gulf which creedal Ignorance
Has digged 'twixt earthly and angelic homes.
With joy we hail thy fifty-sixth return!
And, in this temple-home, which mortal hands
Have reared, and grateful hearts devoted to
Service of Spirits, and the soul-upliftment
Of Earth's children, we would here, and now,
Swell the angelic chorus—"Peace on earth;
Good will to Men; and Heaven to earth brought down,"
Which this—our Christmas day—has ushered in.

MARCH 31, 1904.

'Twas early Spring: "The Summer of All Saints,"
By Acadian peasants called. That season
Beautiful; when, leaving his wintry bed
Deep in the Scorpion's southern lair, the sun
Again his upward journey takes to mount
His northern throne, driving the Frost King,
With his chilly breath and icy fingers, back
To his frozen lair. A dull and drowsy
Stillness filled the limpid air. Like Arabs,
Great sea-fogs silently their tent-like curtains
Folding up, stole softly out across the
Restless ocean, lifting the misty gloom
And shadows from fair Coronado's face.
To westward, Loma reared his stony crest,
Upon whose outer point the ancient pharos
Stands: a stately structure once, whose beacon
Light guided the mariner's course, as erst
The fiery pillar led the wandering Jews.
On grassy slope, that downward bends to kiss
The rippling waves on mild Pacific's shore,
I sat me down, as long ago in fair
Judea's land, the Son of God refreshed
His o'er wrought mortal frame beneath the palms
Of favored Galilee. Within a bower,
Whose heavy thatch of leaf and fragrant bloom
Sheltered from noonday sun, and filled the air
With rich perfume, there came to me the joy
Of peaceful solitude. Repose, delicious,
O'er me crept, and with new life my inner
Senses thrilled. I slept, or seemed to sleep.
For, while in quiet rest my mortal frame
Was locked, the soul within both saw and heard
Things that no mortal eye hath seen, nor tongue
Of mortal ever clothed in human speech.
Methought within some gloomy castle cell
Or cavern, where Cimmerian darkness reigned,
Myself imprisoned was. The darkness, cold
And relentless, that me compassed round,
Filled me with terror. My shrinking spirit
Yielded to anguish and affright. I scarce
Knew what I feared, or why cast down my soul
Should be. Before my spirit vision passed
The drama of this mortal life—a sad
And meaningless mystery. Of Life and Death;
Time and Eternity; Heaven and Hell—
I caught no pleasing views. In bitterness
I cried aloud: Why this obscurity?
Oh, who, and what, and whence am I? and why
Am I imprisoned here? Is life a blank?
An empty dream? A passing show? Does Death
End all? When the weary eyelids close, the
Hands are folded o'er the pulseless heart, and
On the marble brow of those we love the
Burning farewell kiss is pressed, Oh, is that all?
Is there no message from the dread unknown?
No beacon light? No cheering ray of Hope?
No well-known voice of loved ones gone before?

* * * * * * * *

"A change came o'er the spirit of my dream."
As thus in darkness, doubt and fear I groped,
Methought I heard from distant heights above
A sweet voice calling me in tenderest tones:
"Papa, come up higher. Come where I am."
Intently gazing toward the spot from whence
Issued the welcome sound, methought the walls
Of darkness seemed to melt away; and light,
Strange and ineffable, came creeping in
As ruddy dawn heralds the rising sun.
Before me stretched a scene magnificent.
Not steep and rugged cliffs, whose beetling crags
Defy our mortal effort to surmount;
But gentle elevations, one above
The other, rising like garden terraces,
Crowned with living verdure,—trees, fruit, flowers,
Murmuring brooklets—all that heart could wish.
No golden city saw I, with its gates
Of pearl, its jasper walls, and watchful guard
Admitting or rejecting whom he pleased.
But, town and country blending all in one,
I viewed the city-less and country-less
Land of Beulah—home of the pure and blest.
Beautiful homes; not jostling side by side,
As those in man-invented cities are;
But widely-spaced, with grassy lawns, and trees,
And flowery walks adorned the landscape near;
While far beyond, in stately grandeur rose
The beautiful hills where the blest have trod,
Since the years when this earth was new;
Where our loved ones gaze from the fields of God
On the vale we are journeying through.
As if on the wings of thought, or strong desire,
I scaled the rising slope with ease, and stood
On royal eminence. And in the pure
Celestial atmosphere, my vision seemed
To find nor bound nor limit to the grand
And matchless beauty that around me lay.
A maiden, radiant and ethereal,
Approached, to whom my speech I thus addrest:
"Methought I heard some loved one calling me;
Canst tell from whence and whom it came?" "'Twas I,"
She said, "who saw and heard you in distress
And darkness, and now ask to comfort you."
"The voice I heard addressed me in the sweet,
Trustful speech of child to parent. Your years,
Grace and unfoldment, scarce seem to befit
The infant child of mine who doffed her robe
Of clay ere twelve short months had spanned for her
The measure of earth-life." Thus she replied:
"Do you not know that in our spirit realm,
As in your natural world, Progression is
The law of life? This spirit life and home,
Though unseen and unkenned by mortal sense,
Is but an onward step in the grand march
Of man's development. Great Nature's laws
Reach from the seen to the unseen. And as
The mortal child evolves from infancy
To mature growth on earth, so here; the bud,
Transplanted from the parent tree, obeys
The same great law of spirit growth. Have you
Forgotten what your own loved poet says:

"'She is not dead, the child of our affection;
But gone unto that school
Where she no longer needs our poor protection,
For Christ himself doth rule.

"'In that great cloister's stillness and seclusion;
By guardian angels led—
Safe from temptation; safe from sin's pollution,
She lives whom we call dead.

"'Day after day we think what she is doing
In those bright realms of air.
Year after year her tender steps pursuing,
Behold her grown more fair.

"'Not as a child shall we again behold her;
For when with raptures wild,
In our embraces we again enfold her,
She will not be a child;

"'But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion,
Shall we behold her face,'

"Papa, the infant form you loved and lost
Just sixteen winters gone, contained the germ
Of sentient and Immortal Angelhood;
And greets you now in Spirit Womanhood."
"My child! My darling, soul-loved child!" I cried.
"I thank the God and Father of us all,
That now I see—not dimly, as in shadows—
But face to face in noontide splendor.
Now know I, not in part, but once for all,
That Death is swallowed up in Victory;
And Immortality is brought to light,
Through our own loved ones gone before.
Now I find the true meaning of these words—

"'There is no Death; what seems so is.
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call Death.

"'There is no Death! An angel form
Walks o'er the earth with silent tread.
He bears our best loved ones away,
And then we call them dead.

"'Born into that undying life,
Our friends depart, but come again.
With joy we welcome them—the same,
Except in strife and pain.

"'And ever near us, though unseen,
Their dear immortal spirits tread;
For all the boundless universe
Is Life. There are no dead.'

"But, my dear child, in this glad reunion;
This brighter, clearer view of Life and Death,
What of my long-kept faith and blind belief?
The creeds of Calvin, Wesley, Knox, wherein
My parents trusted, and devoutly stamped
Their impress deep upon my youthful mind—
Were they all wrong? From human sources drawn!"

"Nay, nay. Not all. For since Goodness is God,
And God is All in All, in the universe
Nothing exists in which no good is found.
In all your creeds dim rays of Truth are hid.
"'Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear.
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.'

"That book you love so well—the Bible called—
Whence men their creedal inspiration draw,
Holds in its esoteric depths rare gems
Of truth celestial veiled in Orient lore.
But on its rugged surface ride the fleets
Of man-made Articles of Faith, and Creed
Theology, tossed and driven by the
Winds and storms of wordy strife; conflicts o'er
Man's self-derived opinions. The letter
Of that book it is that kills. The spirit
Giveth life. And from the surface letter,
Builders of creeds have shaped their doctrines, while
Truth, a living Spirit, like deep ocean
Currents, glides underneath the symbols of
The Hebrew Script. Upon the surface waves
Sectarian councils wrangle and dispute
About the kelp and sea-grass floating on
The surface, heeding not the priceless gems
Of Truth in the unfathomed caves below.
For centuries mankind has lived in fear
Of Gods, of Death, Judgment and fiery Hells,
Cringing before some priest-made Juggernaut.
E'en yet your creedalist adores a god
In whom the form, features and weaknesses
Of mortal man are leading attributes.
Though changeless called, this man-made deity
Is swayed by love and anger; passion and
Remorse; loves sacrifice; repents; relents;
Changes his mind and readjusts his plans.
Most cruel; most unjust belief of all;
This kind and loving Father of all men,
Slaughters His first-born, only sinless child,
To save His sin-cursed offspring from His wrath."
"But, my dear child," I said, "can God be just
And not protect Himself—His glory—from
The stain of sin? Was it not better one
Should die than the whole human race be lost?"
"Ah! father, when you free the Infinite
From finite attributes and weaknesses,
No need will be for sheltering God from the
Attacks and calumnies of feeble Man.
The luckless wight who aims to blot the sun
By casting foulness in its face, himself
Receives the stain when backward it returns.
Know this: God's attributes are perfect, and
His glory infinite. Naught can thereto
Be added, and nothing therefrom withdrawn.
Your sinful thought, or word, or act, upon
Th' escutcheon of God's honor leaves no blemish.
Nor does your sacrifice of prayer and praise,
And bleeding victims, one jot or tittle add
To a glory perfected in Eternity.
Your human courts dare not absolve from guilt,
By wreaking vengeance on a guiltless victim.
And shall Man more just be than his Creator?
Vain Man; scorning to yield allegiance to
Aught save his own self-derived intelligence,
Goes blindly on; madly rushing in where
Angels fear to tread, brings upon himself
The dire results of his own wrongful acts,
And calls them judgments from an angry God.
The Christ, whom creedalists delight to honor,
And proudly follow—lagging far behind—
Thus reveals the Law of Compensation:
'That which ye sow, that must ye also reap.
On thistles, figs grow not; and men cannot
From thorny brambles gather luscious grapes.'
The hand that contacts fire must suffer pain,
Whether it be philosophers or babes.
The soul that yields to sin must bear the hurt
And scar until the pain-producing cause
Is overcome and slain. Each law divine
Bears in itself the just award each act
Has merited. Thus each and every one
In his own bosom keeps the great record
Writ by the angel of his Higher Self.
Conscience, the God within, in judgment sits,
Approval or dread doom pronouncing, as
Each passing act of life is good or ill.
Not all the man-made saints, or angels, Christs
Or gods in the wide universe combined
Can work atonement for a single sin.
For he who soweth to the flesh, must of
The flesh corruption reap. Remember this:
'Though Christ, in Bethlehem, a thousand times be born,
If not within thyself, thy soul is all forlorn.
The cross on Calvary thou lookest to in vain
Unless, in thy own life, it be set up again.'"
She ceased to speak. The vesper song of birds
Chanting the close of day awoke me. My dream
Was done. But joy! it was not all a dream.

* * * * * * * *

My darling child, who as a mortal babe
First came like sunshine to our earthly home,
Then, like a sunbeam, quickly faded from
Our sight; and now, from realms celestial,
Comest as an angel fair, filling with
Peace and happiness my declining years,—
Oh, pardon this, my feeble effort,
To embalm in verse the thoughts and messages
Which from thy loving heart welled forth in speech.
But poorly versed am I in spirit lore.
And, mayhap, have but clumsy utterance given
To the celestial truths thou didst impart.
But, be its merit small or great, oh, give
My work thy benediction, I implore.
Upon the pinions of celestial love
Bear it to other souls that grope in gloom.
Bring light, and joy, and peace to others, such
As thou bringest to mine own saddened soul.

The battle royal in the human soul is the craving for spiritual against material gratification—mental against physical enjoyment.—Anon.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress soldomest. —Milton.

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GENERAL SURVEY.

(Continued from page 6.)

At a meeting of the Catholic Holy Name Society in Boston, Judge Joseph D. Dillon, who was one of the speakers, said that he "believed that the day was not far distant when the public schools would be controlled by the Catholic element as they are now controlled by the Protestant, and he stated that when the Catholic church did control the schools the first thing it would do would be to restore God to the schoolroom." By having "God in the schoolroom" Judge Dillon and other Catholics mean that the catechism will be taught. The pretense that the Catholic church has the custody of God and can move him into the schoolhouses as soon as they get control of education is rather ludicrous. It is a strange conceit, too that God does not come into the schoolroom with the Bible, which he wrote himself, but does with the catechism, which was compiled by priests. When God goes in, in the Catholic sense, education will go out.—Truth Seeker.

A Visitor writes from Indianapolis, Ind.: "Being in the city on Sunday, April 3, I was induced to attend the services at the First Spiritualist Church, corner New York and Alabama streets, where I had the pleasure of listening to a discourse by Mrs. Allie Buhland, of 1224 North Senate avenue. Her subject was, 'Souls' Redemption.' As we followed her in her flights of eloquence it seemed that the veil between the two worlds was lifted; permitting us to catch a glimpse of the beauties and grandeur of the other side. The lecture was followed by tests given by Mrs. E. V. Jackson, of Grand Rapids, Mich., who is now stopping at 137 S. Noble street this city. Her tests were of a nature that brought peace and comfort to the minds and hearts of those for whom they were intended."

Nellie Turner writes from Niagara Falls, N. Y.: "On the evening of April 3, the First Spiritualist Society of Niagara Falls celebrated the 56th anniversary of Modern Spiritualism. The hall was well filled. We were especially favored by having with us, Mr. Bach, editor of the Sunflower, of Lily Dale, who delighted the audience in his very interesting talk on Spiritualism. Mr. A. G. Atcheson, of Buffalo, favored us with a recitation as did little Florence Bailey. Music was furnished by Miss Clarkson and Master Roy Emory, which was fully appreciated. Our pastor, Mrs. Atcheson, followed with spirit messages, all being fully recognized. The members desire to extend their thanks to all who helped make our anniversary service so enjoyable."



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SPIRITUALIST MEETINGS.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Rising Sun Spiritual Mission holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 224 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

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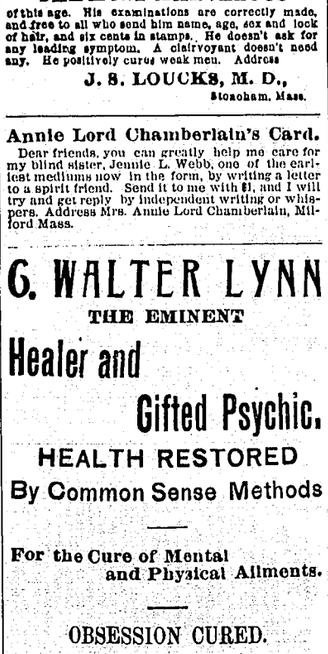
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